



THE  
WORKS  
OF  
PUBLIUS  
VIRGILIUS  
MARO.

Translated, adorn'd with Sculpture, and  
illustrated with Annotations,

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By JOHN OGILBY.

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Scalig. Poet. l. 3.

*Nullis profecto Philosophorum Præceptis, aut melior, aut civilior  
evadere potes; quam ex Virgiliana Lektione.*

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L O N D O N.

Printed by THOMAS WARREN for the AUTHOR, and are to  
be had at his House in Kings-head Court in Shoe-lane. 1654.





TO THE  
RIGHT HONOURABLE,

MY VERY GOOD LORD,

**WILLIAM,**

Marquis and Earl of HERTFORD, Viscount  
BEAUCHAMP, and Lord SEYMOUR.



Y LORD,

*I am bold to present your Honour, for discharge of my Obligation, this second English Virgil, enlarg'd in Volume, and beautified with Sculpture and Annotations;*

*Wherein, as I have by the Encouragement of Noble and Generous Personages, mention'd in their several Pieces, us'd the skill and industry of the most famous Artists, in their kinds, for the embellishing of the Work, so there will not, I suppose, be much wanting in the Margents, to any indifferent Reader, for Illustration of the Poem.*

Your

*Your Lordship is highly above such mean As-  
sistances: But this is ambitious, by the Eternity of  
your Honourable Name, to preserve Life to the  
Asbes of*

(MY LORD.)

The most Obliged to  
your NAME,  
and HOUSE,

JOHN OGILBY.

THE



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THE LIFE OF  
Publius Virgilius Maro.



Publius Virgilius Maro was the first  
that gave eminence to the Family of  
the Virgillii; His Father, by the mar-  
riage of the Daughter of Magus (a  
Stranger) named Maia, and the  
Stewardship of her Father's estate;

improv'd his own to the purchase of some Land, and a little  
Stock, at Andes, a little Hamlet, near Mantua. They  
had three Sons, Publius the eldest, born the fifteenth of  
October, in the Consulship of Lucius Pompeius Magnus,  
and Marcus Licinius Crassus, the 683 year from the  
building of Rome.

The precedent Night his Mother dream'd she brought  
forth a Sprig of Laurel, which being set in the Ground, im-  
mediatly shot up into a Tree; the next day, being upon a  
journey, she was unexpectedly deliver'd, and a Poplar bough,  
which at that time they planted, grew up with such incredible  
speed, that it overlook'd the growth of many Trees long before  
it in time. This afterwards was consecrated and known by  
the name of Virgil's Tree, to which Women with Child,  
encourag'd by the good fortune of his Mother, made Vows.

At Cremona he pass'd the first part of his life, being  
thirteen years old, from the building of the City 696. at  
which

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which time (the same happen'd to be Consuls who were at his birth) he went to Millain, where he took his first Studies, thence to Naples, where he improv'd himself in all kind of Learning, which perhaps his Modesty might have conceal'd from the World, if not awaken'd by this occasion.

In that distribution of Lands which was made after the Battel at Philippi, by Augustus, to reward his Souldiers, Virgil was disseiz'd of his Inheritance; Hereupon he went to Rome, and, to prepare his way into the Emperour's knowledge, affix'd this Distich upon the Court-Gate.

Nocte pluit tota, redeunt spectacula mane;  
Divisum Imperium cum Jove Cæsar habet,  
All Night it rains, the Shews return next day:  
Thus Jove and Cæsar share in equal sway.

The Author of these Verses (with which Augustus was much pleas'd) being sought for, Bathyllus, an inferiour Poet of that time, presented himself, and intercepted the Honours and Rewards of Virgil; who in vindication of himself, to the same Distich annex'd four times

Sic vos non vobis, &c.

Bathyllus unable, at the Command of Augustus to, supply these Hemistichs, Virgil thus perform'd it.

Hos ego versiculos feci, tulit alter honores:  
Sic vos non vobis vellera fertis oves,  
Sic vos non vobis nidificatis aves,  
Sic vos non vobis mellificatis apes,  
Sic vos non vobis fertis aratra boves.

'Twas I the Verses made, the Praise another had:  
So you not for your selves Sheep Fleeces yield,  
So you not for your selves Birds Harbours build,  
So you not for your selves Bees Honey yield,  
So you not for your selves Steers plow the Field.

By this means he was taken notice of by the Emperour, into whose favour, through the solicitations of Pollio and Me-

ccenas,

## THE LIFE OF VIRGIL.

ccenas, he was so far receiv'd, that he obtain'd a Grant of the recovery of his own Estate: but unsuccessfully; for returning home to take Possession, Aries, a Centurion, to whose lot it fell, was so much incens'd, that, to avoyd his violence, he was forc'd to swim a River, to which he is said to allude, Eclog. 3.

Thus necessitated to a second Journey to Rome, he was by the Emperour re-inflated in his Lands; whereupon to express his gratitude to Pollio, he compos'd his Eclogues; at the instance of Meccenas, his Georgicks; and at the Command of Augustus, his Æneids; a Work much fam'd in its Infancie, as appears by this of Propertius.

Cedite Romani scriptores, cedite Graii:

Nescio quid majus nascitur Iliade.

Roman and Grecian Writers, all give place;  
Something is born, the Iliads doth surpass.

At Rome he spent the greatest part of his time, having a competent Estate, and a House in the Esquilæ, near the Gardens of Meccenas; sometimes retiring into Campania and Sicilie. He was every year abundantly helpfull to his Parents, who dyed not till he came to perfect age. Affected by all other Poets of that time, Tucca, Varus, Horace, Gallus, and Propertius, to whom, as to all Scholars, his Library was alwaies open; honour'd by the common People, who bearing his Verses recited in the Theater, all rose up and reverenc'd him (accidentally present) no less, saith Tacitus, than the Emperour himself; and by Augustus so much favour'd, that he is said to have admitted him to his most private Counsels, and continued this intimacy to him by many Letters. Pedianus affirms, that he was affable, a great Lover of Good and Learned Men; so far from Envy, that he rejoyc'd in any excellent Speech or Action of another, as much, as if it were his own; never disprais'd any, ever prais'd

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## THE LIFE OF VIRGIL.

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prais'd those that deserv'd it ; and was of such winning candour, that none could forbear to love him.

In the year 734. from the building of the City, the 52 of his age, he left Rome, with design to go into Grecia, and Asia, there to compleat his *Aeneids*, and spend the remainder of his daies : but meeting Augustus at Athens, on his return out of the East, he alter'd that resolution ; and coming back, fell sick at Megara, dyed at Brundisium, Sept. 22. His Bones (as he desir'd) buried at Naples, by the care of Augustus, and Mecœnas, made his Heirs by Testament. His Urn supported by nine Pillars, over which this Distich was engraven.

Mantua me genuit ; Calabri rapuere ; tenet nunc  
Parthenope : cecini Pascua, Rura, Duces.  
Swains, Tillage, Arms, I sung ; Mantua gave  
Me Life, Calabria Death, Naples a Grave.

*The Remains of this Monument are at this day crown'd with a Laurel, which (as they say) grows there of it self, as the tribute of Nature due to his Immortal Art.*



*Titere, tu patula recu-  
Silves trem tenui mu-*

*Illustrissimo Domino Do-  
oni et Com: Hartfordia:  
et Baroni  
Tabula merito*

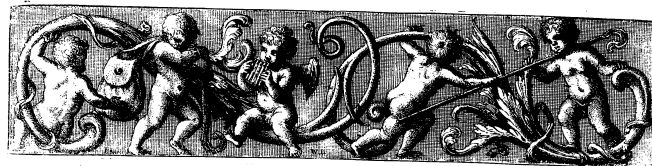


*bans sub tegmine fagi,  
sam meditaris avena: Ede.*

*Gulielmo Seymour Marchi-  
Vicecomiti Beauchamp.  
Seymour.*

*votiva. F. Cleya in W. Raithe, sculp.*

## ECLOG. I. VIRGIL'S *BUCOLICKS*.



# VIRGIL'S 'BUCOLICKS.

The First *ECLOG.*

TITYRUS.

THE *ARGUMENT.*

*Sad Meliboeus, banished, declares  
What Miseries attend on Civil Wars:  
But happy Tityrus, the safe Defence  
People enjoy under a settled Prince.*

'TITYRUS, 'MELIBOEUS.

MELIBOEUS.



*Under a spreading Beech, thou Ti-  
tyrus<sup>b</sup> set,  
On slender Reeds do'st Rural  
Notes repeat.  
We are of Lands, and sweet Fields,  
dispossest,*

*We flee our Country: Thou, in shade at rest,*

(1) Pastoral is of several sorts & denominations, according to the diversity of the Subjects and Persons: Those consisting of Shepherds were called *Pastorals*, of Goatherds *Alpalia*, of Swineherds *Sotidia*, of Neatherds *Bucolica*: Which last, *Scaliger* terms the Noblest Species of Pastoral; whose Original lies in the Scholastic of *Theophrastus*, *Servius*, *Probus*, *Sabinus* and *Quintus*.

(2) The word signifies *Selection*: For the first Authors of these kind of Poems (which commonly were no other than undigested *Rhapsodies*) discarding many times the rudeness of their unpolish'd compositions, w'd upon second thoughts to select from the gross heap some choice and more studied Pieces, which for that reason they call'd *Ecloges*. See *fig. l. i. Part. c. 4.*

(3) Amongst those who took part with the Conspirators and Murderers of Caesar, was the City of Cremona, which Augustus, becoming absolute Master at the Battle of Philippi, assigned (with the Lands adjacent) to his Soldiers, at once to reward them, and punish the Inhabitants: But Cremona not being wide enough to satisfy the greedy Soldiers, Mantua, the next Town, was assign'd to enlarge the Assignment. Virgil upon this occasion, amongst other *Mantuanians*, ejected one of his Inhabitants, went to Rome for Relief, whither *Mantuanians* and others recommended to Augustus, he obtain'd so great a share in his favour, that he was not only re-inhabited in his Lands, but receiv'd so many Gifts and Rewards, as far exceeded them in value: This occasion, to which the World is indebted for all these Poems, is particularly the Subject of this.

(4) A name assum'd by Virgil to represent himself under the condition of a Shepherd, either in imitation of *Theophrastus*, or in allusion to the Pastoral Pipe, call'd *Tyrannus*, or the old *Terrymata*, rustic Syrenical Dances.

(5) In the Original the Word signifies a Neatherd, but covertly in this place the *Mantuanians*, or pastidulous *Crematians* (*Gellius*, as *Servius* and *Sabinus* conjecture; The latter of whom gives this Reason, because *Gallus* was born between *Cremona* and *Mantua*). *La Cerda* contends that *Fagus* properly signifies an Oak, or *Helm*, but we have chosen the *Wig* and more warranted Interpretation. Ingeniously and appositely is our Shepherd seated under a *Milk-Tree*, from which the *Antients* received not only shelter, but sustentation; to intimate the Tranquillity of his Condition, the Competency of his Fortune. (6) *Theophrastus* (whom our Author imitates) *describ'd* and *only* *afforded* *to* *the* *shepherd*.

(c) Intending the City of *Rome*; *Palatium* will leave it to be its Arca or secret name, as *Florencia* and *Antiochia* its sacred and ritual, *Rome* its common and vulgar; but without Reason, for that name being ineffable, it was not probable the Poet would transgress against the Religion of so sacred a secret, the violation whereof was severely punished in *Falerius Saccus* as *Pliny* testifies l. 3. c. 5. deiv'd it seems from *Amor*us, a *Trench* or *Trough* to convey water: For when the *Argean* Fen was overflow'd by *Tiber*, after they had sacrific'd, to *Vernemus*, the Water return'd to its own Channel again, and from thence by *Aqueducts* (the Fen being dry) was convey'd to the City, which thereupon was called *Amaryllis*, *Naminius* from the authority of *Fabius Pictor*.

(d) *Augustus* the first who in his lifetime had divine honors conferred upon him; not only by offerings of Wine and Incense communicable to the *Lares* and such kind of Deities, but of *Bulls*, (as here of a Lamb) only proper to the Celestials. To which effect there is this memorable Intercession at *Narbon*. The People of *Narbon* placed an Altar in the Forum, upon which yearly the Nimb of the Calends of *October* (on which day the happiness of the Age brought him forth to be Ruler of the World) three *Plebeian Roman Equites*, and three *Libertines*, are to Offer every one their *best Sacrifices*, and are to supply both the Countrymen and Townsfolk with *Incense* and *Wine* that day at their own charge towards the supplicating of his Deities, &c.

(e) Alluding as *Scopes* conceives, to the public Prohibition, That none should write who had not permission given him by the *Senatus*; which was granted, with Assignment of the Subject, according to the Capacity, Parts, and Learning of the Writer.

(f) Though in literal confirmation on the word will not square with the original, yet, since by *urbem agris* is meant the Civil distinctions that follow'd the Defeat of the Brutian and Cælian Party, in which Sequestrations were frequent and violent, the Version may very well be rational consequence be admitted.

(g) *Agere de corpore & anima dicere*. Serv.

(h) Under this Augustal Pæno-nimous conceiv'd an Historical Allegory, by thunder-stricken Oaks intending Brutus and Cæsar defeated by the Emperor: *Melibæus* therefore implies his and his Countrymen's unapprehensions in not being deceiv'd by the sufferings of *Cæsar's* Murderers, (who fell under the just revenge of *Augustus*) from adhering to their unfortunate cause. (i) Reckon'd in Augustus amongst ill-boding Birds, but this ver. is not reckon'd for one of *Fortis*. (k) *Petrus* reports from the testimony of *Gergivius*, that the Primitive name of *Rome* was *Cephala*, prophetically denoting her eminence and headship over the conquer'd World. But it is more certain that at the digging the Foundation of the Capitol (so named from this Accident) there was found a *Man's Head*, from which the Augusts made the same prediction.

Fair *Amaryllis*, mak't the Woods resound.

TITYRUS.

This quiet, Shepherd, from a <sup>d</sup> God we found;  
For he shall be my God: Oft from the Dam,  
I'll bath his Altars with a tender Lamb.  
He (as thou seest) permits my Herds to feed,  
And me to <sup>e</sup> defcant on this slender Reed.

MELIBÆUS.

I envy not, but wonder, th'art so blest,  
Since all with <sup>f</sup> Sequestrations are oppress'd.  
Hence I must drive my Goats, <sup>g</sup> fainting with wo,  
And this, dear *Tityrus*, will hardly go;  
For Twinn's the yearn'd, the hope of my poor Flock;  
Amongst thick Hazels on a barren Rock.  
Oft, <sup>h</sup> thunder-struck Oaks, I call to mind,  
<sup>i</sup> Th'unlucky Crow oft, had we not been blind,  
From the old Elm this mischief did foreflew.  
But who this God may be, pray let us know.

TITYRUS.

That City they call *Rome*, I, simple Clown,  
Thought *Melibæus*, like our Country Town,  
Where Shepherds use to wean their tender Lambs:  
So did I Whelps, big as their pregnant Dams,  
And Kids suppose, like their large Mothers, tall;  
So us'd I Great things to compare with Small.  
But above other Towns her <sup>k</sup> Head aspires,  
As lofty Cypress above humble Briers.

MELIBÆUS.

MELIBÆUS.

What to see *Rome* did so thy journey haste?

TITYRUS.

'Freedom, which late, yet look'd on me at last;  
She look'd at last, and came, though long it were,  
After the Razor shav'd my <sup>m</sup> Hoary Hair;  
When me first *Amaryllis* did obtain,  
And <sup>n</sup> *Galatea* left: For I'll be plain,  
Whilst *Galatea* held me, I despair'd  
Of Freedom, nor to mend my Fortune car'd.  
Though from my Sheepfold many Off'rings went,  
And I to that ungrateful City sent  
Our richest Cheese, my right hand never home  
Did with a liberal freight of money come.

MELIBÆUS.

I mus'd why <sup>o</sup> *Galatea* Gods implor'd,  
For whom she keeps her Tree with apples stor'd.  
*Tityrus* was absent, *Tityrus*, the Pines,  
For thee the Fountains call, and tender Vines.

TITYRUS.

What should I do? Thralldom I could not wave,  
Nor could elsewhere Gods so propitious have;  
And here I saw that <sup>p</sup> gallant Youth, for whom  
<sup>q</sup> Twice six days annually our Altars fume:  
He answering first my sute, said, Shepherds now  
Your Cattelfeed, and let your <sup>r</sup> Oxen plow.

(l) Intimating (as conceived) the Goddess *Libertas*, worship'd by the Romans under the title of *Libertas* *respicientis*. Passerat.

(m) Following *Turnebus*, who observes *Virgil* to veil himself under the person of an old servant lately Emancipated, whence he is afterwards call'd happy old man; The Epithet *condidit* being in this sense more suitably apply'd than either to *Libertas* or the *Launce juvenilis*, as *Servius* and *Nemnius*.

(n) *Mentus*, That name being apply'd either in relation to the felicity of the place as abounding in Milk, or because fruit founded by the *Galates* or rather chief *overlains*, call'd the *Galatæan Galle*, as antiently the *Cypselan Galle*, as *Servius* upon this verse. *Qui murex matrisq; dedit tibi Mantua nomen*.

(o) Not *Amaryllis*, as in the vulgar Originals: for that *Mantua* is here understood, not *Rome*, is evident from the circumstances. See *la Cerda*.

(p) *Augustus* *Cæsar* who at the time of the compulsion of this Eclogue was about the age of 25 years.

(q) Once every Month, for as *Passeratius* notes, *Augustus* was worshipp'd together with the *Lares* or *Penates*, (according to that of *Horace*, *Carm. A. Od. 5.* — *Et Laribus tuum misce sacris*) who had their *ides* *Spadon Sacra*.

(r) So *Servius* interprets *submittite Tauris*: *La Cerda* not disliking that, thinks it may as well mean *predicite Pasum*; others understand in this place an Epithymalæphe, *submittite* for *supermittite Tauris*, id est, *Vaccis*, which last *la Cerda* conceives not so proper as the first.

## MELIBŒUS.

Happy old man, thou hast thy Farm agen,  
And large enough, although a plashy Fen  
Motes it with Rush, and Walls with barren Rocks,  
Where no strange Herb shall taint thy pregnant Flocks,  
Nor foul disease of neighbouring Sheep destroy.  
Happy old man, thou shalt cool shades enjoy,  
Neer long frequented Springs, and sacred Floods;  
Where *Hybla* Bees feasted on Sallow Buds,  
Mong Quick-fets limiting our neighbours Bound,  
Shall with soft murmurs make thy slumber found:  
There shall the shelter'd Wood-man daily chant;  
Nor thy delight, sad Stock-Doves, shalt thou want,  
Nor Elm-perch'd Turtles tuning dolefull lays.

(1) *Hybla* is properly a Mountain of *Sicily*, celebrated for excellent Honey; but the Scene of this Eclog lying in *Italy*, that Epithet is to be understood in a Figurative sense, as expressing a *Genus* by the Species.

## TITYRUS.

First nimble Deer on empty Skies shall graze,  
And th' Ocean from his naked Fishes shrink,  
Or Parthians' *Arar*, Germans' *Tygris* drink,  
And each surveigh of eithers Country take,  
E're his Idea shall this Brest forsake.

(1) A River of the *Celtis* so call'd from its conjunction with *Rhodanus*, or the *Rhodus* (Catholus *id.* 1. 3. 2nd) into which it falls near *Lyons* in *France*, now called *Lo Saane*.

(2) A River of *Armenia*, of a most wild and violent current, whence it takes its name, which in the *Parthian* tongue signifies an Arrow; or of the Beasts so call'd, concerning which, there is this Fable, That *Bacchus* flying from the pursuit of his enraged Step-mother, coming to this River (then call'd *Sylva*) was forc'd (not daring to cross it) to a hazardous stop, when on a sudden a *Tyger* appears, who takes the God on his back, and carries him on the other side; whence the River received a new name, and the Beasts the God's Patronage.

(3) So we rather chool to render it (following *Politian*, *Germanus*, and *la Cerda*) than Chalky with *Servius*: For *Melibœus* in these Verses aggravates the misery of himself, and his party, that were forced to flee, like dispersed Exiles, into all the parts of the then known World, *Africa*, *Europe*, and *Asia*, (the first being clearly express'd, the second imply'd by *Cretæ*, the third by *Seythia*;) Nay, beyond the World: For *Britany*, in those days, was to the *Romans* *terra incognita*, *Salmafus* will have it to be a River of *Seythia Orientalis*, call'd likewise *Oxanus* and *Oxus*, whose opinion is more warrantable than that of *Servius*, who places it in *Mesopotamia*, where none such was ever read of.

See

See wretched People, and for whom we plow.  
Plant Pears, and set thy Vines in order now.  
Farewell my Goats, farewell, once happy Flock;  
No more you browsing on a shrubby Rock  
Shall I behold on verdant Banks at rest;  
Nor shall I sing, whil'ft from my hand you Feast  
On Sallows and the blooming *Cythisus*.

## TITYRUS.

But here, this night, you may repose with us  
In this green Bow'r; our Fruit now mellow is,  
Our Chefnuts soft, and we have store of Cheefe:  
Now Smoke from yonder Villages ascends,  
And from these Mountains larger shade extends

(1) A Shrub, called *Tree-trifoly*, good for Cattel for the increase of their Milk (as *Arifus* affirms) unless it be when it blooms, or flowers, at which time it is hurtful; perhaps not to Goats, though to other Beasts, at least not in *Italy*; otherwise *Virgil* would have forbore the Epithet. A great drawer it is of nourishment, and therefore said to kill such Herbs as grow neer it, as *Salmafus* notes out of *Pliny*. With the Juice of its Leaves, some write, the ancient *Pelts* used to make a kinde of strong drink, and to stain and dye their Faces, to seem more terrible to their Enemies.



*Formosum Pastor Corydon  
Delicias Domini, nec  
Illustrissima Domina D.<sup>a</sup>  
Hartfordia. Tabula*



*don ardebat Alexin:  
quid speraret habebat,  
Franciscus Marchioness  
merito Votiva.*



The Second Eclog.

ALEXIS.

ARGUMENT.

Corydon moans how learned men are bent  
To honor those of Place and high Descent:  
But often they like to Alexis prove,  
And nothing but Disdain return for Love.



Oor "Corydon for fair Alexis burns,  
His Masters joy; nor hopes for loves  
returns.  
Yet he frequented where a pleasant  
shade

Tall Beeches verdant Crowns conspiring made,  
And there in these unpolish'd Lines alone  
To Woods, in vain, and Mountains made his moan.

CORYDON.

Ah cruel Boy thou do'st my Verses slight,  
Nor pitiest me (alas) but kill'st me quite.  
In shade our Herds now take the cooling air,  
And Lizzards to their shrubby holds repair,  
And for the Reapers, tir'd with sultry heats,  
"Thestylis, Betony, and "Garlick beats:  
Whil'st in the Noon-day Sun I trace thee round,  
The Shrubs with murmuring<sup>f</sup> Grasshoppers resound,  
Had I not better<sup>g</sup> Amaryllis scorn,  
And sad displeasure patiently have born?

ning, Grasshoppers at Noon, Owls in the Evening and Night, Cocks before day) *Arise* assigns to a small *Figure* which lives them instead of Lungs, through which they take in, and let out the Air, which being upon a thin interposing *Membrane* makes that shrill noise, which increases as their respiration does, and that as the heat of the day, and their desires of refrigeration.

(g) Virgil had three Paramors; one a youth, named *Alexander*, here called *Alexis*, given him by *Pollis*; the other two *Cebes*, a youth, and *Leria* a young maid, both given him by *Alceon*; by *Amaryllis* therefore, as *Servius* tells us, is meant *Leria*, by *Menalcas*, *Cebes*.

\* The Subject of Pastoral (Poets Scaliger) is various, but the first and eldest Amatory, as well because Love is a Passion by Nature imprinted in all living Creatures, as because Men and Women promise only feeding their Flocks together were invited by their example; lastly the Master of the Wood, the solitude of the Place, and quiet of that kind of Life advanced is much.

Virgil not willing to omit a Theme so native and universal, feigns Corydon (under which name he sells himself) to fall in love with Alexis.

(c) A name assumed by the Poet to express himself under the condition of a Shepherd, deriv'd from the Bird *Corydon*, the Lark; not unaptly appli'd either to the Shepherd, or Poet, that Bird being the attended Crane of the one, and in regard of its Musical Note, the not unlike Symbol of the other.

(d) By *Servius* suppos'd the servant of *Africanus Pollis*, or *Alceon*, whose true name he tells us was *Alexander*. See *Mar. Ep.* 56. l. 8.

(e) *Pollis*, or *Alceon*, or *Cebes*. (f) Some Country Wench that u'd make ready the Shepherds dinners, (*Serv.*) or rather some Mistress of Corydon's, as may be collected from what follows at 46.

(g) This some understand of a kind of Pan-cake in use with the ancient Rusticks call'd *Murexena*, whose chief Ingredients were Garlick and strong Herbs; there is extant a particular Poem under that name attributed to Virgil; *Servius* is of opinion, that Virgil here alludes to the custom of Shepherds and Husbandmen in Italy, who used before they went to sleep in the heat of the day to eat Garlick and Betony with their meat, to secure themselves against the biting of Serpents, who are extremely offended with their smell, as is said by *Plutarch*, who says, *Hæc illos necesse est cibis misceribus esse necesse*.

(f) The natural reason of Grasshoppers singing at Noon (for, as *Africanus* says, Nature hath given to some Creatures a short and temporary voice; Swallows sing at Morning, Grasshoppers at Noon, Owls in the Evening and Night, Cocks before day) *Arise* assigns to a small *Figure* which lives them instead of Lungs, through which they take in, and let out the Air, which being upon a thin interposing *Membrane* makes that shrill noise, which increases as their respiration does, and that as the heat of the day, and their desires of refrigeration.



(b) The *Ligustrum*, which we render white Blossoms, is by some conceiv'd to be the Privet Bloom. *Discoideus*, *Theophrastus*, and *Plin.*, whom *Broderus* and *Salmus* follow, describe it to be a little Tree, with leaves like an Olive, bearing a white Flower, whose Boughs are said successively in *May* to grow black. *Is Cerdas* in his Language calls it *Athena*, well known to the *Africans*, who Dye the tails of their Horses with the Juice of its Root. Among the *Lutians* it still retains its ancient name; the Ladies of *Italy* making frequent use of its Blossoms, the Wood for its uses being employed for their Tablets or Chelmsen.

(c) The *Paccinias* is by some taken for the Fruit of the *Eranthis*, common for any Berry, properly for the black heath-berry, by others for the *Hyacinth*, not the common one, but the Flower by the Latins called *Fris Celsus*, and *Gladiolus*, of which the Antients (as *Vitruius* writes) made an excellent kind of Purple, by tempering it with Milk; which likewise the *Chymists* use in giving a Tincture to their artificial *Hyacinths*. They reports (if, as *Salmasius* conjectures, he confound names, this is the common *Hyacinth*) that they us'd it of old in *France*, for Dying the Garments of its vants, and those of the meaner sort, into a kind of Purple.

(d) The son of *Jupiter*, as *Homer* will; of *Theoboon*, says *Dionysius*, who having receiv'd a Lotte from the Muses, as *Apollonius* and *Pherecydes* tell us, from *Apollo* as others, from *Mercury* as *Philoftratus*, was the first that taught the use thereof to others.

(f) By *Pliny* taken for a Mountain of *Aetna*; by *Stephanus*, of *Bentia*; by *Plinius*, of *Attica*; by *Servius*, of *Thebes*; by *Ennius*, of *Attica*; and by some likewise, of *Attica*. In this variety of opinions, we make use of *Is Cerdas*'s advice, and adhere to *Stephanus* and *Servius*.

(m) In the Original it is *Figurae Cerevis*, which some interpret *To pick forked Sticks*; But seeing it is more probable, that the Shepherd should invite his love to the pleasures of Hunting, rather than such an unweelcome entertainment, we have chosen the other Interpretation, as the more proper; in which sense the words are elsewhere used, both by our Author, and others.

(n) That *Pan* invented the Shepherd's Pipe, is generally affirm'd; and therefore amongst other his Attributes, he is called *Syrinx*, or the *Piper*. This consisted of seven, sometimes of nine Reeds, join'd together like Organ Pipes, or the Wings of a Bird extended; though some hold the Reed in the middle to have been length, and the rest to have decreas'd equally on either side; and as the Music of the Organs is made by running from one Key to another with the Hand, this was done upon the Pipe with the Mouth. I know not to what better to resemble it, than to the French *Chaudronniers*; and therefore no wonder that they often hurt and wear out the Lip, as *Virgil* says, in the use of it.

Had I not better for *Menalcas* smart,  
Though he be brown, and thou so beautiful art?  
Sweet youth, in Colour no such trust repose:  
White Blossoms fall, when Blackberries are chose.  
*Alexis* scorns to know what man I am,  
How rich in snowy Flocks, how stor'd with Cream:  
My thousand Lambs wander *Sicilian* grounds,  
Summer and Winter my new Milk abounds.  
I sing Notes equal to *Ambion's* Lays,  
When his Herds did on *Aracynthus* graze.  
Nor am I so deform'd; I late beheld  
My self in the calm Sea with winds unswell'd;  
And wert thou Judge, I should not *Daphnis* fear,  
If any shadow true resemblance bear.  
Ah, that with me thou would'st inhabit here,  
In homely Cottages, and " shoot swift Dear,  
Or drive the wanton Kids to Mallow-Buds,  
Where we like *Pan* shall sing in echoing Woods;  
" *Pan* with soft wax first differing Reeds conjoin'd;  
*Pan* doth our Sheep, and our Sheep-masters mind.  
That this Pipe wore thy Lip, thou shalt not grieve,  
To know thus much, what would *Amyntas* give?  
Compos'd of seven unequal Quills I have  
A Pipe, which once to me *Dametas* gave,  
And dying, said, This owns thee, second Lord,  
At which vain Palsion fond *Amyntas* stir'd.  
And what I ventur'd hardly for, two Goats,  
Whose dappled Skins are starr'd with silver spots,  
With two Ews milk I foster them for thee,  
Which *Thestylis* would fain have beg'd of me,  
And shall: since so despis'd our Gifts appear.  
Oh, thou that art so beautiful, draw near.

• For

• For thee the Nymphs Baskets of Lillies bring,  
For thee fair *Nais* robs the purple Spring,  
Poppy beheads, and Daffadill confines,  
With fragrant Dill the pleasant *Casfia* joyns,  
And many more sweet Flow'rs in order sets,  
With Cowslips, Marigolds, and Violets.  
Of me the downy Peach shall be approv'd,  
With Chestnuts, which my *Amaryllis* lov'd;  
Plums I will adde, this Apple shall be grac'd,  
And verdant Laurels you shall be eras'd;  
And you O Mirtles next, because your sweet,  
Yet differing smells, so best in concord meet.  
Rude Swain, *Alexis* counts thy Presents poor,  
Give all thou hast, *Iolas* still gives more.  
Why do'st thou wretch let Storms thy Garden spoil,  
And salvage Boars thy silver Springs defile?  
Whom fly'st thou Fondling? Gods in Woods resort,  
A shade Grove was *Dardan's* Paris Court.  
Let *Pallas* dwell in her own stately Towers,  
But our delight must be in pleasant Bow'rs.  
Stern Lions Wolves pursue, Wolves Goats, the Kid  
On spreading *Cyrbisus* desires to feed;  
And fair *Alexis*, *Corydon* invites;  
Thus every one pursue their own delights.  
Behold, the wear'd Steers their work have done,  
' And large Shades double with the setting Sun.  
Still Love burns me, what rest can Lovers find?  
Ah foolish *Corydon*, what distracts thy mind?  
On th' " Elm my unprun'd Vines neglected are.  
Better we did some useful things prepare,  
With gentle twigs the limber Bul-rush wind;  
And if *Alexis* scorn, some other find.

Noon to Sun-set. The first that invented Sun-Dials were *Anaximander* and *Anaximenes*; but these were not for indication of the Hours of the day, but the Equinoxes and Solstices, as *Salmasius* proves in his *Plinian Exercitationes*. The Horary Dials were not known in *Greece* until *Alexander's* time, nor in *Rome* until 450 years after its building, about which time one brought from *Sicily* serv'd the whole City; Those of the better sort keeping Boys on purpose to run to the Dial, and inform them of the time of the day. Whence that of the Poet—*Puer qui nuntius horat*. Our Author here reflects upon ancient custom as most suitable to the time of the day. Whence that of the Poet—*Puer qui nuntius horat*. It is the custom in *Italy* to let their Vines grow up against Trees, as in *France* they are supported with low sticks. See *Gerg.* l. 1.

(a) *Is Cerdas*'s conjectural Exposition of *Plum* *Calcia* let *Lillies* full blown and spread the baskets, not Baskets full of Lillies, though it be very ingenious, is yet too singular to be believ'd to.

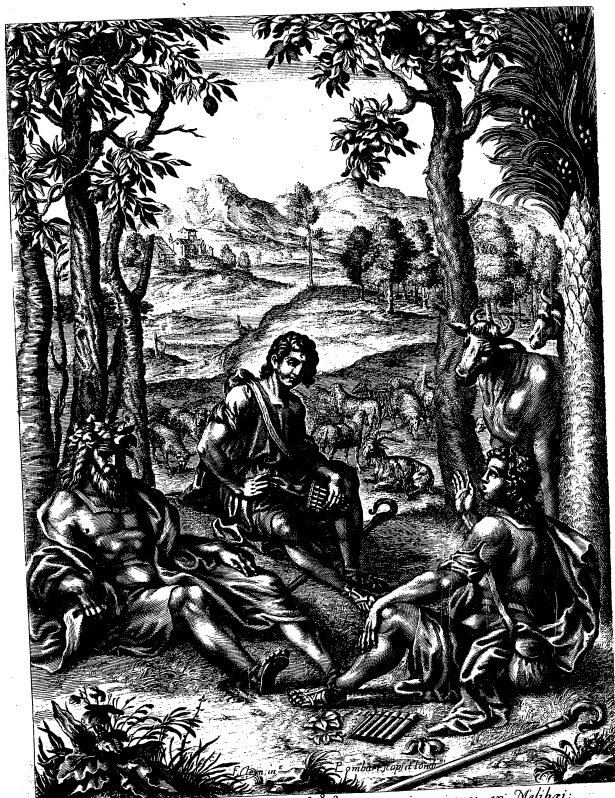
(b) Not unsparingly before all other Nymphs is *Nais* capably introduced to Court *Alexis*; for the *Naiades* are said particularly to affect handsome youths, and for that reason to have receiv'd *Hylas*, wherefore by *Senece* in his *Hippolytus*, they are call'd *Naiades improprie*, *formosus solita claudere fontem*.

(c) *Nannius* by *Iolas* will have *Angustius* to be understood, whose favorite *Alexis* was, at the same time that *Virgil* has his admirer's name seeming to reflect on the *Julian* name and family, whence *Angustus* was descended.

(d) The story of *Paris* his living like a Shepherd in the Forest of *Ida*, is sufficiently known; the place of whole shade and memorable judgment, (as *Stephanus de Urbibus*) was from his name called *Alexandria*. *Suetonius* reports, that he was very learn'd, and an excellent Poet, that he wrote a Poem in praise of *Venus*, wherein he prefer'd her beauty before *Juno's* and *Athena's*, the occasion perhaps of the other fiction.

(f) The Invention, according to the Poet of Architecture and Building, is being particularly fill'd. The President, Proctores, and Founders of Cities: And therefore had her Temple in the Capitol of *Athena*, to which, perhaps, the Poet alludes, when he says *Quasi condidit Arees*. Yet there be some that attribute to her the Presidency and Residence in rowed Cities, in Memory of her high birth, being born of *Jupiter's* *Theriacum*.

(g) The Antients had not the use of Dials, nor the distinction of hours to measure the day; but collected by the shortening or lengthening of the shadows cast from their own or some other body, and measur'd by Feet, how far it was from Morning to Noon, and from Noon to Sun-set.



*Dic mihi Damoetas, cur non, verum Agonis, nu-*  
*ium pecus; an Melibati, per mihi tradidit Agon.* Eclog. 3.

Honoratissimo Dñi. Dominio  
 chelsey & Vicecomiti Maidston.



Heneage Finch Comiti Win-  
 Tabula merito votiva.



The Third Eclog.

PALEMÓN.

ARGUMENT.

*These Swains present, how Vertue and the Arts  
 Great Emulation breed in men of Parts;  
 But grave Palæmon doth their Passions calm,  
 Both praising, yet to neither gives the Palm.*

MENALCAS. DAMOETAS. PALEMÓN.

MENALCAS.



RE these, Damoetas, Melibœus  
 Sheep?

DAMOETAS.

No: *Ægon's*, *Ægon* gave them me  
 to keep.

MENALCAS.

Still hapless Flock, whilst he *Neera* woos,  
 Jealous on me more favour the bestows;  
 "Twice every hour this Stranger milks the Damms,  
 Robbing of strength the Ewes, of milk the Lambs.

DAMOETAS.

Henceforth such Crimes more sparingly object.  
 We know what you did, if we would detect;

C 2

And

\* He who writes Eclog (said Servius) must take great care that they be one of the subjects, in which Theocritus fails, but Virgil is exact. The first express the Happiness and Misfortune of two Shepherds; The second a Pastoral Courtship. This Altercation and quarrelling, for which Reason it is properly Dramatick. In it Virgil is suppos'd to represent himself under the person of Damoetas, and some one of those many learned men whose envy he had incur'd (by the favours of Augustus, Pollio and others) under Menalcas.

(a) A Crime forbidden by the Laws of *Justinian*, which made a Shepherd for offending, with loss of Wages, and Stripes.

(b) For *Hircis*, others read *Hircus*.

(c) By *Sacellum* (which commonly implies a little Chapel or Houle consecrated to some Deity) here seems to be meant one of those Caves which they us'd to cut out in Rocks proper to the worship of their Gods, particularly of the Nymphs. See *Atheniens* l. 5. & 12.

(d) The *Napeæ*, who are said particularly to dwell in Caves. *Nemæenses*.

*Quæ colitis Sylvas Dryades, quæque antra Napeæ.*

(e) Denoting their Clemency, Mildness, and Facility in pardoning the Prophanation of their Grotto, not out of wantonness or lightness.

(f) To lop, or cut other mens Trees, especially Vines, was in ancient times a Capital offence, and punishable as Felony. By the Law of the twelve Tables, expiated by a pecuniary Mulct: by others not without the loss of a hand.

(g) A Dog, bred of a Wolf and a Bitch which, as *Ariftole* affirms, in *Cyrene* usually couple. *Petrarchi*, *Lepus et Canis formant coenula Lyciscum*.

(h) Two circumstances of the Roman Law, requisite for the conviction of a Thief, Oculi detectio, and immediat Exclamation; For without proof of the last, a Thief, according to the twelve Tables, could not legally be condemned. See *Alberici*, *Geni*, in *Virgil*, *l. 11*.

(i) Perhaps implying the subject of their Poetry to have been Drammatick and Tragick, whole peculiar Reward was a Goat.

And how the He-Goats <sup>b</sup> squinted on the while,  
And <sup>c</sup> in what place, but the <sup>d</sup> easy Nymphs <sup>e</sup> did smile.

M E N A L C A S.

Sure 'twas when I in *Micon's* ground was took  
f Pruning his Vines with a Malignant Hook.

D A M O E T A S.

Nay rather here under the antient Oke,  
VWhere thou poor *Daphnis* Bow and Arrows broke,  
Which giv'n the Boy, made thee for spight to cry:  
Sure could'st thou not do Mischiefe, thou would'st dye.

M E N A L C A S.

VWhat may not Lords, when Slaves thus boldly dare?  
Did not I see thee, Villain, lay a snare  
For honest *Damon's* Goat, and when his <sup>g</sup> Dog  
Barkt out alowd, and <sup>h</sup> I cry'd stop the Rogue,  
Where runs he? *Tityrus* count o'r thy Flock;  
Thou plaidst all-hid, and sculck'dst behind a Rock.

D A M O E T A S.

Vanquish'd in fing'ing, why should he refuse  
To pay the Goat, won by my Pipe and Mufe?  
That Goat, if thou must know, was mine, no less  
*Damon* who could not pay it, did confesse.

M E N A L C A S.

Thou match his fing'ing? could'st thou ever raise  
A handfom Pipe? didst thou not haunt High-waies,  
Unskilfull Droner, and there use to spill  
Piteous Composures on a squeaking Quill?

D A M.

D A M O E T A S.

VWhat cunning either hath, now let us try;  
I'll lay this Heifer; lest thou shouldst deny,  
Twice she to milking comes, and at her teats  
Suckles two Calves; then say, what are thy bets.

M E N A L C A S.

To venture any of this Flock, I'm loth;  
My Father, and my cruell Stepdame, both  
Count the Sheep daily, one of them the Kids:  
But what thou shalt confesse thine far exceeds,  
(Since thou wilt rant) <sup>k</sup> two Beechen Cups I'll stake,  
VWhich the divine <sup>l</sup> *Alcimidon* did make,  
VWhereon, with a smooth turn <sup>m</sup> soft Vines he shap'es,  
And with pale Ivie clothes the spreading Grapes.  
Two men betwixt, <sup>n</sup> *Conon*, and <sup>o</sup> what d'y' call  
Him with a *Staff* describ'd the worlds great ball?  
VWhat time's for Plough-men, what for Reapers fit;  
Both clean are kept, my lips ne'r touch'd them yet.

D A M O E T A S.

Two Cups I have by the same Artist made,  
The handles round with soft <sup>p</sup> *Acanthus* laid;  
VWhere *Orpheus* midst the dancing woods is set;  
Both clean are kept, my lips ne'r touch'd them yet.  
Saw'st thou my Heifer, these thou wouldst not weigh.

M E N A L C A S.

Thou shalt not scape, I'll meet without delay;  
He that first comes be judge, *Palæmon*, see.  
Thou never more a Challenger shalt be.

(k) Proper to Shepherds, and such kind of people; to the Author of *Ollivier*.

*Pellora pauper secera gerit  
Tenui et patula pocula fuge.*  
But carv'd ones were peculiar for Sacrifices, (Beech cups in such Ceremonies being religiously made use of sayes *Pliny*) whence perhaps the fashion was taken up by Country people in their holiday-Cups.

(l) The reason of the name may seem to be taken from *Homer*, who frequently calls the Herds, and those of more than humane Eminency and Excellence, *ἀλκιδον* which the Epitome is fully applied, according to the Expression of the Latins, *as bonus deus in dicendo* (*Cicero de Oratore*) for an excellent Orator.

(m) A fashion of Sculpture much in use with the Ancients, as *Trobelius* in the life of *Cleandrus* attests; calling them Vine Dishes, and Ivy Cups; see forth by *Anacreon* in two epigram Odes.

(n) An Excellent Astrologer and Geometrician, who first observ'd the Constellation of *Heracles's* hair in the time of *Troilus*, and left behind him seven Books of Astrology.

(o) His name purposely omitted to comply with the Rusticity of the Relator; but suppos'd most probably *Archimedes* that famous Sicilian Mathematician, contemporary and intimate with *Conon*; by whose Example he compos'd a Calendar and Sphere, both here rudely describ'd by the Shepherd.

Dam.

(p) Wee must not here forget the arrogance of a Graminarian, that liv'd under *Tiberinus*, named *Quintus Rhemus Palamon* of *Vicenza*, not aham'd to say, that all learning was born, and should dy with him; and that *Virgil* in this Eclog prophetic'd of him, as the only Judge of all Poetry, to prove which, besides his Name, *Palamon* (which he found here) he us'd the Word *Vicene* Neighbour, as if implying *Vicentine*, because *Mantua* is neer *Vicenza*.

(q) Perhaps because they are induc'd by *Homer*, singing alternately with *Phobus*; the Laws of which are, that he in the second place must answer equal to, if not better than what the first propos'd; wherein he that would observe *Virgil's* artful curiosity, as keeping an equality in both, may consult *La Cerda*.

(r) The antients religiously began all they undertook with the Invocation of *Jupiter*, and that in those solemn words, *Vic, Vic*.

(f) Following the opinion of those who affirm'd God to be the Soul of the World, diffus'd through every part thereof, a doctrine first brought into Greece by *Thales*, and under his Name receiv'd by *Aristotle*; but put off by *Apuleius* with this distinction, as appli'd only to the poorer, not Elixir of God. See *Apuleius* in *1. de mundo*.

(c) Plants here dedicated to *Phobus*; the Fables sufficiently known.

(n) An Adogical expression taken from the Customs of the Antients, and implying an Invitation to love; the Apple being consecrated to *Venus*, and us'd amongst amorous presents; whence *Phidias* in his Picture of *Loves* designs the *Cupid* throwing Apples at one another, as the Symbole of mutual and reciprocal affection.

(o) Reflecting upon the carriage and behaviour of Lovers, who fly to be seen, fight to be overcome, and seem to hate, that they may be lov'd.

(y) *Diana* the Patroness of hunting, but by some taken for the Mistress or servant of *Meneles*.

(z) A Present not unsuitable for a Lover, these Birds being dedicated to *Venus*, perhaps from their facility, whence they receive their original Name.

## DAMŒTAS.

Sing what thou hast; nor will I use delay,  
None I do fear; ' Neighbour *Palamon*, stay;  
Sharpen thy judgement, we no trifle bet.

## PALAMON.

Begin, since we on beds of grafs are set;  
Now fields are green, and trees bear silver buds,  
And gaudie Spring new liveries the woods.  
*Dametas* first, *Menalcas* next rehearse;  
The Muses always lov'd ' alternate Verse.

## DAMŒTAS.

Muse, first great ' *Fove* invoke, ' *Love's* every where,  
He loves our fields, and holds my verses dear.

## MENALCAS.

And *Phœbus* mine, nor shall he Presents want  
Of blushing ' *Lillies*, and his own fair Plant.

## DAMŒTAS.

At me light *Galatœa* ' Apples throws,  
Then ' flies to Wilows; but her self first shows.

## MENALCAS.

But my *Amyntas* Courts me oft alone,  
Nor ' *Delia* to our Dogs is better known.

## DAMŒTAS.

Gifts for my love, I have, for I the field  
Observ'd in which her airy ' Stockdoves build.

MEN.

## MENALCAS.

Ten choice and ' golden Apples, all my store;  
I sent the Boy, and shall to morrow more.

## DAMŒTAS.

What, oft to me, my *Galatœa* sayd,  
You winds let part be to the Gods convey'd.

## MENALCAS.

What shall I by thy love *Amyntas* get,  
V'Whist thou hunt'st Boars, if I but keep the net?

## DAMŒTAS.

*Phyllis*, *Iola* send, my ' birth-day's now;  
And when I ' Sacrifice for fruit, come thou.

## MENALCAS.

Her I lov'd best, tears from her parting fell,  
And said, farewell, *Iola* round farewell.

## DAMŒTAS.

Stern VVolves, our sheep; winds, trees, ranck corn, rough  
Me, *Amaryllis* ruins, if the low'rs.

## MENALCAS.

Dew feeds the Corri, yeand Kids sweet shrubs approve,  
Goats gentle Sallows, I *Amyntas* love.

## DAMŒTAS.

' *Pollio*, though the be Rustick, loves our Muse;  
A Calf, you Sisters, for your Reader chuse.

(x) By some taken for Citrons, by others for Quinces, but may very well be taken for any sort of fair Apples, which as we have before noted, were usual presents among Lovers. Memorable is that of *Thou-dusus* the Emperour presented to *Endavia*, and by her given to *Paulinus*, for which the lost her Husband's affection, and *Paulinus* not long after his life. *Zeno*.

(y) The Antients us'd to celebrate their Birth-days with all Pledges and Joviality, at which time it was usual for friends to send Presents to one another; and therefore the Shepherd desires his Mistress might be sent him, as the most grateful that could be made him.

(c) As the other Festival was solemniz'd with much licentiousness; this with much purity; by the Antients call'd *Ambrusale sacrum*, and seems to have been the Autumnal Emberday of the Ethnicks, the Ceremonies whereof were these; When the Corn and Fruits were ripe, they thrice surrounded the fields with the Victim (whence the Sacrifice receiv'd its Name) which was commonly a Calf, Lamb, or pregnant Sow, the people following and shouting. Amongst whom one Crown'd with an Oak Wreath danc'd a solemn Measure, and sung the praises of *Ceres* in verse, then after the Libation of Milk, Wine and Honey, e' they reap'd the Corn, or gather'd the Fruits, offer'd the Sacrifice to *Ceres*. Serv. *Macrobi*.

*Ab Alex. genial. dies* l. 3. Whether it be false or not, or *ensula*, is much controverted by Grammarians. *Varro* and *Columella* are cited in defence of the later; but to approve the first, we are persuaded by the Greek phrase, from which doubtless the Latin is deriv'd. *Hesychius* *ἑβθρον* *ἡμερῶν* (read *ensula*). *Sedrus* some have observ'd the Hebrew *quabab* in the same sense.

(z) One of *Virgil's* chiefest friends, and Ingratious with *Augustus*, an excellent Poet, so acknowledged by *Seneca*, and commended by *Horace*.

MEN.

## M E N A L C A S.

*Pollio* writes well, for him a Bull command,  
That buts with horns, and spurns with feet the sand.

## D A M O C T A S.

Such joys as thine, who loves thee *Pollio*, share :  
For him <sup>f</sup> flows Honey, shrubs Amomum bear.

## M E N A L C A S.

Who hate not <sup>e</sup> *Bovius*, may love *Mævius* Notes,  
The same may Foxes joyn, and milk he-goates.

## D A M O C T A S.

Fly, who cull flow'rs, and earth-born Strawberries ;  
Ambush'd in grafs, a deadly Serpent lyes.

## M E N A L C A S.

Drive not your Sheep too far, nor banks draw nigh ;  
But now the <sup>b</sup> Ram himself his Fleece did dry.

## D A M O C T A S.

Thy fed Kids *Tityrus* from the River bring,  
And when 'tis time, I'll wash them in the Spring.

## M E N A L C A S.

Lead home the Ewes, left heat their Milk refrain,  
And you, as lately, prefs the teat in vain:

## D A M O C T A S.

How lean my Bull in this rich Pasture shews ?  
'Tis Love the Herd, and Herds-man overthrows:

M E N.

(e) Intimating his Triumph and Consultship.

(f) An expression proverbially us'd in friendly Comparisons; alluding to the Felicity and Plenty of the golden Age, in which Honey is said to have distill'd from Oaks.

(g) Two ridiculous Poets, Enamies both to *Virgil* and *Horace*; the later of which, seems yet to be commended by *Marialis*, if (as Interpreters conjecture) his Name be not there put to signify any Poet.

(h) Meaning himself: See the Argument of the ninth Eclog.

## M E N A L C A S.

Sure Love is not the cause their bones appear,  
Some <sup>k</sup> eyes bewitch'd my tender Lambs, I fear.

## D A M O C T A S.

Say, and be great *Apollo*, in what shore  
The 'Heavens extend three fathoms, and no more ?

## M E N A L C A S.

Say, in what Land <sup>m</sup> the names of Princes sign  
The springing flow'rs, and *Phyllis* shall be thine:

## P A L E M O N.

'Tis not in us this difference to compose ;  
You both deserve the Calf ; and each who knows  
Sweet Love, or of the bitter shall have proof : (nough.  
Swains shut your Springs, the Meads have drunk e-

them in a small piece of their native Earth. This Pit they call'd Mundus, which name is likewise attributed to the Heaven, in whose Center they built the City. Thus he, whence we may see the reason why our Author dissembled the Name under dot of *Cælon* : This Pit was open but three dayes in the year, viz. the day before and after the Vulcanial festival, the third of the Nones of *Cerberus*, and the sixth of the Ides of *November*, which dayes are imply'd by fathoms, Enigmatically taking the common Measure of Manufacture for the Measure of time, which is the day. (n) Most Interpreters expound this of the Hyacinth, which according to the Fable, sprung from the blood of *Atys*, and is said to bear the two first letters of his Name in the bottom of its leaves ; but so trivial and known a thing, could not pass for a Riddle ; And for such *Virgil*, by his Confessi n, intended these Places to vex the common Grammarians. Ingeniously is it by *La Cerda* apply'd to the Coyne of *Augustus* ; on the one side whereof was the Image of *Augustus*, with this Inscription, *Cæsar Augustus*, On the Reverse, were flow'rs engraven, with this other Inscription, *LAURILIS FLORIS. III. VIR.*

(k) The Reason of the fascination (*Atidosus*) gives. This Air (with he) diffus'd about us, through our Eyes, Nerves, and other passages, penetrating the depth, and bringing thither along with it self those outward Qualities, such as it was when it entered, it infuseth that habit which it receiv'd ; So that when any one mov'd with Envy beholds things that are beautiful, he fills the ambient Air with a Malignant Quality, and darteth his own Spirit full of Bitterness upon those that are next him ; the Spirit being of a fobble Nature goes quite through : Thus is Envy express'd many ways, properly call'd Fascination.

(l) This by *Servius* and others is interpreted of a Well in *Syene*, wholly illuminated at Noon in the Summer Solstice ; by some, of the Grave and Monument of one *Calisto*, of no larger extent ; much better by *Petrus Ciceronius* (whom *La Cerda* follows) of a Pit in *Rome* call'd *Mundus* ; of which thus *Plutarch* in *Romulo*, when *Romulus* built the City of *Rome*, he for certain chosen men out of *Etruria*, to compose Laws, and settle Religion ; And a Pit being digg'd in the ground near the Comitium, and the first fruits of all their possessions cast therein, they at last each of them

D

The



*Sicelides Mura. paulo  
non omnes arbuta iuvant.*

Honoratissima Dñi Domina  
Tabula merito



*maiora canamus,  
humiliorq; mirice.* Edg. 4

Maria Comi Winchelsey.  
Votiva.



The Fourth Eclog.  
POLLIO.

The ARGUMENT.  
Here Sibyl is appl'd to Pollio's Son;  
Her Prophecies, his Genethliacon;  
But Christ's Birth be by happy error sings,  
The Prince of Poets crowns the King of Kings.



Ilcilian Muses take a higher flight,  
Not all in shrubs, and <sup>b</sup> Tamarisk  
delight.  
If Woods we sing, <sup>c</sup> Woods worthy  
Confuls are.  
<sup>d</sup> The last time comes, which <sup>e</sup> Sibyl's  
verse declare;

<sup>f</sup> From first now times great order's born again;  
The <sup>g</sup> Maid returns, and the Saturnian reign;  
Now a <sup>h</sup> new race from heav'n descends to earth;  
O chaff <sup>i</sup> Lucina aid the blessed birth,

to distinguish it from the other which was properly *Confularis* and *Maior*, answerable to which, in France, is the Office of the  
in England, of the Justice in Eyre of the Kings Forests. (d) Of these times this *Saturnus* (or *Vesper*). There was  
spread through all the East an inveterate opinion, that some, according to the decrees of Fate, coming from Judea, should gain  
the *World's* Rule of things; which (though by him falsely apply'd to *Vesperian*) was verifi'd in our Saviour. (e) What out  
Author here ascribes to *Sibylla Comata Italica*, (different from *Sibylla Chamaea Aethica*) some attribute to *Sibylla Erythræa*; So  
that either both wrote to the same effect, or *Virgil* hath ascrib'd to one, what is proper to the other. (f) In allusion as some  
think to the Platonic year in which all the Planets are conceiv'd to return to the same point from whence they began their Mo-  
tion; by *Demetrius* called *Annus Magnus*, by others *Universatus*, by *Cicero* (not unelegantly *annus vertens*); but more probably  
relating to the reformation of the golden Age under the happy government of *Augustus*. (g) *Astræa*, the last of the Deities,  
that forsook the Polluted Earth, and now makes the Confullation of *Virgo* in Heaven. (h) By *Turribus* understood of the Deities,  
Stoical opinion, which held Mankind to spring from a Celestial Seminal Effluvia concerning which see *Cicero* in 1. de *Natura*  
Deor. But Proverbially denoting a man of eminent or excellent Condition. (i) The same with *Juno, Diana, and Venus*; yet  
some hold her to be neither of the three, others the same indistinct Deity under several Notions, according to that of *Cassellus*;  
The *Lucina* denoting,  
*Juno di'la puerperæ, &c.*

Autiently invoked by labouring Women, in regard her Mother was deliver'd of her without pain. So *Callimachus* in Hymn.

D 2

Who

(k) The division of the Ages into Gold, Silver, Brass, and Iron is owing to the *Sibyl's* Invention, who fancied a Return of those several Ages, after the end of their respective Periods.

(l) Relating, as some Interpreters conceive, upon *Augustus Caesar*, who was reputed the Son of *Apollo*, and had his Statue erected with all the Ornaments and Emblems of that God.

(m) By *Servius* interpreted of the Mantis *Jeh* and *Augus*, dedicated to the Memory of the two first Emperors; by *Virgil* applied to the great year foretold by the *Sibyls*; by *La Cerda* understood of the ensuing greatness and prosperity of *Augustus* his Reign, the most probable opinion.

(n) by this Personification the Poet intends the Renovation of the Golden times, as *Oravi* expressed them;

--- *Patris um Terra decorum*,  
*Æter, & humani Numina mista locis.*

And is, with what follows, to be applied to *Salomon*, not *Augustus*.

(o) *Calestus* is the Egyptian Bean, yet *Disorder* takes it not for the whole Plant, but the Root only, according to our version; but the reason why *Virgil* here makes mention of this Plant, *Servius* conjectures to be in honour of *Augustus*, for till after his Conquest of Egypt, it was not known to the Romans.

(p) *Danaus*, *Neveus* and *Germans*, conceive *Virgil* in this place to allude to his own Cradle-House, signified by that Memorable Omen of a Poplar branch, which, planted on his Birth-day, grew up sudden y to equal the tallest Pines, and being Consecrated to *Tor*, by the vows of Child-bearing Women, became very eminent.

(q) In these two Verses are contain'd (says *Servius*) a designation of *Salomon* his Studies; by *Hero's* prose, understanding Poetry, by his *Father's* dead History, by the Knowledge of *versus*, Moral Philosophy.

(r) Proverbially meant, and so here applied to any famous Navigator, in Memorial of *Typhis* the Pilot of *Argo*; the first Ship according to the Poets that sail'd the Seas; but *Dionysius Siculus* will have it to be the first only in Magnitude; for that Navigation was in use before the Argonautick Expedition is manifest, though but in small Vessels or Rafts.

(s) Here taken for any valiant Man, so *Servius*. The Poet (saith he) uses Particulars in stead of Generals, for by *Typhis* he means any Pilot; by *Argo*, any Ship; by *Tro*, any Town; and by *Achilles*, any valiant person.

Who shall from <sup>k</sup> Ir'n extract a Golden age,  
And to <sup>l</sup> thy *Phœbus* all the world engage.  
Thou Child being Consul, *Pollio* shall that year  
Be most renown'd, then <sup>m</sup> glorious dayes appear.  
If any prints of Antient Crimes remain,  
Thou shalt efface them in thy happy reign;  
And, from perpetuall fear, all Nations free.  
He, a God, shall <sup>n</sup> Gods mixt with Heroes see;  
And they see him, ruling both Sea and Land  
Subjected by his mighty Fathers hand.  
But unto thee, sweet Boy, Earth shall afford  
First Fruits, and Presents of her own accord,  
From spreading Ivy blushing Berries shoot,  
With soft *Acanthus*, and th' <sup>o</sup> Egyptian root.  
The pregnant Goats shall home full udders bear,  
Nor shall tame Cattell, cruell Lions fear.  
Thy <sup>p</sup> Cradle flow'rs shall sprout for thy delight,  
The Serpents dye, and treacherous Aconite,  
And every where Assyrian Roses grow.  
As soon as thou the <sup>q</sup> Heroes acts shall know,  
And great achievements of thy Parents learn,  
And what true virtue is, thy self discern;  
Then by degrees lands flourishing with Corn  
Shall golden grow, and the unpruned Thorn  
Shall dangling Grapes with purple clusters fill,  
And purest Honey from hard Oke distill.  
Some prints of antient fraud will yet be found,  
Which bids to Sea, and Towns with walls surround,  
And virgin champain in long furrows tear.  
A second <sup>r</sup> *Typhis* in new *Argo* bear  
Choice Heroes, and another war employ,  
Mighty <sup>s</sup> *Achilles*, sent again to *Troy*.  
When ripening years make thee a gallant man,  
Sea-men shall leave the boyfsterous Ocean;

Nor

Nor Merchants shall transport exchanged ware,  
But all Commodities grow every where;  
Nor Earth shall Harrows feel, nor Vine the Hook;  
And hardie Plow-men shall their Steers unyoke;  
Nor Wooll deceive with artificiall dy,  
But, in the Meadows, Rams in scarlet ly,  
Or else their silver fleeces turn'd to gold,  
And Princely <sup>t</sup> purple simple Lambs infold;  
The Fates conspiring with eternall doom,  
Said to their Spindles, Let such ages come.  
Go heavenly race, great Progenie of *Iove*,  
The time draws neer thy honour to improve.  
See, how the Pole shakes with the pond'rous globe  
Of Earth and Sea, and Heav'n's all-spangled robe:  
How all things at th'approching age rejoyce.  
Oh that my life would last so long, and voice,  
That to the sky I might thy honour raise!  
Not Thracian *Orpheus* then should win the Baies,  
Nor <sup>u</sup> *Linus*, though their Parents present were;  
This *Phœbus* got, <sup>v</sup> *Calliope* that did bear.  
Should *Pan* with me strive, by *Arcadia's* doom,  
Although a God, *Pan* should be overcome.  
Begin, sweet Babe, with <sup>w</sup> smiles thy Mother know,  
Who ten long months did with thy burthen go;  
Sweet Babe begin, whose smiles ne'r Parents blest,  
No <sup>x</sup> *Goddess* grants him bed, no God a feast.

(t) Alluding to the Thracian superstition, which pretended to the Prince of the Country, wherein a Sheep of that colour'd Fleece was found, increase of Prosperity, power, and honour; and therefore not to be apply'd by our Poet, either to *Folio* or *Augustus*. An observation not to be slighted, if we may credit History, since *Adonis*, from the horns of an Ox; *Maximianus*, from Grapes; *Antonius*, *Geta*, and *Severus*, from a Lamb; *Aurelian*, from his swaddling Cloaths, of that colour, Collected the happy Omens of their future greatness.

(u) A famous Musician, Instructor of *Orpheus* and *Heracles*, the reputed Son of *Apollo*; yet *Parthenius* (in *Baotic*) reports *Amphimarus* to have been his Father; his Mother, some make *Terpsichore*, others *Dryas*.

(v) Yet some account *Polyminia*, others *Thamyris* for his Mother; not less uncertainty in his Father. *Apollonius* makes him the Son of *Oecyrus*, *Menacchus* of *Apollo*, others of *Charis*.

(w) A happy Omen, (though by *Servius* mistaken for unfortunat) as *Pliny* instances in the birth of *Zoroaster*; for we apply not the smiles in this place to the Parents, with *Bembus*, *Politian*, and others, but to the Child, as *Nannius*, *Germanns*, and *La Cerda*.

(x) The antient Romans (says *Seneca* *Epist.* 2. l. 20.) assign'd to every man his *Genius* and *Juno*. By the God therefore is here meant the first, (President of the Table;) by the Goddess the second, (Superintendent of the Bed.) *Servius* his Application of this to *Vulcan* is justly exploded.

The



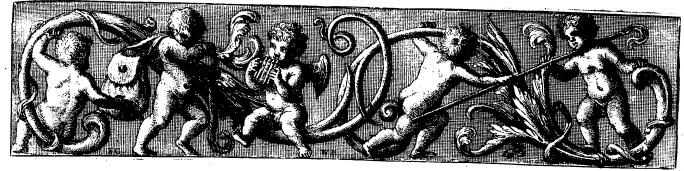
*Daphnis ego in Sylvis,  
Formosus pecoris custos.*



Honoratissimo Dñi. Domino,  
Tabula merito.

*hinc usq. ad Sydera notus  
formosior ipse, Eclog. 5.*

Henrico Baroni Beauchampe  
Voluit.



The Fifth ECLOG.

DAPHNIS.

THE ARGUMENT.

*Since Kings as Common Fathers cherish all,  
Subjects like Children should lament their fall:  
But Learned men, of Grief should have more sense,  
When violent Death seizeth a gracious Prince.*

MENALCAS, MOPSUS.

MENALCAS.



AY we not *Mopsus*, happily thus  
met,  
Under these shady Elms 'mong Ha-  
zels set,  
Try both our skills? I'll sing, and thou  
shalt play.

MOPSUS.

*Menalcas* thou art eldest, lead the way;  
Where wanton Breezes dancing shadows make;  
This Grot, or that Cave yonder let us take,  
Which a wild Vine with spreading boughs infolds:

(\*) The preceding Eclog celebrated the birth of Silvanus, this continues the variety, describes the death of Daphnis, whom since directly undertakes a Sicilian Shepherd of that Name, by his Mother (of whom he was begot by Mercury) as soon as born, exposed, and found by Shepherds amongst Laurel, from which they gave him that Name; of Pan he learnt Music, and a Nymph falling in love with him, engaged him by solemn Oath, not to enjoy any other; but by chance to the Palace, the Kings Daughter surprised with his Beauty, enticed him to break that Vow, which the Nymph discovering, drove him off to fight. Hereupon Mercury his Father, whom he calls to assist him, he was taken up into Heaven, and a Fountain immediately sprung out of the place, which bears his Name, and is yearly honour'd with Sacrifices by the Sicilians. To which Dioscorus adds, that he first found out Bucolick Verse in Sicily. Others inscribe Daphnis here, Julius Caesar, to whom many expressions are proper; Some Quintilius Varo, slain in Germany, with the last of these Ecloges; A third opinion is, of those who say, that under that Name is meant Flaccus Maro, Brother to Virgil, to whose effect is this distich.

*Trifida fons tui dum fies in Daphne Flaccus,  
Dolite Maro, fravem diu immortatibus aquas.*

(\*) The Names of *Mopsus*, *Menalcas*, and *Amynas*, are here taken without any further Allusion, than as to persons of a rustic condition, and fit for a Pastoral.

MEN.



## MENALCAS.

Only *Amyntas* dares thee in our Woods.

## MOPBUS.

What if that Swain to out-fing *Phœbus* aims?

## MENALCAS.

Dear *Mopsus*, if th'hast ought of ' *Phyllis* flames,  
Of ' *Alcon's* praise, or ' *Codrus* brawl, begin;  
And *Tityrus* shall thy feeding Kids keep in.

## MOPBUS.

I'll try that Song ' on the green Beech I writ,  
And with alternat replications set;  
Then bid *Amyntas*, if he dares, contend.

## MENALCAS.

As silver Olives Sallow shrubs transcend,  
As scarlet Roses, wither'd Spike debase,  
So much *Amyntas* must to thee give place.

## MOPBUS.

No more of that, dear Swain; the Cave is near.

At *Daphnis* woful Funeral, many a tear  
The Nymphs did shed, witness you Woods and Streams,  
When the Sad Mother rais'd the mangled limbs  
Of her dead Son, distracted, she did all  
The Gods and conscious Stars then cruell call.  
That day no Swain drove to the cooling flood  
His Herds, nor would they ' touch the sweetest food.  
Thy Death, O *Daphnis*, Lybian Lions mourn'd,  
And Woods and Mountains echoing Groves return'd;

Armenian

(b) She was Daughter of *Erymanthus*, and *Cristhemis* Queen of *Thrace*, who fell in love with *Demophoon*, Son of *Theseus*, driven upon that Coast in his Return from *Troy* by a Tempest, and when he went to *Aheus*, and fail'd to return according to promise, impatient of his Absence, hang'd her self.

(c) That excellent Cretan Archer, who seeing a Serpent wound about the body of his Child as he lay asleep, leav'd at the Serpent with so sure an aim, that he kill'd him without hurting his Son. This Child was *Phalerus*, who after prov'd so famous a Commander in the Cretan Wars.

(d) One of the Athenian Kings *pro patria non timidus mori*; who in a War against the *Lacedæmonians*, (saies *Servius*) the *Durians* (the *Thracians* (*Plutarch*)) when the Oracle had pronounced Victory to the Athenians upon no other terms, but the death of their King, casting off his Imperial Robe, rush into the midst of his Enemies, and by his own death purchas'd his Country's safety. See the Story in *Plutarch*, *Maxim. l. 5. c. 6.*

(e) *Ubi erim debuit magis rusticus scribere* (saies *Servius*). The custom us'd among lovers of engraving the names of those whom they affect'd with some Epitaph of praise upon the barks of Trees. See in the Scholiast of *Strabo*.

(f) Alluding perhaps, to what is recorded of the Horles of *Julius Cæsar*, which by him (after his passage over *Rubicon*) Contested and turn'd out at Liberty, obstinately refus'd their food, and often wept for the absence of their Master. *Suetonius*.

Armenian Tigers *Daphnis* Chariot drew;  
'Twas *Daphnis* *Bacchus* dances did renew,  
And ' Javelins did with dangling Ivy twine.  
As Vines illustrate Woods, as Grapes the Vine,  
As Bulls the bellowing Herd, as gallant Corn  
The golden Plains, so thou dost thine adorn.  
As soon as thou to cruel Fate didst yield,

' *Pales* and blest *Apollo* left the Field.

Where oft we sow'd fair Corn, those glorious Lands  
' Pernicious Darnel, and wild Oats commands;  
For Violets, and Daffadillies, here  
Thistles and Thorns in cruel arms appear.  
Swains come away, and ' strew the Earth with Flow'rs,  
Plant o're your sacred Fountains shady Bow'rs,  
*Daphnis* commanded; then erect his Herfe,  
And fix upon the ' Monument this Verse;  
I *Daphnis* known in Woods, and to the Skye,  
Kept a fair Flock, but yet more fair was I.

## MENALCAS.

O divine Poet, me thy Verses please  
More than soft slumber, laid in quiet ease.  
In heat such sweetness to the thirsty bring  
The spurling Waves of a delightfull Spring.  
Thou hast now march'd thy Master's Pipe, and Voyce;  
Blest Swain, that thou his Second art, rejoice.  
Those Verses which I have, what ere they be,  
I'll interchangeably return to thee,  
And raise thy *Daphnis* to the highest Sphear;  
*Daphnis* lov'd us, *Daphnis* to Heav'n weel I bear.

## MOPBUS.

What worthier Song canst thou to us rehearse?  
The gallant Swain becomes a noble Verse,

E

And

(g) *Servius* interprets this of *Julius Cæsar* his bringing the Ceremonies of *Bacchus* into *Rome*, which yet according to *Livy*, seem to have a much more antient introduction. *Liv. l. 40.*

(h) The Shepherd Goddess, suppos'd the same with *Vesta*, or *Isis*; *Varro* makes her a Goddess, to whom the Sacrifices call'd *Pallia* were offer'd the eleventh of the Calends of *May*. See *Ovid. in 6. Fast.*

(i) This VVeed hath the peculiar quality of infecting the Eye with dimities. Whence it is proverbially us'd, for one that is dim-sighted, to say he feeds on Darnel; perhaps the reason of the Epithite. See *Erasmus*. *Chri. 2. Cont. 1. Adag. 29.*

(k) By the way here may be observ'd the proper Interment of a Heroe, who were believ'd to inhabit Woods and Fountains.

(l) A Monument, or *Tumulus*, was properly a heap of Earth without any other Memorial; to which was added in time an Inscription, containing the lamentation and praises of the Dead, whose Laws *Plato* prescribes in *g. de legib.*

And *Stimichon* to me did lately praise  
The sweet Composure of thy happy laies.

## MENALCAS.

*Daphnis* admir'd, beholding *Jove's* bright Arch,  
And Stars and Clouds beneath his Feet to march;  
Strange joyes at this both Groves and Fields posselt;  
Great *Pan*, the Nymphs, and humble Swains were blest.  
Wolves laid no wait for Lambs, no Nets did seize  
The nimble Deer, Peace did good *Daphnis* please.  
The unshorn Mountains, rough with horrid quars,  
Glad voyces send to the rejoycing Stars;  
And humble Shrubs now in a chearfull Ode,  
Sing, O *Menalcas*, he's a God, a God.  
Be good and blest to thine! four Altars see,

For *Phœbus* two, and *Daphnis* two for thee;  
Two Bowls of new Milk yearly I design,  
Two of pure Oil, and Feasts with store of Wine;  
If Cold, by th' Fire; if Summer, in a Bow'r,  
From Cups I'll new *Arvisian* Nectar pour;  
*Dametas* shall to us, and *Egon* sing;  
*Alphiseus* like a *Satyr* spring.  
This shall be ever, both when Vows we pay  
The *Nymph*, and solemnly the Fields survey.  
Whil'st Boars on Hills, whil'st Fish in Streams delight,  
Whil'st pleasant Thyme shall labouring Bees invite,  
And Silver Dew be *Grazhoppers* repast,  
So long thy honour'd Name and Praise shall last.

(m) The Poet alludes to the Cultom of the Antients, who to every God erected two Altars; confirm'd by the testimony of *Ælian*, who in his Various Historie reports, that *Antenor* being deified, had two Altars erected to him, one entituled of the Mind, the other of Truth; And *Panjanus*, in *Arcad*, describing the Temple of *Jupiter Lycaeus*, saies, there were two Altars, two Tables, and on them two Eagles; Those that affirm it usual in honour of the *Muses* to erect two Altars, bring nothing in prejudice of this, since it was customary to both, as well *Muses*, as Deities. Nor is *Servius* his distinction between *Ara* and *Altare*, appropriating one to Infernal, the other to Cœlestial Deities, worth the hearkning to, the words being promiscuously taken, as is prov'd by *La Cerda*.

(n) The places usual to sacrifice to the *Lares* (according to the several seasons) for they suppos'd the Souls of such as were deified, to be *Lares*, to whom they offer'd Wine, Milk, Oyl, and the first of their Corn.

The reason for the last *La Cerda* conjectures to arise from their imitation of the Jews, who offer'd the first fruits of their Corn in honour of their living Kings, which the Heathens likewise transfer'd to that of their dead Sovereigns. (o) *Arvisia* (according to *Strabo*) is a place in the *Illyd Chios*, rough and hilly, where the best Greek Wine grows, which at this day we call Malvasy. (p) That Dancing was us'd at Feasts, is clearly evinc'd out of *Athenæum*, l. 1. *Macrobium*, Sat. 2.1. and others; As likewise at the Monuments, and commemorative Festivals of the dead: Hence the *Suæcines*, of whom *Grædian* and *Gellius*. Nor less frequent in Divine Solemnities; the reason given by *Servius*, because the Antients would have all the members of the body as it were, susceptible of Religion; Singing they countenanc'd an exultation of the mind, Dancing of the body. (q) Reflecting upon the Custom among the Romans (deriv'd from the Sicilians) of yearly sacrificing to the Nymphs in their Houles, at which time they us'd to dance before their Statues half-tiptled. See *Athenæum*, l. 6. *Turnebus* will have this Solemnity to be properly perform'd in the Fields, Nymphs being tutell'd Deities, and there fittest worshipp'd; Yet in this place it seems to be oppos'd to the *Andawale Sacrum* (understood here by Isolation of the Fields) and therefore rather solemniz'd within daces; of which opinion are *Grædianus*, *Villicus*, and *La Cerda*. (r) That *Grazhoppers* are nourish'd only with Dew, *Arifate* and *Pliny* affirm. Nor need this seem strange, when *Strabo* reports, that there were a People in *India* without mouths, that liv'd only upon smell: A spare Diet; yet the Father of Physicians, *Hippocrates*, allows of it, where he saies, *ut are nourish'd by Meats, sooner by Wine, soonest by Smell*. See *Americus Gentilis*. *Lat. Virgil*.

M O P.

## M O P S U S.

Now for such verse, what Present shall I find?  
Not murmurs of th' approaching Southern wind,  
Nor shores more please me, which the waves assail,  
Nor Rivers gliding through a stonie Vale.

## MENALCAS:

This slender pipe we give, our loves returns.  
This, *Corydon* for fair *Alexis* burns,  
To this I sung, *These* *Melibœus* sheep.

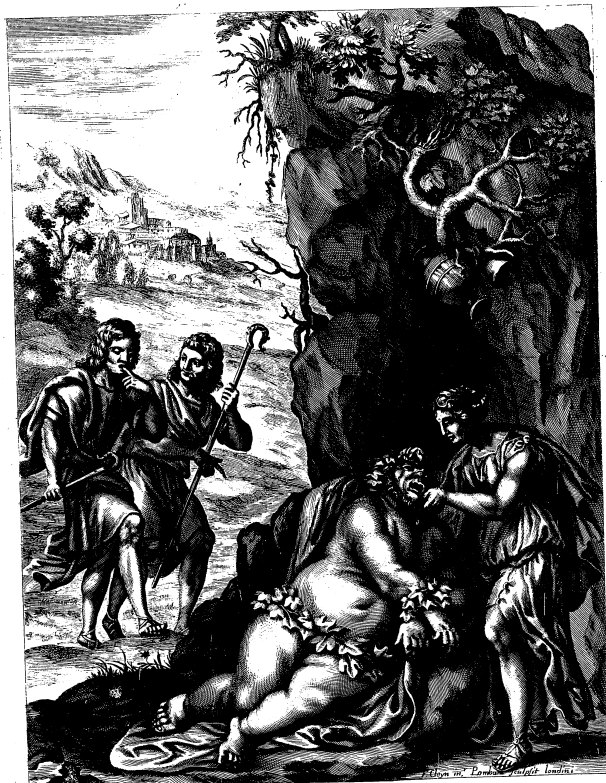
## M O P S U S.

Take thou this Hook, which I (though begg'd) did keep,  
From dear *Antigenes*, who well deserv'd)  
With equal knots in Brags, *Menalcas*, carv'd.

(r) Some beautiful shepherd, or a Musician of that name, whom *Virgil* is say'd to have affected.

E 2

The



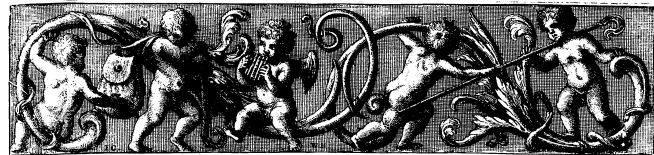
*Prima Syracusis dignata  
Nostra, nec erubuit*

Honoratissima Dñi Domini  
Tabula merito



*cit ludere versu  
Silvius habitare Thalia* City 6.

Marie Beauchamp  
Votiva.



The Sixth-ECLOG.

SILENUS.

ARGUMENT.

*Those Sects which promise sensual delights,  
Soonest infect, and gain most Profelytes;  
But oft those tenets which are held divine,  
Rise from full bellies, and beads charg'd with Wine.*



Our Muse first stoop'd to a *Sicilian strain*,  
Nor did to dwell in murmur'ing Woods  
disdain;

When *war* and Kings I sung, then  
*Phæbus*, thus,

*Nipping my ear, advis'd; Hold Tityrus,  
Shepherds should feed their flocks, and tune <sup>d</sup> soft laies;  
Now I (for many it delights thy praise,  
And bloody wars, great *Varus* to rehearse)  
On slender reeds shall tune an humble Verse.  
Nor uncommanded sing I; struck with love  
If any read, the shrubs, and every Grove  
Shall sing thee *Varus*! what can more engage  
*Phæbus*, than thy name on the title page?  
Say Muse how *Chromis*, and *Mnasyllus*, found  
In's Cave *Silenus* sleeping on the ground,  
With last night's *Bacchus* swell'd (his *u* suall guise)  
Far from his head, his *f* fall'n-off Garland lies;*

(f) Two young Satyrs, by whom *Virgil* is believ'd to mean himself and *Varus*. (g) That the elder *Satyr* is so call'd, is not unknown from *Panjanus*. *Silenus* was conceiv'd to be the fosterer and educator of *Harmonius*; very ill countenanced, first nos'd, whose representation in Boxes and Statues, *Silenus* the Philosopher (eminent for outward deformity, and inward beauty) extremely resembled. (h) He is indeed commonly describ'd drunk by the Poets. *Ovid*.

*Etiam ecce fecit: pando delapsus a fello.* (i) *Concurrebat Satyri turcentis illi peractis* *Clamarent Satyri surge age, surge Pater.* (k) *Ridem, perennis eludent illi peram.* The reason given by the Mythologists is, because he is instructive of the soft, replenish'd with learning. (l) To wear a Wreath or Garland was one mark of drunkennets, the falling of it off a greater. See *La Cæda*.

\* Our Author having together with *Quintilius Varus*, fled out under *Sion*, an Epicurean Philosopher, in this Eclog discourses of the original of things, according to the style of those sects; inferring many fabulous transformations, and other pieces of *Enchiridion*, Theology, all in the person of *Silenus* (under which he veils his Tutor) and particularly introduced in praise of his fellow Scholar *Varus*; Hence it is commonly intitled *Silenus*, by some the *Metamorphosis* Divinity. *Varus*.

(a) *Virgil* first transfer'd the Greek Pastoral of *Chocimus* a *Syracusan*, to the Romans in their own language.

(b) *Dionysius* and *Servius* affirm, that he made an attempt in verse upon the Roman story first, but was deterred from it by the harshness of the names.

(c) Proverbially said of such as admonish; either taken as *Eusebius* will have it, from the old custom, of those, who when they cited any men to the Court, to bear witness to them, nipp'd them by the ear; or because the ear is supposed the lowest seat of the memory. *Pliny* l. i. c. 45.

(d) *Desulium carmen, Describimus expando tenet, & solute; Nipinus, molle & ferax, & servus laethi,* it is metaphorically taken from Wool.

(e) That *Quintilius Varus* was of the Epicurean Sect, we have already alleg'd upon the testimony of *Servius*; That he was by *Augustus* made Commander in chief of the German Army, and with three Legions cut off by the circumvention of *Arminius*, is asserted by *Velleius Paterculus* and *Tacitus*, upon whose death *Horace* thus, (comforting our Poet.)

*Ergo Quintilianus perpetuus soror  
Viget et prius & infusa savor  
Incorrupta fides, modesti, virtutis  
Quando alium invenient pacem.*

(k) *Cantharus*, a Can, was proper to *Silenus*, as *Seybos*, a Cup, to *Hercules*. *Val. Max.* 3.6.

(l) It was the property of the *Silens*, never to sing but upon such constraint, as hath been observ'd from *Maximus Tyrius* and *Ovid*; the same is reported of *Proetus* bound by *Arifaeus*; *Faunus* and *Picus* bound by *Nymus*, by *La Cerda* prov'd as natural to all the *Semides*.

(m) A Nymph is here added (say the Interpreters) that nothing might be wanting to express the luxury of the Epicurean *Sick*; but these equally injure *Epicurus* and *Virgil*, who as here, so in his *Crus* more particularly professes himself his follower. See what *Goffredus* hath said to justify the fact. *lib. 7. cap. 5.*

(n) *La Cerda* understands this literally, and proves that *Color rubrus* was proper to the Gods; with which sentence the Nymph here fought to please *Silenus*, to invite him to sing.

(o) Because (say some Interpreters) the *Semides*, as *Fauns*, *Nymphs*, *Satyrs*, &c. were never seen, but when they themselves would go (as *Servius*) *Sufficit quod talis uobis visus sit ut etiam ligari possim.*

(p) *Parnassus*, a mountain of *Phoebe*, so call'd (according to *Helianicus*) from *Parnesius* a Hero that dwelt there; as others will, from *Parnassus* the son of *Nephtus*; Formerly *Larissus* from *Larissa* the son of *Dardanius* says *Andron*; others, from the Ark of *Dardanius*, so call'd, which settled there. See the Scholiast of *Apollonius*. & *Stephanus*.

(q) Mountains in *Thrace* acquainted with the Music of *Orpheus*, of whom *Ovid*. *Metam.* lib. 10. & 11.

(r) *Germanus* and *La Cerda*, note that *Virgil* reflects not upon the Universal Seminary (*semivivax*) of *Amazogrus*; but upon the *Amazogrus* of *Epicurus*; which distinction is very unnecessary; for to him that considers the nature of those *Amazogrus* similar parts, as deficient by *Amazogrus* (in *Plutarch*, de plac. Phil.) there will appear no little affinity between the Affections.

(s) *Anima*, i. e. *sens*, *anima*. (t) Those Philosophers who believ'd the world was not eternal but made, call'd it, as here, theitania, the young world. *Philos. the Jew.* If the world were made, it was at some time or other by a Child, *rimo*, and elsewhere *rimo* the young world. They who expound *tear* here otherwise, viz. of roundness and smoothness, mistake the Poet, though not the word. (u) See *Ecl. 4.* (x) The World being destroy'd by the general deluge, *Dardanius* and his wife *Pyrrha*, the only persons that had escap'd it, consulted the Oracle for some means to renew the Species of mankind; they were by it advis'd to call over their shoulders the bones of their Grandmother, which Interpreting bones, they obey'd, and the bones were transform'd into men. (y) *Prometheus* made men of flame and earth, in imitation of *Jupiter*, and by his help of *Minerva* getting up to heav'n, stole fire from thence, to inspire his new work withall; whereas *Jupiter* displeas'd at chain'd him to the Mountain *Caucasus*, and sent an Eagle, or as some a Vulture, which tir'd upon his liver every day as often renewing his action. (z) *Pyrrhus* was the first knowledge of things which God gave to man, that he might not be solicitous of what might happen; this preference he observ'd not, but began to be misapprehensive, and full of unnecessary doubts, for which reason he was said to steal fire from Heaven, when forsaking that wisdom which was implanted in him, he search'd out things that concern'd him not; thus the Scholiast expressly reflecting upon the knowledge of Good and Evil; he is said to have been the son of *Jupiter*; commonly interpreted *Japhet*; but according to *Suidas*, he flourish'd in the time of the Judges, and first instructed grammatical literature.

By a worn handle hung his heavie Can.  
Him, (for with promis'd Verses, the old man  
Had often mock'd their hopes,) they seise, and 'bind  
With his own Wreathes; to them, yet fearful, joynd  
"Egle the fair; who as he first did rowe,  
Painted with blushing Mulberries his brows.  
He smiling at their plot, And why thus bound?  
Loofe, 'tis enough that thus I could be found;  
Take Verses which I promis'd, they are done,  
Her I'll please otherwise; who straight begun;

Then mightst thou see wild Beasts, and Fauns advance  
In sportfull measure, and tall Forrests dance;  
Nor fo in *Phoebus* joy Parnassian spires,  
"Ismae, nor *Phodope*, *Orpheus* so admires:  
He sung how from the spacious *Vacuum* came  
The seeds of Earth, of water, air, and flame;  
How first these principles did all beget,  
And the great joynts of 'th infant world were knit;  
Earth then condensing did the Sea exclude,  
And by degrees distinctiv forms indur'd;  
The Sun is next their wonder, by whose pow'r  
Vapours ascend a Cloud, and fall a shower;  
After the shady Groves began to spread,  
And on strange Hills a few beasts wandring fed;  
Next Saturn's reign, the stones by *Pyrrha* flung,  
Caucasian fowl, 'Prometheus theft he sung.

And "Hylas next, where Sailors neer the Spring  
Call *Hylas*, *Hylas*, till the shores did ring.  
And blest "Paphae, if no Herds sh' had seen,  
Nor with a white Bulls love delighted been.  
What folly hapless Virgin made thee yeeld? (fill'd,  
Though "Pretid's Lawns were with leign'd lowings  
Yet none of those such strange desires provoke,  
Although their necks had trembled at the yoke,  
And oft in their smooth brows felt knotty buds.  
Thou hapless Virgin wand'rest through the woods,  
Whilst he on flow'rs his snowy side hath laid,  
Chewing the cud, shelter'd in pleasant shade,  
Or Courts some other in the ample Grove:  
Shut Nymphs, Dictæan Nymphs, shut up your Grove,  
Left any tracts as he shall wandring pass  
By chance we find, or took with verdant grafs,  
Or following Cattell, other Heifers call,  
And they intice him to *Gortina's* stall.  
The Virgins who "Hesperian fruit admir'd,  
And "Phaeton's Sisters, with green Moss attir'd,  
Turn'd into stately Alder, next he sings,  
Then "Gallus progress to Permessian springs;  
How him a Muse th'Aonian Mountain shews,  
Where *Phoebus* quire honouring the man, arose;  
What *Linus* then, in heavenly numbers said,  
Veiling his tresses with a flourie shade,  
These Pipes which once the Muses by decree  
Gave to old "Hesiod, they confer on thee;  
VWho could, when he to these was pleas'd to sing,  
Down stately Ash from lofty Mountains bring;  
VWith these shall be describ'd *Apollo's* Grove,  
Left *Phoebus* more some other place approve.

(a) A fair youth lov'd of *Hercules*, by whom carried along in the expedition of the Argonauts; as they were upon their voyage, *Hercules* sent him for water to a Spring named *Calistodamus* on the Ionian Coast, the Nymphs whom falling in love with him, pick'd him in at whose absence *Hercules* was extremely afflicted, and *Phidias* being sent to look him, went up and down calling upon his name. The search of *Hercules* is celebrated in an expedition upon by *Theocritus*; As soon as it was known, that the Nymphs had ravish'd him, they instituted sacred rites in honour of him, wherein the frequent invocation of his name was much used, and is here alluded unto. Proverbially likewise used of those who call for any thing they cannot have. *Suidas*.

(b) Wife to *Minos* King of *Cretæ*, who fell in love with a wild Bull. The story is in *Virg.*

(c) Three Daughters of *Prestus*, who comparing with *Juno* for beauty (or as others say, being her Priests, taking off gold from her garments, and making use of it themselves) were by her struck with such a madness, that thinking themselves Cows, they run up and down the fields lowing, and tearing the soil; They were reduc'd to their first sense by *Melampus*.

(d) *Atalanta* deterr'd from marriage by the Oracle, indexes with her Sisters, that he only should have her who had power to out-run her, if he fail'd, to be rewarded with death; This *Hippomenes* performs by deceit, throwing in her way three golden Apples, which the stopping to take up, lost the race; These Apples, according to *Virgil* here, were gathered out of the Orchard of the Hesperides, but *Ovid* faith *Hippomenes* brought them out of *Cypris*; The Fable he tells at large in his tenth book.

(e) The three Sisters of *Phaeton*, immediately bewailing the death of their Brother, were converted into trees, which though our Author here call Alders, *Ovid* faith were Poplars, lib. 2.

(f) *Corvinus Gallus*, an excellent Poet, whom *Virgil* passionately affected, as appears by this Eclog, and the fourth Book of his *Georgics*, the latter part whereof he writ in his praise, until afterwards upon the Command of *Augustus*, he chang'd it into the Fable of *Adriani*; See more of this *Gallus*, *Ecl. 10.*

(g) The Greek Poet, contemporary with *Homer* and *Lincurus*.

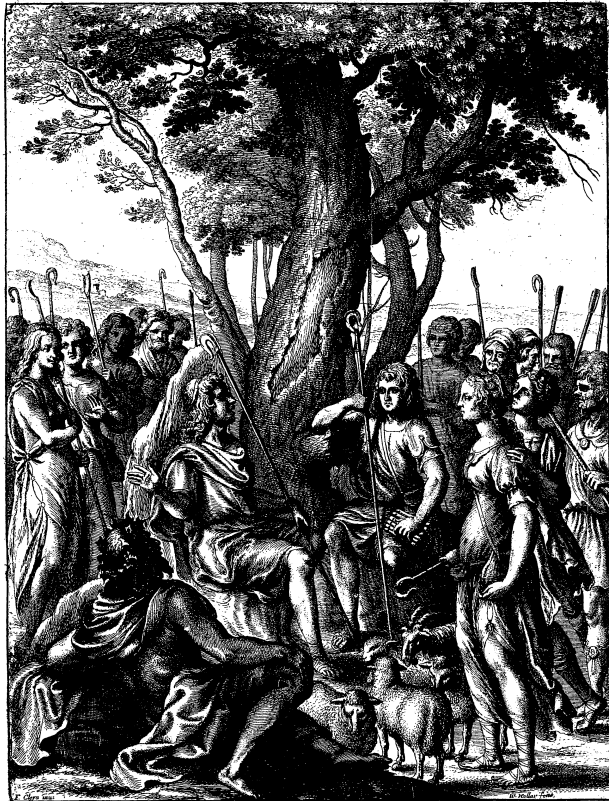
(g) *Scylla* was Daughter of *Nisus*, King of *Megara*, who had on his head a purple hair, wherein consisted his own and his kingdoms safety; this she (perjurated by the love, or as *Antichlorus* faith, by the gifts of *Minos* King of *Cree* who besieged him) plucks from the head of her sleeping father, and delivers with it the Kingdom into the Enemies hands; the Father according to the common tradition transform'd into a Hobby, the daughter into a Lark: but our Author here follows an opinion less receiv'd, that she underwent the same punishment with the other *Scylla*, turn'd into a Sea monster in conjunction with Wolves and Dogs, destroying all that approach'd her. Nor is it to be objected to him, that in his *Conspectus* he owns the other metamorphosis, into a Lark, more than to *Ovid*, who tells the same story in his fourteenth book, and in his *amores*, thus with *Virgil*;

*Pernix Scylla parvi cecus furata capillos*  
*Pube premis ravidos inguinibusq; Canes.*

(h) The story in *Ovid* is thus; *Tereus* ravish'd *Philomela*, Sister to his Wife *Progne*; in revenge whereof, his Wife feasted him with the flesh of their own son; whereas *Tereus* enrag'd, draws his sword upon them; they in the pursuit were turn'd into Birds, *Philomela* into a Nightingale, and *Progne* into a Swallow. But our Author here takes the names quite contrary, as if *Philomela* were his wife who prepar'd the feast; Nor is it rare amongst the Poets, especially the Greek, to use their names promiscuously: *Ovid* himself in his *Consolation to Livus* complieth with this of *Virgil*.

Why should I mention *Scyllas* snowie waft,  
VVith barking Monsters round about embrac'd,  
Vexing Dulichian ships? huge billows there  
VVith cruell Sea-Dogs wofull Sailors tear.  
Next *Tereus* transformation he declar'd,  
And bloody feast by *Philomel* prepar'd,  
How swiftly to the desarts she with-drew,  
And o'r her Palace how th'unhappy flew.  
All this which *Phœbus* long before declar'd,  
And blest *Eurotas* with attention heard,  
Bidding his Laurels learr, *Silenus* sung;  
Against the Stars, the echoing Valleys rung;  
Till night bid house their flocks, their numbers tell,  
And from unwilling skies the evening fell.

The



*Hæc memini, et victum  
ex illo Corydon. Corydon*

Honoratissimo Dñi Domini  
Comiti Mariti.



*Frustra contendere Thyrsin  
est tempore nobis. Eclog. 7.*

Richardo Molineux Vice-  
Tabula marito votiva.



The Seventh ECLOG.  
MELIBÆUS.

The ARGUMENT.

*Great Emulation is in Country Sports,  
As in proud Cities, and Phantastick Courts:  
Sound Judgements there, oft Prejudice betraies,  
Here, simple Swains know where to plant the Baies.*

\* Corydon and Thyrsis in this Eclog contend in alternate verse, according to the laws whereof, (See Eclog. 3.) Corydon hath much the advantage (as is exactly observ'd by La Cerda,) & is crown'd with the victory.

CORYDON, THYRSIS.  
MELIBÆUS.



*S Daphnis sate under a murmur'ing  
Oke,  
"Thyrsis and Corydon drove on the  
Flock:  
Sheep Thyrsis, Corydon milch Goats  
did bring,*

(a) Nannius & Miscell. observe, that Virgil here, as in the second Eclog, by Corydon understands himself by Thyrsis some of his emulators; or rather (as La Cerda) Theocritus; the former being too far beneath the comparison. By Daphnis, some think Cæsar is meant.

*ⁱ Arcadians both, in youth both flourishing,  
Both match'd to sing, to answer both prepar'd.  
Whilst I<sup>c</sup> from cold did tender Myrtles guard,  
Here straid the Goat, the<sup>d</sup> husband of the flock;  
Daphnis I spide, and he me seeing spoke,  
Come hither Melibæus (for thy Kids  
And Goat is safe) if business not forbids,  
Repose awhile in this delightfull shade,  
Where cattell come to water through the Mead,*

(b) Not as to their Country, for the Scene is Mantua. La Cerda disputes much, whether it be meant in respect to their youth, or skill in Musick, and concludes for the first, Arcadia being remarkable for bringing forth strong men; but confesseth that it likewise abounded with Poets; to which sense this is more easily applied.

(c) Of all Servius his Interpretations, the best is, that the provident Shepherd made this preparation against Winter; for the time wherein it was done, by the following circumstances, appears to have been Spring.

(d) These Interpreters that are displeas'd with this Metaphor, are best overthrown by the many examples wherewith it is confirm'd. See La Cerda.

(e) So likewise thought by the Gracians; The reason of this Epithite is either deriv'd from the protection which *Jove* particularly afforded it; or from the Nymphs which are suppos'd to dwell in trees, and especially in this.

(f) *Servius* conceives these to be names of the Sweet-hearts of the two young men that contended in singing.

(g) Libethros (faith *Servius*) is a Fountain where the *Muses* are worshipp'd, who are call'd the *all'd Nymphs*, as signifying the *all'd*, and not without reason, according to *Varro*, since the motion of water maketh Misch, as we see in water-*Organs*; and the same *Varro* affirms, the *Muses* to be but three, one begotten by the motion of water, a second the *found* made by percussión of air, the third confining merely of Voice; thus *Servius* : but *Lu Cædæ* distinguisheth betwix the *Nymphs* and the *Muses* of *Libethros*, upon the Authorities of *Strabo* and *Panæus*.

(b) Alluding to the old Ceremonie. They who gave over any art, hung up the Instruments thereof as consecrated to the Gods. *Tibullus*.

*Pendebatq, vagi paſtoris in arbore  
votum  
Garrula Silveſtri fiſtula ſacra  
Dea.*

He that would see instances of this kind in other professions may consult *La Cerda*.

(1) Ivy is proper to the Garlands of Poets, *Servius* saith, in respect of the affinity betwixt Poetick rage, and *Bacchus* God of madness; *Alciatus* gives these other reasons; *Handquaquam arescens hedera est*

Qua puer Bacchus dona dedisse fe-  
runt;  
Errabunda, procax, auratis fulva Co-  
rymbis,  
Exterius viridis, cætera pallor ha-  
bet.

*Hinc apris vates cingunt sua tempora  
fertis :  
Palescunt studiis, Lūs diuturna  
viget.*

(k) Excursive praise was (supposed to) fall down the envy of the Gods; Of this there are many instances among the Poets, as Njodor, *Andromache*, &c. This praise, though from an envy, only out of a malicious intent, was respectively considered by the Gods upon those parties (as though in themselves it were no more than a compliment) and was accordingly rewarded with the manner of wretchedness which they were to undergo by commendations, was called *Falsumum*. The unhappy event of excursive praise was called *Envy* and *glory*, as *Travellin* defines it; And the Authors of it, *great ill tongues*, that in respect of the means, this is the worst of all. So that this was not a derisive commendation, as *Servinus* and *La Corda* interpret it, nor obnoxious, as *Tambourin*; but malicious, and therefore *ultra platem*, understand here to mean *Damnum*. The Poets, however, for the most part, were not so much concerned with the malice of the Poets, as with the malice of the Poets, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (m) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (n) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (o) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (p) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (q) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (r) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (s) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (t) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (u) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (v) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (w) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (x) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (y) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification. (z) The culfome of Hunters is well like Cinnamon, and therefore used to call the Poets *ultra platem*, which is a great interpretation falsification.

Where *Mincius* verdant banks with reeds are crown'd,  
And swarming Bees from 'sacred okes refund:  
What should I do ? *Alcippie* did not come,  
Nor *Phyllis* could I find, that might at home  
Shut up my new year'd Lambs, and on this day  
*Thyrsis* and *Corydon* their match did play ;  
I, for their sport layd all my busines by ;  
They tri'd it out in verse alternatly,  
Alternat numbers are the Muses pride ;  
Thus *Corydon* , and *Thyrsis* thus repli'd.

C O R Y D O N.

<sup>a</sup> Libethrian Nymphs, that are our sole delight,  
Grant me such verse, as did my *Codrus* write,  
Who *Phæbus* match'd: if such cannot be mine,  
<sup>b</sup> This Pipe shall hang upon that sacred Pine:

## THYRSIS.

Arcadians crown your hopefull Poet first  
With 'Ivy, then let spightfull *Codrus* burst ;  
Or if <sup>k</sup>he'll praise too much, let '*Baccar* arm  
My brows, lest an ill tongue your Poet harm.

CORYDON.

" This rough Boars head young *Mycon* doth impart  
" ( *Delia* ) to thee, and branch'd horns of th'old Hart.

to call down the envy of the Gods; Of this there are many instances among the Poets, as  
 itself, though from an enemy, only out of a malicious intent, was equally punishable by the  
 themselves innocent? whose worth was brought by in conjunction with theirs, which  
 bringing all upon themselves, was called *Eufemism*. The unhappy event of excessive  
 flattery, and the Authors of it, *great or ill tongues*, that in respect of the means, this is  
 of laudatory commendation, as *Servius* and *Lucretius* receive it, nor observe, as *Tasman*; but  
 to be understood here to mean *Deorum*. (f) *Alia* is the same for *Castor*, whose robes have  
 the same meaning, as *Alia* is the same for *Castor*, whose robes have the same meaning,  
 the other part of the wide belt which they had taken, and to it all upon force in honour of  
 him, and the Scholiast of *Aristoph.* in *Plut.* to which our Poet alludes, *lib. 9.*

Si qua tibi vixit veniens auri  
 Suppellex non auri sacra ad fœstigia axi

— Si qua ipse meis venatibus auxi  
Suspendive tholo aut sacra ad fastigia fixi.

The same *Ammianus Marcellinus* attests of such men as were sacrific'd to *Diana* by the Thracians, viz. that they nail'd their heads upon the walls of the Temple, *velut forum perpetua monimenta facinorum.* (π) *Diana*, Goddess of Hunting, is named from the Island *Delos*, where born.

Thy Statue shall be in fine Marble plac'd,  
If this thou grant, with purple<sup>e</sup> Buskins grac'd.

## THYRSIS.

*Priapus*, yearly Cakes and Cream expect;  
For thou our humble Gardens dost protect.  
We, for a time, thee but in Marble mould :  
But, if our flocks increase, thou shalt be gold:

CORYDON.

Than <sup>7</sup> Thyme more sweet, then <sup>7</sup> Ivy fresh, more white  
Than Swans is <sup>1</sup> *Galatea* my delight ;  
When thy fed Cattell to their stalls repair,  
Come, if thou hast of *Corydon* a care.

## THYRSIS.

Harsh may I seem to thee as ' Sardan grafts,  
Rougher than " Holm, than cast up \* Owfe more base,  
If this day shews not longer than whole years;  
Go, if y'have any shame, go home fed Steers.

CORYDON.

You mofsie Springs, and Grafs more / foft than fleep,  
And verdant boughs which you with fhadows keep,  
In Summer fave my flocks ; great heat comes now,  
And pregnant Grapes fwell on the gladfome bough.

## THYRSIS.

We alwaies keep good fires of blazing Pine,  
With daily fmoke our Chimney-pieces shine ;  
The cold of *Boreas* here, we fear no more,  
Than *Wolves* our *Cattell*, or fierce streams the shore.

(o) The habit of a Huntress, and in that respect proper to *Diana*.

(p) The Rustick and inferior sort of Deities (of which number was Priapus) had no Sacrifices, nor Wine-offerings, but Milk, Cake, and Fruits, according to that of Varro, *Semonibus Lactæ fit, non Vino*. See *Lipsius Antiqu. Lett.* c. 18.

(q) *Hybla* is a Town of *Sicily*, at present called *Avola quasi Apolonia* from the Bees; famous for Honey, being exceedingly replenish'd with Thyme.

(r) Of Ivy there are two sorts, one white, mention'd here; the other black, of which *Georg. 2.* this call'd by *Pliny* Masculine, that Feminine, and therefore here aptly compar'd with a Nymph.

(f) *Erythraus* observes, that the Poets as oft as they light upon this name Indulge much in description of the person to whom they apply it; He allegeth *Homer* and *Hesiod*. *La Cerda* adds *Theocritus*, *Ovid*, and others.

(τ) An Herb growing in *Sardinia*, which distorteth the Jaws of him that eats it, sometimes to death; and draweth the face into a kind of laughing posture, whence it is used Proverbially, *The Sardonick laugh*.

(u) From the Latin word *Rufus* (saith *La Cerda*) is deriv'd *Brusco*, by which name it is known to the Spaniards, Germans and French; It is properly a wild Myrtle, as *Dioscorides* describes it.

(x) A weed which grows in the main Sea, used in Dying; very beneficial to the fishes; for both respects much esteem'd, but being cast upon the shore by a tempest (in which sense here mention'd) wholly unprofitable. *Horace*:

--- Cras foliis nemus  
Multis, & alga littus inutuli  
Demissa tempeſtas ab Euro  
Sternet.

(γ) They who interpret *herba mollior somno*, to be *mollior ad somnum parandum*, forget that the expression is borrow'd from *Theocritus*, *Idyll*, 15.

## C O R Y D O N.

(a) These seem to be opposite to the soft Chestnuts mention'd in the first Eclog, and therefore (saith *Le Cerda*) not to be understood with *Servius*, as taken out of their brittle husks, but with *Hermulani*, of those that are cover'd all over with a rough down, a different kind from the other.

Here Juniper, and <sup>a</sup> rough-skin'd Chestnuts be,  
And tempting Apples under every tree :  
All things now smile ; but if <sup>a</sup> *Alexis* fly  
Our Mountains, thou shalt see the Rivers drie.

## T H Y R S I S.

Our scorched grass, the air's distemper kills,  
And *Bacchus* Viny shades denies the hills ;  
<sup>a</sup> When *Phyllis* comes, all shall wax green again  
And <sup>b</sup> *Jove* descend in joyfull show'rs of rain.

(a) By *Phyllis* here, *Venus* contrives is meant *Augustus* Caesar, returning, after some absence from *Rome*.

(b) The Ancients believ'd *Jupiter* to descend in show'rs of rain, thenceURNAM'D by the Grecians *urnabētes*, by the Latins *Elicius*, as *Turnebus* notes.

(c) The white Poplar is that which is suppos'd properly sacred to *Hercules*, who is reported to have made a Crown of this kind, which he found upon the banks of *Acheron*, thence by *Homer* call'd *Acheron*; but of both, thus *Alciat* ;

*Herculeas crinet bicolor quod populus*  
*erat*

*Temporis alternat nexu, distich*  
*vice.*

(d) The Myrtle is sacred to *Venus*, as well for being a Maritime Plant, loving waters, whereof that Goddess was born, as for that being in its full vigour, it is believ'd to have the virtue to procure affection.

(e) The story of *Apollon* and *Daphne* is enough known : the reason why this Tree is believ'd sacred to him, is in regard of the nature of the Plant which is hot and dry.

## C O R Y D O N.

<sup>a</sup> *Hercules* Poplar, *Bacchus* Vines doth praise,  
Fair <sup>a</sup> *Venus* Myrtle, and bright <sup>a</sup> *Phæbus* Baies,  
*Phyllis* loves Hazels ; if she them allow,  
Myrtle and Lawrell must to Hazels bow.

## T H Y R S I S.

Tall Ash in Woods, Pines are in Orchards fair,  
Poplar neer streams, Firs lofty Mountains bear ;  
Fair *Lycida*, if oft thou visit mee,  
The stately Ash and Pine shall stoop to thee.

## M E L I B Œ U S.

These I record, and *Thyrsis* vanquish'd thus,  
From that time *Corydon*, *Corydon* for us.





*Pastorum Nilam Damon  
Immemor herbarum quos*

Honoratissima Dñe Domina  
Tabula merito



*nis et Alpheisbe  
est mirata iuvenca. Edg. 8*

Franciscus Vicec. Molinoux  
Voluit,

## ECLOG. VIII. VIRGIL'S *BYCOLICKS*.

41



### The Eighth *ECLOG*.

PHARMACEUTRIA.

#### THE ARGUMENT.

*Nothing can ease the pangs of cruel love,  
Though a base subject do the fancy move;  
And when they feel the power of Cupid's Dart,  
They will not stick to use the blackest art.*

DAMON, ALPHEISBEUS:



*Alpheisbe, and Damon's Muse repeat,  
At which the wondring "Steers for-  
got to eat,  
Their learned strife wild Lynxes  
did amaze,  
Whilst in his chancel the swift Ri-  
ver staies;*

*Alpheisbe, and Damon's Muse repeat.*

*Whether 'thou pass' Timavus rockie seat,  
Or cutt'st 'Illyrick waves, Oh! shall the day  
Come, when thy Victories I may display?  
It shall; when I'll to all the world rehearse  
Thy deeds, worth only 'Sophoclean Verse.  
What sprung from thee, in thee shall end; then take  
Those Numbers I by thee commanded make,  
Nor this our humble Ivie disallow  
Mongst conquering Lawrels to impale thy brow.*

F

Scarce

\* There are two parts of this Eclog; In the first, Damon (in love with Nilla) complains of his Affections disclaim in preferring Mopius before him; in the latter (which is wholly taken out of an Epitome of Theocritus of the same Name) Alpheisbeus sings of a Sorcerer's enchantment by charms to work Daphnis to a Compliance with her desires, which at last he effects. This Eclog seems to have been written when Augustus made war in Illyrium, and at his command.

(a) To parallel this expression with some true stories; *Ælian* reports of one *Pythocari*, that with the sound of his Flute he reppeid the fury of many Wolves ready to assault him. The same is affirmed of Bears in the Gothick story, that being ready to rush upon the Shepherds, they are with-held by the Musick of their Pipes, which they use as a customary defence against them.

(b) *Augustus*, as is formerly hinted in the Argument.

(c) See *Æneid*, l. *Illyria* is now call'd *Salonica*, taking its first Name from *Illyria*, the Son of *Polydorus* and *Galatea*. Our Author is here suppos'd to intend the Dalmatic Expedition, which yet was necessil after *Antiochus* defeat, and is cannot in point of time be here admitted; and the Pannonick and German wars be performed by his Lieutenant, going himself no further than *Ravenna*, *Avellan*, or *Aspinus*, as *Suetonius* in his life c. 20. of which nothing in this place can be understood. See *Roman in Æneid*, *Virgil*.

(d) The Greek Tragicallists try the sweetnels of his verse firman'd *aduna*, the Bee, as his Schollast attests.

Scarce were the heav'n unmask'd from gloomie night,  
When pearly dew, the Cattels chief delight,  
Silver'd the tender grafs, *Damon* as soon,  
'Gaint a smooth Olive leaning, thus begun.

## D A M O N.

Ulster bright <sup>f</sup> *Lucifer* the glorious day,  
Whilst I lament how *Nisus* did betray,  
For a bafe fellow, me her trueft love;  
And at my laft hour to the Gods above,  
Who never help, I dying do complain.  
Now play my Pipes, play the Mænalian strain.

Pines ftill crown <sup>b</sup> *Mænalus*, and murmuring Groves,  
Who alwaies hears diftrefsd Shepherds loves;  
And *Pan* whom firft thrill Reeds did entertain.  
Now play my Pipes, play the Mænalian strain,

And now foul *Mopfus* muft fair *Nisus* wed;  
Defpair not Lovers, you may all be fped:  
So may wing'd <sup>c</sup> Griffins be with Horses joyn'd,  
And fierce Dogs water with the fearfull Hind.  
<sup>k</sup> Cut Torches *Mopfus*, thou muft now be wed;  
'Strow Nuts; for thy fake <sup>m</sup> *Hesper* leaves his Bed.  
Now play my Pipes, play the Mænalian strain.

Oh bravely match'd! whilst thou doft all difdain,  
Slighting my Pipes and flock, nor, proud, canft brook  
My unhorn beard, and melancholy look;  
Thou thinkft the Gods hear none when they complain.  
Now play my Pipes, play the Mænalian strain.

When in my Mothers Orchard thee I fpi'd  
Gathering <sup>n</sup> with her ripe fruit (I was your guide;)

(f) The Planet *Venus*, *— munda luxu undu*  
*Hesperus, pulvis iterum tenebris*  
*Lucifer idem.* Seneca. Hippolyte  
(g) Nothing more frequent than  
for Lovers to accuse one another of  
perjury. (See *Medea's* Epistle to  
*Jefen*, and that of *Phyllis* to *Demo-*  
*phoon*.) But this feems to be tran-  
ferr'd from his *Ceiris*.

(h) A Mountain in *Arcadia*,  
which feems to have borrow'd its  
name from a City there, fo call'd  
from *Mænalus* the founder. *Step-*  
*hanus*, de *urb. Mænalian* is us'd in the  
fame fenfe as *Pafforal*, the *Arcadian*  
funs bearing the Prize of old for fuch  
kind of Mufick and Poetry.

(i) Griffins are faid to have the  
bodies of Lions, the faces & wings of  
Eagles, concerning which read *Ælian*,  
*l. 9. c. 26*, and *Livy* his fabulous fto-  
ries, *l. 10. c. 49*, where he reports, that  
they keep gold Mines in *Seythia*, and  
have often conflicts with the *Ar-*  
*mians*, who came to dig for *Or-*  
*mus*.

(k) It was the folemn Custom  
of the Antients to have Torches  
carri'd before the Bride, made of Fir  
or white-Thorn, cut like ears of  
Corn, and Taper'd toward the top;  
the reason why they us'd Torches  
was, becaufe the time permitted for  
Nuptial folemnities was the Night  
only, and the reasons for that *Ele-*  
*nora* faies were, either becaufe the  
Bridegroom might happily have fome  
releifments of modetty in his firft  
approaches to his Bride, as to a tran-  
feger, or of reverence, as to his Wife, or  
for the better concealment of any  
corporal deformities, or in reproach  
of illegitimat *Venus*, which they ac-  
counted fuch, when they came not  
with due modetty to the lawful  
fheets.

(l) Alluding to the Roman cu-  
ftome, which was for the Bride-  
groom at his Wedding-night to  
throw Nuts among the Boys to  
fcrabble for; either for good Omens  
fake, becaufe (as *Varro* faies) Nuts  
being under the immediate protection  
of *Jupiter*, the Bride might be  
like *Juno*, or to put her in mind, that  
as the Nut is defended with a dou-  
ble husk or coat, fo the Child in the  
clom audiat <sup>n</sup> or, by way of ad-  
monition to the married Couple,  
that they fhould renounce all Childifh  
fports, and vanities of youth; or, as *La Cerda* adds, out of a Ceremonious frolick; Nuts be-  
ing us'd in *missus amatoria*. (m) So *La Cerda* excellently interprets this place. (n) So *Theophr.* (*Id. 11.*) whom our  
here imitates.

My

My twelfth year then did unto <sup>a</sup> thirteen stretch,  
And I from ground could yeelding branches reach.  
I faw, and peris'd <sup>b</sup>, fo I took my bane.  
Now play my Pipes, play the Mænalian strain.

Now know I what love is; him *Ifmar* fed,  
Or rocky *Redopbe*, or *Africk* bred:  
No humane blood runs in his falvage veins.  
Now play my Pipes, play the Mænalian strains.

A cruell <sup>c</sup> Mother, by dire Love subdu'd,  
In her own Childrens blood her hands imbrud;  
'Thou a stern Mother wert, but who was worst,  
Was she more cruel, or the <sup>d</sup> Boy more curst?  
The Boy was curst, and thou a cruel Dame.  
Now play my Pipes, play the Mænalian strain.

Now Wolves shall fly from sheep, and golden fruit  
Spring from hard Oke, Tulips from Alder shoot,  
And pureft Amber flow from every tree,  
Owls, Swans shall match, and *Tityrus*, *Orpheus* be;  
*Orpheus* in Woods, <sup>f</sup> *Arion* on the Main.  
Now play my Pipes, play the Mænalian strain.

Let all things now be Sea; farewell you Woods.  
From yonder <sup>g</sup> Hill, I'll leap into the Floods;  
This Legacy take from a dying man.  
Now Pipes no more play the Mænalian strain.

These *Damon's*, what *Alphefbæus* were,  
You Mufes tell; all not for all things are.  
Bring <sup>h</sup> water hither, with <sup>i</sup> soft Wreaths adorn  
Th'altars, then <sup>j</sup> Vervain with <sup>k</sup> rich Incense burn,

(a) The use of *vine*, *fillets*, in all Sacred rites is enough known, particularly in magical; *Virgil* borrows it from *Theocritus* in  
*Pharmac*: who makes it of Wool. (g) Under this name are comprehended all sorts of Herbs gather'd in a pure place, pro-  
per for Sacrifices. As *Beconus* *Id. 6.* *Orig.* proves upon the Authority of *Pliny*. (h) So with *Bracius* we interpret *Majestas*  
*Thura*; not in relation to any feminine kind, but to the excellency.

(c) So *Servius* expounds *alter ab*  
*undatibus*; for *alter* is spoken of two,  
and therefore the second from *E-*  
*leven*; with whom *Joseph Scaliger*  
seems to content in his *Manilian*  
*Annotatus*, though *Sigonius* and  
*Prover* otherwise expound this place.

(d) Meaning *Odessa*, of which  
*Ovid* in his seventh Book, *Euryides*  
and *Seneca* in their Tragedies so in-  
titled.

(e) This seems to be a superflu-  
ous of his Centure, in laying all the  
blame upon love, and transferring it  
rather where it was justly due, upon  
female cruelty.

(f) Love, whom he cannot say  
which was more cruel, he or *Alcedon*.

(g) A famous Lesbian Musician,  
who was first favour'd and honour'd  
by *Periander*, King of *Corinth*, af-  
terward making a voyage into *Sicily*  
and *Italy*, and returning thence to  
*Corinth* with a great flock of money,  
he was by the covetous *Maiores*  
thrown over-board (having first gi-  
ven him leave to put on his richest  
Robe, and tune his Harp, to sing  
his own *Epicurum*.) but a Dolphin  
allur'd by his Musick, took him on his  
Back, and carried him safe to shore.  
*Plutarch* parallels this with a true  
story of one *Eratus* a youth, so lov'd  
by a Dolphin (in *Sympos*.)

(h) By interpreters suppos'd *Len-*  
*ecadia*, a certain rock belonging to  
an Island of the same name in the  
Ionian Sea, now call'd *St. Mauro*,  
from which whosoever Lover calls  
himself down, should be releas'd of  
his passion. See what *Mr. Sandys*  
hath said of it in the beginning of his  
Journal; To which we shall only  
add, that it took the name from  
*Leucum*, son to *Miner*, who there  
built a Temple to *Apollo*. The ori-  
ginal of its virtue being thus; *Venus*  
was wandering up and down, after the  
death of *Adonis*, to seek some safe  
of her passion, was by *Apollo* ad-  
vis'd to throw her self down from  
*Lenecadia*, which she did, and was  
cur'd; whereupon conquering the  
cause, *Apollo* answer'd, that he had  
often observ'd *Jupiter*, when he  
lov'd *Juno*, and could not obtain  
her, to fit there, and receive reviv-  
ty of his grief. See more in *Scaliger's*  
*Lectio. Asclep.*

(i) Water is much us'd in Ma-  
gical ceremonies, and that warn, as  
*Lucian* in *Lucia* asserts; such *La*  
*Cerda* conjectures to be meant here.

(a) That Magick hath that power (though attributed unto it by Poets and others) is den'd by most antient and later Divines; for though it may beget madnes, distract the fanatic, disturb the office of legislation of the Organs of the brain, & corrupt the memory, it cannot yet force the Will from its repugnancy to a consent to sin, and therefore not to unlawful Affections; The insatiable Appetite it may compell to a longing or loathing, and to bind or loose, promote or hinder, conjugal love and duties. See *Debitum*.

(b) Vettes were believ'd of great efficacy in all incantations; — *Quid enim non Carmina possunt?* Ovid, Met. l. 7.

(c) The Moon, of all Planets, was esteem'd most subject to the power of Charms, either as being nearest the Earth, or because conceiv'd the President of Witchcraft. Examples are frequent amongst the Poets. *La Cérda* adds, that this was most practis'd by Thessalian Vitches, at which time the look'd as if blood, and being brought whither they would, shed a malignant kind of froth upon the herbs, of much virtue in their magical experiments, which was the reason why they call'd her down. The Original of this erroneous opinion see in *Plutarch*, de defectu Oracul. *Tervetus* fathers it upon *Callimachus* his making the Moon defend to the Embraces of *Eudymus*, which *Germanus* seems to approve of.

(d) Daughter of the Sun and *Perfis*: skillful in Herbs and Roots; which are the learnt of her Mother, who was daughter of *Oceanus*. She married the King of *Sarmatia*, whom she payson'd, and behaving her self tyrannically towards the people, they expell'd her. Thence passing into *Italy*, she settled in a Mountain named after her in *Campania*, not far from *Cajeta*, and there transform'd by her Charms, all such as came to her, into beasts.

*Alciat. Solo sacra Circes tam magna potentia fertur,  
Perterit in multos in nova monstra viros.  
Tefus equum domitor Picus, tunc Scylla bisformis,  
dixit, hucce possunt vana bibere Jura.  
Indicat illustri meretricem nomine Circe,  
Et rationem animi perdere, quisquis amat.*

(e) An Epithite given from the quality of the venom; Poysons of this nature being observ'd to be more expedit in killing, than the hot. (f) Their threads *La Cérda* observes to have been of Wool, the image of Wax, on which he conjectures the name of *Daphnis* to have been inscrib'd; consult *Agrippa* where he speaks of *imagines*. The number here observ'd was most Sacred with the Pythagoreans, and of great efficacy in Incantations. (g) Of the Parity and Imparity of Numbers, thus *Apianus* cited by *Germanus* upon this place; *The Platonists held Number to be the Essence of all things. The formal principle of number, they make One, the material Two; and because an unequal number retains something of the indivision of Unity, therefore they constitute two Elements of number, equal and unequal; attributing to the last identity and sameness, to the first, alterity and infamy; for the adding of unequal numbers to a Unity, always produces equal, and of like kinds; of equal to a Unity, unequal and different; Hence they maintain Identity and Diversity to be the Elements of all things, attributing identity to unequal, diversity to equal numbers. But because they place the fullness of the Soul in the midst between Superior and Inferior, that are always the same, and corporal Instances that alter and change, they suppose the Soul to consist of three principles, the same, and divers, equal and unequal Numbers; for a mean ought to have affinity with both its extremes. The reason why affected by the Deity, *Aristotle* assigns, as being the most perfect, having beginning, middle, and end; always us'd in divine worship, and that as he affirms by the instinct of Nature.*

(h) A requisite Circumstance in Incantations, words being as the form to those things that are to be perform'd by witchcraft; of which examples are obvious. Our Author in a *Song*, calls *Incantations* *herbs*, & *new incantations*, *Plat.* l. 8. p. 2. Yet some deny this to be perform'd by the force of Words, to which the antient Platonick and Cabalistical Magicians ascrib'd too great a power, it being not the words of the Incanters, but the Devil by Compact that works the effect. (i) By these *La Cérda* understands only the powerful ties of Charms and Enchantments, which were really effected by these Knots. And there is a Law in *Plato*, that censures such to be punished, who should be found, by tying of Knots, Charms, or other Veneficent means to work the hurt of any. In France they call it *Nouer l'ignoble*, and is practis'd in some parts thereof to the prejudice, many times, of young Bridegrooms in their first Nuptial approaches.

As

That I some way by Magick art may find,  
To change my now neglectfull Husbands mind:  
For nothing but commanding Verbe we lack.  
Now from the Town, my Charms, bring *Daphnis* back.

Vanquish'd with Charms, from heav'n the Moon de-  
scend Circe with Charms transform'd *Ulysses* friends, (cends;  
Charms in the fields burst a cold poysning Snake.  
Now from the town, my Charms, bring *Daphnis* back.

I three lifts, and each of colours three, I bound,  
And with thy Picture thrice the Altars round;  
The Gods most pleasure in odd numbers take:  
Now from the town, my Charms, bring *Daphnis* back.

Three several colours *Amaryllis* fetch,  
And quickly ty in treble knots, dispatch;  
Then say these knots I knit for *Venus* sake.  
Now from the town, my Charms, bring *Daphnis* back.

As the same fire binds clay, and softens wax,  
Our love shall *Daphnis* harden and relax.  
Season the Cake, and crackling Laurel burn;  
For cruel *Daphnis* me to flames doth turn;  
In stead of him, of this a fire I make.  
Now from the town, my Charms, bring *Daphnis* back.

Let *Daphnis* like a wanton Heifer love,  
Tir'd out to find a Bull in some large Grove,  
Lay'd on green Banks, neer cooling Streams the mourns,  
Nor when night comes to her own Herd returns:  
So let him love, and me this trouble lack.  
Now from the Town, my Charms, bring *Daphnis* back.

With me these Clothes the faithless man did leave,  
His own dear Pledge, which Earth must now receive;  
These Pledges of my *Daphnis* from me take.  
Now from the town, my Charms, bring *Daphnis* back.

For me these Herbs in *Pontus*, *Mæris* chole;  
There every powerfull Drug in plenty growes.  
Transform'd to a Woolf I often *Mæris* saw,  
Then into shady Woods himself withdrew.  
He oft from deepest Sepulchers would charm  
Departed Souls, and from anothers Farm

To his own Ground the Corn yet standing take.  
Now from the town my Charms bring *Daphnis* back.

(k) There are many examples of witchcraft in this kind, one most eminent in the Scotch History. *Duff* King of that Country fell into a languishing distemper, of which his Physicians could give no account, never sleeping, but willing in continual sweats; At last it was found out to be procur'd by Witches, who were taken at midnight roasting an Image of the King against the fire, which one of them basted with a certain liquor, muttering some words all the while; the Image being broken in pieces, the King return'd to health. The reason of the different matter of the two Images is, that the one (of Wax) might lessen his affection to her self, the other (of Clay) harden his love to others.

(l) *Fraxilis laus*, a *Proger*, *Turneb.* That the Epithite is here to be taken in this sense (besides the Authority of *Theophrastus* whom *Virgil* follows) may be alleg'd the good *Omen* which was supposed to be pertended by the noise. *Tibullus*,

*Ut succena sacris crepitet bene laus  
fraxinea laus, a Proger, Turneb.*  
*Omine quo felix et fater annus  
erit.*

in which respect the Lawrell is by some taken for the Symbol of Divination; amongst the kinds whereof *Agrostalis* is one.

(m) In Witchcraft the Garments of those that they bewitch are thought much to further their endeavours.

(n) Eminent for Poysen, and Simple appropriate to Witchcraft; *Sententia Medica*, *Quia Pontus herbas generat*. A Region of *Asia*, now possess'd by the Turks, and call'd *Anatolia*; Where *Mithridates* once was King, nor has more Dominion over the Land, than his Poysens, growing, by accustoming himself unto them, to be proof against them, according to that of *Hierat.* l. 5.

*Perficet poto Mithridates sepe veneno,  
Toxica non possunt sava nocere sibi.*

(o) *Trithem*: reports the fame of *Balaam*: King of *Bulgaria*, that he would, when he pleased, transform himself into a Woolf, or any other Beast. There is a late Story to the same effect, of one *Simpliciter* a

German. The first that suffered this Metamorphosis was *Lycan*. Some refer this to that kind of madnes call'd *Lycanthropia*, wherewith he that is possit, believing himself turn'd into a Woolf, runs into Woods seeking out their company, imitating them in howling, and the like. *Bodin* and others deny that the power of Magick, or the Devil, can transform a man into another Creature; Yet *La Cérda* gives us, out of *Strabo*, the story of an Englishman, who being a Soldier in *Cyprus*, was by a Witch turn'd into an Ake, and when his fellows were shipp'd, follow'd them to go aboard, until beaten back with Cudgels he return'd to the Witch again, who made use of him; When, one day as he was driving him through the streets, he ran into a Church, fell down on his knees, and said his Prayers; Upon which signs of Devotion (above the expectation of a Beast) the third drove him was apprehended upon suspicion, carried before the Judges, confess'd the fact, and (after he had return'd him to his former shape) he was executed for a Witch.

(p) This is believ'd to be effected by Vitches and Sorcerers; But they abuse their own Faith and others: For neither the power of Negomancy, or the Devil, is able to command the Soul of one deceased, whether of the damn'd or blessed, unless by the help of a Miracle, or Divine permission; as by the last, the Witch of *Endor* rais'd *Samuel*. For, that it was no Illusion or Diabolical Apparition, but real, *Balaam* thirves to prove, as an opinion most consonant to Scripture, and most generally receiv'd by the Fathers. *L. 4. de somno* *Druid.* c. 12. (q) This faith *Servius*, was so much us'd by Sorcerers, that in the twelve Tables it was particularly forbidden to transport another mans Corn and Fruit, which *Varro* and many other Writers affirm twelve Tables it was particularly forbidden to transport another mans Corn and Fruit, which *Varro* and many other Writers affirm to have bin done: *Pliny* reports that an Olive-ground belonging to *Petius Marcellus* a Roman Knight, Procurator to *Nero*, was carried in this manner cross a common Road.

Forth

(r) That is, the Ashes of the confuted Vertain, Frankincense, and Lawrells.

(s) The reason why they cast the Ashes of the offering into the water was, that they might not be seen or trod upon, both which they conceiv'd would profane them.

(t) This Ceremony was of great necessity amongst the rest A great part of the Magical Discipline imagined to consist in it. By our Author borrowed from *Theophrastus*. The reason of it was, that they believ'd the Gods came at that instant and gather'd up that which they threw away, and therefore they would not look back, out of a Religious reverence.

(u) An Omen alwaies fortunat, *avensurata* being one Species of Divination. The same *Pharaoh* attests to have happen'd to *Cicero*, folicitous about punishing the Conspirators of *Catiline's* party, after he had sacrific'd, and the fire on the Altars exting'd.

(x) *Hylax* is a feign'd name for a Dog, deriv'd from the Greek, which signifies to bark. It was the Opinion of the Antients, that the barking of Dogs, and the tinkling of Bells, had the power to dissolve Charms and Incantations. But the barking of Dogs is rather a sign of their accomplishment, as being the Forerunners of *Hecate*, by whose presence they are confirm'd.

Forth *Amaryllis* with the ' Ashes haft,  
And o're thy head them in the ' River cast;  
Nor ' look behind; these Rites for *Daphnis* take,  
Who neither Gods regards, nor Charms I make.  
Now from the town, my Charms, bring *Daphnis* back.

See, " th' Ashes of themselves on th' Altars blaze,  
VVhilst I to bear them out thus use Delaies;  
I know not what it means; ah may it thrive;  
And \* *Hylax* barks at dore. Do we believe?  
Or those that love, Dreames to themselves do feign?  
Now Charms forbear, *Daphnis* comes home again.

The



*Derivæ plura puer, et quod  
Carmina cum melius.*

Honoratissimo Dñi Domini  
Tabula merito



*nunc insat, agamus  
cum venerit ipse, canamus.*  
Arthuro Capell Baroni de Hadom  
votus.



The Ninth ECLOG.  
LYCIDAS, MÆRIS.

The ARGUMENT.

*Best Princes peace affect, and more delight  
Their subjects to preserve, than their own right;  
But those who follow war, no power can av;  
Swords make oppression just, and madnes law.*

LYCIDAS.

\* When in the distribution of the Country beyond Padua (mention'd in the pref Eclog.) by the order of the Triumvirs, Virgil amongst the rest was turn'd out; he went to Rome, where he was so much favour'd, as to be re-instated in his own Land: But Arius the Consul, to whose lot it had fallen, was so much displeas'd with his endowments thereof, that he had almost kill'd him; the fury grew, that he threw him into a River, to which he is suppos'd to allude, Eclog. 3.

—Come not too nigh,  
For now the Ram himself has  
fleec'd did dry,



Oeris where go'it thou? to town  
the nearest way?

MÆRIS.

Shepherd we live to hear a stranger  
say, (own,

Whom we ne'r dream'd should call \* our Land's his  
Now all these fields are mine, old swains be gon.  
Opprest and sad, (since Chance sways all things) we  
Bear him these Kids, may they \* unluckie be.

Virgil for redress of these injuries, repairs once more to Rome, leaving order with his servant to comply with Arius till his return; The servant is here represented by Mæris.

(a) Brissolius (form. lib. 5.) proves Virgil to allude to the Jewish form of vindication; according to which he that challeng'd his servant, laid his hands upon him, saying, *His manu est, This man is mine.*

(b) The common ceremony upon any occasion of designs, offerings, &c. was to say, *Di bene vocant*; And on the contrary, *res male vocat tibi*, as here. Servius affirms the Poets expression to be deriv'd from *Ajax* and *Hector*, who exchanging gifts mutually, which prov'd fatal to each other, according to the Greek Epigram;

*Ἄνδρ' Ἀχαιοῖ ἔλεος, ἔλεος  
Ἕκτορι καὶ Ἀχαιοῖ δέδωκεν, ἵλιαι δέδωκε Ἀχαιοῖ.*

*Zemur, utriq; decem munus utramq; dedit.*

The Scholiast of *Sophocles* upon *Ajax* his complaint to this effect, *ἔσθ' αὖτε ἀδελφὸς*, faith, that the least gift of a friend ought to be accepted, the greatest of any enemy to be refus'd, as dangerous; in which sense *Servius* understand's *Mæris*, as wishing his present may prove such.

LYCIDAS.

I heard indeed, that where the Mountains bend,  
And by degrees, down to the brook descend,  
Where the old rotten Beech hath stood so long,  
All this was sav'd by your *Menalcas* song.

H

MÆRIS.

(c) It appears by this, that *Virgil*, who here calls himself *Mentalcas*, had not absolutely recover'd his Land, when he writ this, but had to far ingratiated himself with *Augustus* by his verses, that there was great likelihood of its; which favour of the Emperour towards him, was spread by time, but obstructed for a time by the Aethian expedition, *Serv.*

(d) *Servius* ingeniously (perhaps not so naturally) refers the meaning to Augury, as if he should say, Verse gives place to Arms, as lesser auguries of Doves give place to the greater of Eagles; *Chama* is a part of *Epiru*, here taken for *Epiru* itself in respect that the whole Country was very full of oraculous Doves.

(e) *Simphor Cornu*; for though Omens on the left hand were accounted happy, on the other unfortunate; this was deliver'd to understand of such as were deliver'd in thunder, not of Birds, whose Auguries were most commonly fortunate on the right side, or rather indeed uncertain; as *Lu Cerdas* observes.

(f) The Emperours used to command the Countries which they meant to distribute (*Metari*) to be divided into small equal parts, that the division amongst their Soldiers might be the more exact: And if the Country which they had laid out for that purpose were not large enough, they added to it the neighbouring places. Hence is the Poets complaint: for the Country belonging to *Crenona* not being of extent enough to satisfy the Soldiers, innocent *Mantua* was join'd with it. See *Eclog. 1. Mantua* observes this custom to have been used by *Regulus*, who made the like distribution amongst his Soldiers.

(g) It was not only a Fiction of the Poets that Swans could sing, but affirm'd by the gravest of Philosophers, *Plato*; and some Naturalists have undertaken to give the reason of it, which they will have to proceed from the length, flexure and narrowness of the guttural Pipe, by which means the voice is strain'd forth more small and sweet; but this opinion of old was derided by *Lucian* as fabulous, censur'd for no less by *Pliny*, condemn'd by *Scaliger*, nor without reason by a late judicious Author of our own rank'd in the Class of vulgar Errors; but by Swans in this place is meant Poets, of whom that Fowl is the Symbol; Wherefore *Plato* in his Republic affirms *Orpheus* after his death to be chang'd into a Swan; and such a transmutation *Horace* fanci'd of himself, when he said,

*Tam san respicere corymbis aspera*

(h) *Corfica* (saith *Pliny* 3.6.) is by the Græcians call'd *Cyrnus*. Some say from a King of that name; *Tornæus* and *Germanus* observe that *Didorus* and others take notice of the Box-trees of *Corfica*, which corrupt and embitter the Honey of that place; but the Yew-trees nothing; Yet *Virgil* in his *Georg.* adviseth to remove Hives far from them; And that the Honey of *Corfica* was of very ill account *Orus* testifies, 1. *Antiqu.*

*Melle sub infami Corfica misit apis.*

Which *Lu Cerdas* believes the reason why the Romans exacted only tributary wax of them, not Honey. *Liv. lib. 40.*

## M O E R I S.

Thou heard'st, and so 'twas fam'd; but our Verse proves  
Gainst cruel arms, like the <sup>d</sup> Chaonian Doves,  
When th'Eagle comes; if from the hollow tree  
Th' unluckie Crow had not premonish'd me  
To cut off new debates, nor more to strive,  
I, nor *Mentalcas*, now had been alive.

## L Y C I D A S.

Could any barbarous monster use such spight?  
With thee *Mentalcas* farwel all delight. (flow'rs,  
Who'll sing to Nymphs, who'll strew the Earth with  
Or shelter silver Springs in shady bow'rs;  
Or write such verse as late I snatch'd from thee,  
When thou our *Amaryllis* went'st to see?  
Till I return, my Goats dear *Tityrus* feed,  
The way is short, and water if they need,  
But as you drive them, take especial care,  
Of the be Goat, for he will strike, beware.

## C O R Y D O N.

He sung to *Varus* this unperfect strain;  
Varus thy name, if Mantua ours remain,  
(if Mantua to sad *Cremona*, ah! too near)  
High mounted <sup>s</sup> Swans to heav'n shall singing bear.

## L Y C I D A S.

So may thy Swarms the <sup>b</sup> Cyrnean Yew-tree shun,  
And sweet grafs make thy Cows swallow Udders run;

So may thy Swarms the <sup>b</sup> Cyrnean Yew-tree shun,  
And sweet grafs make thy Cows swallow Udders run;

What

What e'r thou hast, begin; the Muses me  
A Poet made, and I have Poetrie;  
To me our Swains the stile of Poet give,  
But them I me not so foolish to believe.  
I please not yet, <sup>i</sup> *Varus* nor *Cinna* Ear,  
But like a <sup>k</sup> Goose 'mongst warbling Swans appear.

## M O E R I S.

I'me thinking on't, and to my self reherse,  
Could I remember no ignoble verse.  
Fair Nymph, my *Galatea*, ah! draw near,  
What sport's in waves? the purple Spring is here,  
Here verdant banks are deck'd with various flow'rs,  
Here Poplar branches twin'd in shady bow'rs  
VVith tender Vines, perfect the cooling shade:  
Come, let the boistrous Floods the shore invade.

## L Y C I D A S.

What was't I heard thee sing the last fair Night?  
I have the tune, could I the words recite.

## M O E R I S.

*Daphnis* why studi'st thou the antient Spheres?  
Now <sup>m</sup> Dionæan *Cæsar*'s Star appears;  
The Star which fields, and fruit with gladness fills,  
Purple ripe Grapes upon the Sunnie hills.  
*Daphnis* graff Pears, which after-times may eat;  
Age all things wafts, and spends our lively heat.  
I but a Boy could singing set the Sun;  
Now all those notes are lost, and my voice gon:  
"A VVoolf saw *Mæris* first. *Mentalcas* yet  
Can all those Sonnets perfectly repeat.

(i) Two eminent Poets, the first by some call'd *Varus*, whom *Horace* commends for Epick Poetrie; the other wrote a Poem call'd *Symposium*, an elaborate Poeme, and long time in polishing, as *Catullus* testifies.

(k) Not without allusion (say the Interpreters) to a foolish Poet nam'd *Asper*, an Emulator of *Virgil*, as *Bæmus* and *Marcius* were; *Servius* affirms, that he writ the acts of *Anthony*, and therefore the more malign'd by our Author, who was so great an admirer of *Augustus*. *Propertius* mentions him, lib. 2. *El. ult.* with comparison to *Virgil*, whom he calls the Swan.

(l) Reading *Vex perpetuum*, not *perpetuum*, the Spring by Poets is admitt'd with that Colour, thence call'd *quintus mænis*.

(m) *Julius Cæsar*, so call'd, because descended from *Venus*, who, as some say, was the Daughter of *Dione*, as others, so call'd her self, nor improperly, if the Word be deriv'd from *donus* pleasure. Which as *Plato* (in *Phædo*) saies, is the truest Name of *Venus*; of this Star we what is spoken in the eighth of the *Æneid*.

(n) A Proverb occasion'd by the nature of the Woolf; The Naturalists (saith *Servius*) affirm that he whom the Woolf sees first, immediately loseth his voice; Of which, with *Brutus*, I should sooner affirm no reason to be given, than yield to

that of *Lu Cerdas*, viz. that it proceeds from the fear of him that sees the Woolf: for it is commonly said of those whom the Woolf sees, before they see him. So likewise *Theocritus* from whom *Virgil* hath it.

H 2

M O E R I S.

## M O R I S.

Thou by delaies our longing doſt increaſe ;  
 Through all the Plains is ſpread a ſilent peace,  
 The air is ſtill, and we are half-way there,  
 And old *Bianors* Tomb do's now appear.  
 Here where they ſtrip the verdant boughs lets bide,  
 Here let us ſing, here lay our Kids aſide ;  
 Betimes we'll *Mantua* reach ; and if you fear,  
 Th'Evening ſhould gather rain, e'r we come there,  
 Singing let's go, the way ſhall better pleaſe ;  
 That we may ſing, thee of thy load I'll eaſe.

## L Y C I D A S.

Shepherd, no more ; let's do what next remains,  
 And to *Menalcas* we'll ſing better ſtrains.

(\*) *Bianor*, otherwiſe *Oenus*, built *Mantua*, and named it after his Mother ; *Virgil* here toucheth the Caſtome of the Antients, who erected Monuments and Sepulchres in their high-waies, and that for the Benefit of Travellers; by which they might know how much of their journey they had gon, or were to go. *Virgil* herein imitating *Theocritus* in his ſeventh *Idyllium*.

(?) See *Ariſtotel. Meteor.* 2.5. where he gives a reaſon why waters more abound in Winter, than in Summer, and by night, than in the day time.



*Extremum hunc Arethusa  
Pauca meo Gallo: sed*

Honoratissimæ Dnæ Dominæ  
Tabula merito



*mihî concede laborem,  
quæ legat ipsa Lycoris* Edg. 11

Elizabetha Capell  
Votiva.



The Tenth ECLOG.

GALLUS.

THE ARGUMENT.

*The wise and valiant men oft feel the flames  
Of cruel Love, and follow wanton dames:  
Yet scornful Ladies still this curse pursues,  
To flight the better, and the worse chuse.*



His my last work O *Arethusa*  
aid,  
Some Verses for our Gallus must be  
paid;  
Such as the coy *Lycoris* may de-  
light;

And who for Gallus will refuse to write?  
So *Doris* mix not her salt waves with thine,  
When thou *Sicilian* floods do't undermine:  
Of whose unhappy Love our Theam must be,  
Whilst our Goats browse upon yon tender tree;  
Nor to the deaf do we our numbers sing,  
Since woods in answering us with echoes ring.  
Say *Naiades* where were you, in what Grove,  
Or Lawn, when Gallus fell by ill-match'd love?

*At Pisa, cross the Sea Alpheus fraies,  
And with his Olive-fertile stream conveys  
To Arethuse, Leaves, sacred Altes, Flow'rs,  
which headlong into hers; his Current pours:*

*Under the Sea flows his swimming Tide,  
Nor knows the Sea what waves beneath him glide.  
Thus Love, that little Tyrant, can direct  
Rivers to swim to those whom they afflict.*

\* Cornelius Gallus was an excellent Poet, and the first Praefect of Egypt, who having exhausted the City of Thibes by interception of many things, at his return was accus'd of abusing his charge, and depopulating the Country (or as others say of having a hand in the Conspiracy against Julius Caesar, with whom he was very intimate.) Hereupon fearing the incensed Nobility of the Country to whom the Emperor had committed the examination of the business, he fell upon his own Sword. This Gallus fell in love with Cytheris a Carian, the free woman of Volturnus, but for desisting him followed Anthony into France, whom Cicero reproacheth for his love to her; this affliction (for such it was to Gallus) Virgil endeavours to comfort in this Eclog, veiling her under the name of Lycoris.

(b) *Doris* was Mother of the Nymphs, Daughter of Oceanus, wife of *Neereus*, here taken for the Sea it self: The Fable of the Loves of *Alpheus* and *Arethuse*, see at large in *Ovid*; the natural occasion of it is thus; *Alpheus*, a River rising in *Arcadia*, passeth through the *Ionian* Sea, and joins with *Arethusa*, a River in *Sicily*, with so little interruption, that (to use the words of *Achilles Tatius*) the albes, leaves, and flow'rs, that are thrown into *Alpheus*, at Celebration of the *Olympick* games, he conveys to his Mistress *Arethusa* as pledges of his affection. Here he reflects upon *Moses*, *Isaiah*. Thus rendered by Mr. Stanley.

Parnaf



(c) A Mountain of *Thebais* near *Thrace*.\*

(d) A Fountain near the hill *Helicon* in *Beotia*, which is named also *Adonia*.

(e) The rural Gods (saith *Lilius Giraldus*, 15. *Symb.*) are said to carry *Ferula*, whence surnamed *Narthecophari*, *Feruliferi*; and were crowned with Lillies, Reeds, &c. *Ferula* is by Interpreters expounded a Cave; sacred to *Bacchus* and *Silemus*.

\* *Gallus* is here introduced thus speaking.

(f) That the Arcadians were esteemed the most perfect in Music, We have it from the testimony of *Polybius*, who reports them to have been brought up in the constant Exercise thereof from their youth; nor was the ignorance of any thing so opprobrious as that of Music. This was not out of any affected effeminacy or delicacy; but in regard they were a rough people, used to toil and labour, living under a rigid Climate, they held it requisite to sweeten their harsh natures, with this pleasing Allay; and therefore as he said, *Musick might be delightful to others, but to them it was necessary*.

(g) He alludes saith *La Cerda*, to the property of Lovers, who cannot see the blemishes of those they affect, on the contrary believe them Graces. The reason *Africandus* gives thus in his Platonick discourse upon Love; *Frequently, if not always, saith he, the Lover believes that which he loves, more beautiful than it is, he beholds it in the Image his Soul hath form'd of it; so much fairer, as more separate from matter, the principle of deformity; besides, the Soul is more indulgent in her affection to this Species, considering it is her own Child produc'd in her Imagination.*

*Parnassus* spires, nor *Pindus* have delay'd,  
Nor by *Anion* <sup>d</sup> *Aganippe* stay'd.  
Pine-bearing *Mænalus*, shrubs, and Lawrel wept  
For him, whilst on a lonely Rock he slept,  
And cold Lycean cliffs as much did mourn,  
And bleating flocks, which we to feed not scorn,  
Since fair *Adonis* kept sheep near the stream;  
Nor thou best Poet be ashamed of them.  
The Shepherd, and the slothfull Herdsmen hast,  
And fat *Menalcas* hies from Winter mast:  
All ask whence sprung this Love. *Apollo* came;  
And said, What madness *Gallus* doth inflame?  
Thy dear *Lycoris* wanders through cold Snows,  
And in rough waies after another goes.  
*Sylvanus* comes adorn'd with rural boughs,  
Lillies and Fennel dangling on his brows.  
*Pan* comes, *Arcadia's* God, whom once we spide  
With *Synopla*, and blushing Beries di'de.  
Betwixt extremes is there no mean? He saies,  
Love hath regard to no such things as these.  
Not love with tears, nor grass with streams, nor Bees  
With Thyme are satisfi'd, nor Goats with Trees:  
Then 'said, <sup>f</sup> Arcadians, you shall these things still  
Sing on your downs, you only have the skill;  
O! then my bones shall take their quiet rest,  
When by your Pipes my love shall be express'd.  
I would with you a Shepherds life were mine,  
To follow sheep, or prune the tender Vine.  
Could I, or *Phyllis*, or *Amyntas* move,  
Or any other to accept my love,  
(What though <sup>g</sup> *Amyntas* much of beauty lack,  
Sweet Violets and Bilberies are black.)

We

We should injoy our selves in shade Bow'rs,  
*Amyntas* sing, my *Phyllis* gather flow'rs.  
*Lycoris*, here sweet meads, cool Fountains be,  
Here Groves, where I could spend my age with thee.  
But me fond Love engag'd 'mongst fierce alarms,  
Of cruel foes, invironed with Arms:  
Thou far from home, I'll scarce believe it though,  
The frozen Rhine, and cruel Alpine Snow  
Seest without me; let no cold touch thy heart,  
Nor sharp Ice make thy tender feet to smart.  
Verses I made in a <sup>b</sup> Chalcidick strain,  
I'll play on Pipes of a Sicilian Swain.  
Where I in Woods resolve my loss to grieve,  
And in the dens of Salvage beasts to live,  
There I on tender barks will carve my Love,  
And as they grow, so shall my hopes improve:  
Mean-time I lofty *Mænalus* shall view,  
Or among Nymphs the cruell Boar pursue;  
Nor will I be in sharpest frost withstood  
With Dogs to traverse the <sup>i</sup> Parthenian wood:  
'Mongst rustling Groves, and Rocks me-thinks I go  
Pleas'd to shoot Arrows from a Parthian Bow:  
As if this were a Medicine for our Love;  
Or by our harms *Cupid* would milder prove.  
<sup>k</sup> Wood-Nymphs displease, Verses are in disgrace,  
And now again refreshing Groves give place.  
Nor can our troubles work in him a change;  
Should we drink *Hebrus*, in mid Winter range  
Through Scythian Snow, where cruell winters be;  
Nor when parch'd Grapes hang dying on the tree,  
Should we our Flocks to *Cancers* heat remove.  
Love conquers all, let us submit to Love.

I

Let

(b) *Servius* attests, that *Gallus* translated into Latin, the Verses of *Eschylus* the Chalcidick; the Greek, *Viboris* 33. 13. believes neglected, and lost by reason of their obscurity; for such the Author is reported by *Cicero*.

(i) *Parthenus* is a Mountain of *Arcadia*, so named from the company of Virgins that used to resort thither, attending upon *Diana*.

(k) Nymphs of trees, so named, as being born *ex arboribus*, at once with the Trees themselves, of old, as *Scaliger* observes, called *Querquinalana*.

Let this suffice your Poet to have said,  
Whilst he a basket of fine rushes made.  
Muses, you shall great things for *Gallus* do,  
Whose love to me as much doth hourly grow  
As the green Alder shooteth in the Spring.  
Let us now rise; shades oft hurt those who sing:  
Juniper shades are to our fruit a foe.  
The evening comes, go home my fed Kids, go.



The



Vere novo, gelidus canis  
Liquitur, & Zephyro,  
Depresso incipiat iam  
ingemere, et sulco attritus

Honoratissimo Dni Domini  
narran, Vicecomiti Ascot



cum montibus humor  
putris se gleba resolvit,  
tunc mihi laurus aratro  
splendescere vomer.

Carolo Dormir Comiti Car.  
et Baroni Dormir de Wing



# VIRGIL'S GEORGICKS

THE FIRST BOOK.

THE ARGUMENT.

**W**Hat times are best to sow, what natures are  
Of differing grounds, what industrie and care.

What hurts the Corn, the Plowman's several Rules:

Who musters up innumerable tools.

Who first the world with th' art of tillage blest.

Summer and Winter, Swains must take no rest.

Plowmen must learn the Stars; which, frost and snow,

Fair and foul weather, rain and winds, foreshew.

Clashing of Nobles, Tumults, and of late

Popular fury, and great Cæsar's fate.



What makes rich grounds, in what

Cælestial signs

'Tis good to plow, and marrie

Elms with Vines;

What best fits Cattel, what with

Sheep agrees,

And severall arts improving frugal Bees,

I sing *Mecænas*. You \* the worlds bright cics,

Which guide the sliding seasons through the skies;

I 3

Bacchus

\* These Books of Husbandry, (for such the Title imports) Virgil wrote in imitation of Nicander Colophoniensis, Hesiod, Aratus; borrowing likewise from Aristotle, Theophrastus, and Macro the African, assisted by Cato, Varro, Cicero in his *Oreonomicks*, and others of his own Nation, who before him had written of the same subject, as may easily appear to the concurring Reader.

The order and Division of his whole work, he hath comprised in the four first verses of this Book, which, as Servius notes, he took from Varro, who thus writes, All grounds are distinguished into four kinds, *s.c. Abrebiæ*, for grain and Corn; *Saturæ*, for Plants and Trees; *Pasture*, for grazing and Herbage; *Floralis*, for Gardening and Bees: Whence the Reason may be clearly collected, why Virgil divided this Poem into not more nor less, than four Books. This first, which treats of the principal part of Husbandry, Ploughing and Sowing, is made up of six several parts; the first plans the Rules of Plow; the second, of Sowing; the third, the Invention of Fruits and Grain; the fourth, the Tools and Instruments of Husbandry; the fifth, the several soils and seasons; the last, the signs and prognosticks.

(4) The Sun and Moon, worshipped not only by the Heathens, but the Jews themselves; to the latter of whom they sacrific'd (as *Jerem. 7. & 18.*) calling her the Queen of Heaven, the Men in Womens, the Women in Mens Apparel, because reputed (*as Poets*) both Male and Female, and therefore of old, by the Romans, call'd *Luna*, as well as *Luna*; by the Jews, *Baalzeb*, which signifies *Lady*; the first they worshipped under the Names of *Moloch*, which signifies *King and Baal*, which signifies *Lord* (*Macrob. l. 3. c. 5.*) Here we may observe with how much better decorum Virgil makes his Invocation, than Hesiod, who upon the like occasion employs only the *Muses*, whereas Virgil makes his Address to the Deities appropriate to th' subject he is to treat on.

(b) *Macrobios* in the fifth of his *Saturnalia* c. 27, and *Servius* upon this place following him, distinguish not these two Deities from the *gloriosus Lighs*; but take *Bacchus* for the Sun, *Ceres* for the Moon. Yet *Varro* in the beginning of his *Agri-culture* in the like Invocation clearly differences them; whom we rather chuse to follow.

(c) *Chloonia* is a Province in *E-pire*, fertile in Oaks and Mast trees, Acorns being the food of the Anti-ents; which yet they us'd not to eat raw; if We may evince so much from these words of *Adriani*. The most it is he Rye bread, or (in Imitation of the Antients) Acorns parch'd in warm Ashes, or Berries gather'd from the Hedges, *Arnob.* l. 2. contra Gen.

(d) These several Deities of the Ethnicks are by some confounded with Satyrs, from which yet they are distinguish'd by *Ovid*.

*Sunt mihi Semidei, sunt rustica Numina Fauni, Et Nymphae, Satyrj, & monticola Sylvestri.*

And though in their shapes they hold some resemblance, yet were they expressly differenc'd by their *Gestures*, or *Insignia*; for the Fauns had *Pipes*, *Sherbans*, *Panthers* skins, and *Cornuts of Wine*, which the Satyrs had not.

(e) *Dryades*, were Nymphs that liv'd in Trees, *Hamadryades*, those that were born and d'd together with their Trees; these by the Latins were call'd *Querquetulanz*; to whom (as our Author here) the Antients offer'd prayers and sacrifices, as may be collected from these reprehensory Verses of *Sedulius*.

— Pont alius radicibus aras  
Initiunt, Dapes —

An idolatry practiz'd in this Nation in the time of the Saxons, and condemn'd by express Laws, as Mr. *Selden* shews in his Notes on *Marmor Arund.* (f) *Urnebus* conceives the reason of the Epithite to be taken out of *Hesiod*, who makes the Earth to be educ'd out of Chaos, before the other Elements, nay Heav'n it self; others, in relation to the shore, as in the *Aeneis*—*primæ, vetan confistera ter-ræ* in respect of *Atica*, where the Horse was produc'd (though the place be controverted, some saying it was in *Thessaly*, others in *Arctida*) which was conceiv'd the most antiently peopled of all others, at least so boast'd of by its Inhabitants. *Gervanius* thinks the Poet here may allude to the reverend Opinion which the Antients had of the Earth, as chief of the Deities; Whence *Æschylus* styles her *αρχαία*, *αρχή*, *Πινδα* *ἑστία*, *αρχαία*, *αρχή*. And *Ariftole* (*Meteor.* 2.) reports that the antient Poetical Theologues al-ways us'd to speak most reverently of the Earth, on whom they believ'd the ambient of Heav'n, and it's several Lights to wait, as to many Attendants, being seated in the midst, as the most honourable place, accounted not the least, but principal Part of the Universe.

(g) The Scholiast of *Pindar* saies, this Horse's Name was *Scythia*, some *Syon*, others *Arion*, and that *Nepere* from this Accident of forcing the Rock, gain'd the Name of *αἰγίον*, the reason why the production of the Horse is attributed to him, is in regard of the swiftness of his Motion, as being God of the Sea, whose tides are swift and violent. Hence *Cæsar* and *Pollux*, in regard of the swiftness of their Lights, are said to have the protection of Horses. *Serv.* (h) Meaning *Ariftole*, whom when he had found out the making of Honey, *Oyl*, and recall'd the Etesian Winds, was fill'd *Jupiter Ariftole* and *Patronal Apollo*, *Scholiast of Apollonius*. (i) *Cæsar* as *Pliny* writes it *Cors* is an Island in the *Egean Sea*, lying near the Attick Coast, of which *Ovid* in *Epist. deon-rii*, fertile in Hordage and Pasture, as *Ariftole* out of *Theophrastus*. (k) Forcills about *Arctida*, a Mountain of *Arctida*. (l) as is *Atalanta*; so called from the store of Sheep that us'd to graze there (*Serv.*) (m) The fable of *Pallas* her Con-temper with *Nepere*, and producing the Olive trees, is recorded every where by the Poets, and particularly by *Pausanias* in *Arctia*; by *Pliny* made no fable, who reports that the lame Olive tree was to be seen in his days; But that *Pallas*, the Goddess of War, should produce the Olive, the Emblem of Peace, the reason seems to be, *In regard that Peace is the effect of a just War, which is meant dno no other end, than for the attaining and lasting thereof.* (n) Some conceive *Offris* is here meant, for, according to *Tabullus*.

*Primus alius radicibus aras  
Initiunt, Dapes*

*Et teneram ferre sollicitum humum.*

Others *Triptolemus*, who first taught the use of the Plough to these *Aticis*; the more probable opinion; in regard the Egyptian Deities (as was *Offris*) were not then introduced at *Rome*. (o) See the Fable already explain'd in the Notes upon the tenth Eclog. (p) After special Invocation, it was usual to make an address to the Gods in Common, which our Author here observes, as unwilling to omit any Deity propitious to Husbandry, amongst whom were reckon'd *Flora*, *Rugibus*, *Sera*, *Sagehis*, *Sarrior*, *Occator*, &c.

And

And <sup>1</sup> *Cæsar* thou, whom, in what starry throne  
The house of Gods will seat, is yet unknown;  
If thou o'r Realms and Cities shalt take care,  
Or Lord of <sup>2</sup> Seasons thee the world declare,  
From whom all sorts of various plenty flow,  
Binding thy <sup>3</sup> mothers Myrtle on thy brow;  
Or else, vast Seas, thy Godhead only rule,  
Obey'd by Sailors, and the utmost <sup>4</sup> Thule,  
And <sup>5</sup> *Thetys* purchase thee with all her brine;  
Or to <sup>6</sup> flow months be joyn'd another sign.  
A place stands vacant t'wixt <sup>7</sup> *Erigone*  
And swift pursuing <sup>8</sup> *Libra*, where, for thee,  
The fiery Scorpion now shrinks up his claws,  
And from the <sup>9</sup> larger half of Heav'n withdraws.  
But Hell not thee must for a King expect,  
Nor thou so much must government affect;  
Although the Greeks <sup>10</sup> *Elizium* fields admir'd,  
Nor to return lost <sup>11</sup> *Proserpine* desir'd.  
Oh! where so e'r thou art, from thence incline,  
And grant assistance to my bold design;  
Pittie, with me, poor Husbandmens affairs,  
And now, as if translated, hear our prais's.

in the Scottish Seas, lying between *Norway* and *Scotland*, and under the Dominion of the latter, by *Servius* mistakenly call'd *Hy-nel*. Which opinion the much-knowing Mr. *Selden* seems to approve of in his *Mar. Clav.* l. 2. c. 1. p. 121. Its Name, *Sindus*, derives from *Thule*, a King of *Egypt*; *Isidore* from the Sun; and some from the Saxon word, *Tell*; which signifies a Limit, as if it were the Northwest bound of the World. (n) He seems to allude to that kind of Matrimony amongst the Antients which was call'd *Comptio*; in which the Husband and Wife did make a mutual bargain and sale one of another Marriage among the Romans was Contracted three waies, by life, Contestation, and Coemptio; concerning which several kinds, See *Servius* *Dionysius* upon this place. *La Cærd* proves the last to have been in use with other Nations, as well as the Romans; But *Scorus* his brief and pertinent Exposition of these Words is not to be omitted, who by *Emar* in the Original, understands not so much *simar* or *accep-tio*; all commutations or exchanges, being antiently compriz'd under the word *Comptio*, as is further illustrated by *La Cærd*. (x) Meaning the Months *Juno* and *July*, in which the dates are longest; (See *Ælius Rodigin*, and *Palladius*) the ensuing Month being honour'd with the Addition of his Name, perhaps here implied. (y) She was the Daughter of *Leontius*, a Shep-herd of *Atica* (and Sister to *Penelope*, say some) who by immoderate lamenting the death of her slain Father, was by the Com-miserating Gods taken up into Heaven, and made a Constellation; Yet not one of the twelve signs (as *Sabini* well observes) though others will have her to be the same with the Daughter of *Astræus*, known in the Zodiac by the name of *Virgo*, and call'd *Erigone* before her Assumption. (*Hugonis* c. 130.) (z) *Joseph Scaliger* in his Notes on *Manilius*, conceives *Virgo* to assign this part of the Zodiac to *Angustis*, in regard he was born when the Sun was in *Libra*; Whence is that of an old Poet,

*Et Libram quam Cæsar habet*

*Antoniæ Clavus*, cited by *La Cærd*, thinks *Virgil* reflects upon the impartial government of *Augustus*, and his Exemplary Justice, the surest supports of Crowns. (a) The Sign *Scorpio* extends his Claws or *Chela* to the Constellation of *Libra*, which our Author here promises he shall contract more than half way, to make *Ælar* room. (b) The Seats of the Blest Souls, according to the fiction of the Poets, of which in the 6th of the *Æneis*. (c) This seems to contradict the Fable, for *Ceres* is hear- ing that her Daughter was ravish'd by *Pluto*, made her complaint to *Jupiter*, and requested her restitution, which *Jove* grant'd upon Condition she had eaten nothing; Which Concession was frustrated by *Ascolophus*, the Son of *Syze*, who detected her of eating some Pomegranate Kernels; Nevertheless *Jove* permitted her to be six months above with her Mother, and six months below with her Husband; The Physical reason of which fiction is, that *Proserpine*, which is the Moon, is six months increasing, and six waning.

When

(d) The Poet begins his Instructions for Tillage from the time most proper for it, the Spring, a season most agreeable to the practice of the Antients, as may be collected from the Authorities of *Hesiod* and *Xenophon*, the later of whom, in his *Oeconomicus*, gives the reason why Winter and Summer are not so proper for that Work, in the first the Earth being too moist and mucky, in the second too dry and brittle; the ground broken up at this time of the year, the ancient *Larvis* call'd *Veratium* *quasi vere altum*, yet was not this Rule so generally observ'd, but that in some parts they began to Plow about the end of Autumn, or beginning of Winter, toward the setting of the *Pleiades*, this diversity proceeding from the difference of the Climate and nature of the soyl, whereof *Pliny* tells us, that in warmer Regions it is better to break the Earth especially if it be bad and heavy in Winter, in cold Climates in the Vernal Equinox.

(e) In most Countries antiently they plowed with Oxen, as now with Horses; in many places with Mules, which *Homer* (*Il. 20.*) seems to prefer before others.

(f) That is, which hath been four times plowed, first in Winter, then in Spring, next the Summer, lastly in Winter again; this *Pliny* confirms; *Virgil* (sates he) is conceiv'd to enjoy loving after the fourth plowing, when he *said*, that was the best ground which had twice felt the Sun, and two Winters cold; This reduplicate plowing the Latins express by four distinct terms; *Profundis, offringi, offringi, liri*; And this was done for the better breaking and mellowing the Earth. *Servius* his Interpretation of the dates heat and nights cold repeated, by which he understands the Vernal and Autumnal *Astratus*, is inconsistent with the meaning of our Author, and disapproved by *Salmastius*, in his *Plinian Exercitationes*, p. 756. *Germanus* and *La Cerda* likewise adhering to *Pliny*'s more authentic exposition. The word *Serps* in the Original is not to be understood of the Grain or Seed committed to the Earth; but of the Earth plowed, and prepared for the Seed; Hence that of *Accius*, *fruges in segetem dant*. (g) A requisite Caution for an Indolent Husbandman e'r he begin his work; To consider the Winds, temper of the Heav'n, manner of Tillage, and nature of the Soyl; which *Xenophon*, *Pliny*, *Colonnella*, and others seriously insist on. (h) The common *Servius* expounds this of Saffron only; not amiss; *Servius* *Danielis* tells us some understand in this place *Pinum Tmolium*, which had a Saffron Flavour. To this address *Salmastius* and *Germanus*; yet *La Cerda* persuades the Reader to incline to the first. (i) *Servius* makes it a Mountain in *Cilicia*, the Saffron of which Country was reputed of greatest Excellence, and is commended by *Pliny*; who seems yet to make *Tmolus* a Mountain of *Lydia*, not far from *Sardis*, where likewise *Pliny* says it in his description of *Asia*, (*Tab. 1.*) (k) This hath ever been esteem'd the peculiar Merchandize of that Country, whence the Indians receiv'd so great a Reputation, that for that reason by *S. Christophorus* they are fill'd, the *happy*, and *best* of *Men*, with them so frequent, that they made Pots for their Houses, and Sells for their Cattle thereof, as *Pliny* and *Polihus* testify. (l) *Servius* celebrates the Ivory of *Lihya*, which yet is not comparable to that of *India*. The Elephants of this Country being much larger than those of *Africa*; as *Pliny* observes; Wherefore our Author assigns the Pre-eminence to *India*. (1) *Sabaia* a Region of *Aethiopia*, and the Metropolis likewise of *Arbia* the happy, fertile in Gums, Myrrh, Cinnamon, Balm, Palms, and plenty of all things of which *Strabo* l. 16. (m) A people of *Scythia*, who are said to be the first Inventors of Iron and Ironwork, thence call'd *Siderotauri*. *Herodotus* attributes the Invention here to the *Idean Dactylis*; *Plutarchus* to one *Glaucus* of *Chios*, who agrees therein with *Herodotus*, Others to the *Epilithi*. The *Epilithi* *La Cerda* conceives to be given from the necessity of their employment, as being full hammering at the Anvil, and toying at the Forge or Mines, hence — *Nidus Aemula Pyraeum*, in the *Æneid* (l. 8.) (n) The Bevers of *Pontus* are accounted the best. This Beest when hunted cold, and in danger to be taken, is said to bite off his testicles, as knowing them by natural Instinct the cause of his pursuit; though this upon experiment is deny'd by *Servius* in *Pliny*, thence by *Callistus*, *Strabo*, *Germanus*, *Malvobius*, and others content'd for a figment, as indeed it is, and first owing to *Ælius*.

(o) *Epir* was famous for good Horses, thence call'd *Epiphi*, now *Albania*. (p) Why Mares rather than Horses, the reason *Turcanus* apprehends to be either from *Virgil* Imitation of the Greeks, who often use the word *mare* in the very same signification; or because Mares were frequently lent to the Olympick Games; or (which is the Conjecture of *La Cerda*) in regard Mares are for the most part Fleetest than Horses, and do fitter for the Race; which he observes from *Homer*, who calls the Mares of *Phædras*, *maribus ipso* ac; Swift of foot, as birds of wing. (q) Upon this and the precedent Verses of the divers natural qualifications of several Regions, *Servius* takes occasion thus to *Monsieur*; *The Land* (birth he) is divided into *Regions*, and thofe described, &c. and there might be a mutual Commerce between Men, for the supply of those things which one place may want of another; the chief Good hath its place too, but it grows not where Ivory or Steel is to be found; if you ask where its Seat is, 'tis the mind; which, unless it be pure and holy, can be no Receiptable for the Deity, *Epist. 87.*

Eter-

Eternal Laws, since first 'Deucalion hurl'd  
Stones, to re-people, the unpeopled world;  
Whence men, a / hard race, sprung. Therefore go on;  
And thy rich soyl, with the first cheering Sun,  
Let thy strong Oxen plow, that heat may cuff  
The mellow gleab, and bake to Summers dust.  
If poor thy soyl, before " *Arcturus* rise,  
To break a shallow furrow will suffice;  
There, left the Corn should harm from weeds receive,  
Here, left small moysture barren Akers leave.  
Let thy Land rest alternatly \* untill'd,  
And to worn grounds annual cessation yield;  
Or there in season thou shalt Barley sow,  
Where pleafant Pulf with dangling Cods did grow,  
Where brittle stalks of \* bitter Lupins stood,  
Or slender Vetches in a \* murmuring wood.  
Thy field, <sup>b</sup> Line, Oats, and sleepe Poppy, burns;  
But easie is the labour made by turns;  
Nor with <sup>d</sup> rich dung spare hungrie grounds to feed,  
And \* unclean adhes on poor Champains spread.  
So your <sup>f</sup> chang'd seed delights the pregnant Plains,  
And Ground left fallow, grants no little gains.

seems yet to have borrow'd his from *Tindar*. *Nem. Od. ult.* (g) Having distinctly describ'd the peculiar times for plowing, according to the several Natures of the soyls, he proceeds to Instructions for Meliorating of ground, which he advises by change of Seed, Serecoration, and several kind of Compost. The Reason for the first, is, in regard the Earth by receiving only one kind of grain comes to a Satie, and fruitless; but poorly, wherefore being the refining of the ground, it is requisite to vary the Seed. Lord Bacon his *Natural History*, p. 137. (z) *Trifolia pro amara translatio dicesse eff.* *Macrobi.* l. 6. c. 5. The reason the Eysmologist gives, *Lupinus* is a Greek word, (deriv'd *ἀνὰ δὲ νότον*, i. e. *trifolius*) because it contritutes the tastful Looks with its bitter-nels, *Isidor.* l. 17. *Erym.* c. 4. (a) A Metaphor expressing the stone and plenty of the Crop. (b) These three do much burn and dry the Earth as all seem to have receiv'd from this testimony of our Author; the reason for the first *Colonnella* makes the quality of the Plant, as being hot of nature. The second *Theophrastus* assigns the multiplicity of its roots, which much exicate and impoverish the Earth. The third by *Diogenes* and *Erasistratus* in *Pliny* is not only condemn'd of a loporiferous, but mortal quality; proceeding not from cold, as antiently believ'd, but as later Chymists, and Naturalists have experienced, from a Narcotick Sulphur, and bitter salt inherent; which is likewise found in hot things, as in Spirit of Wine, and the like. (c) That is of refining the Earth every other year. (d) He now comes to the second means of meliorating grounds, Serecoration, which is the most useful way; Sheep dung is conceiv'd the best, next that of Kine, shudly that of Horses, which is held to be somewhat too hot, unwholesome; That of Pidgeons for a Garden, or a small quantity of ground, excelleth. The ordering of the Dung is, if the ground be Arable, to spread it immediately before the Plowing and Sowing, and so to plow it in: for if you spread it long before, the Sun will draw out most of the fatness of the dung; if Grazing ground, to spread it somewhat late towards Winter, that the Sun may have the less Power to dry it up. It was generally receiv'd of old, that omising of grounds when the West wind bloweth, and may have the less Power to dry it up. It was generally receiv'd of old, that omising of grounds when the West wind bloweth, and may have the less Power to dry it up. It was generally receiv'd of old, that omising of grounds when the West wind bloweth, and may have the less Power to dry it up. (e) In the decrease of the Moon, doth greatly help. The Earth, as it seems, being then more thrifty, and open, to receive the Dung. (*Vul. in de theoria Nat. Eff.* p. 121.) (f) Among those Substances that have a vertue to make ground fertile, though they be not merely Earth, Althes excel; Inasmuch as the Countries about *Ætna* and *Pelivium* have a kind of amends made them for the insinich the eruptions (many times) do, by the exceeding fruitfulness of the Soyl, caused by the Althes scatter'd about. (g) In the varying of the Seed, the Antients observ'd this method; In fat grounds after a Crop of Wheat, Rye, or Barley, to sow them twice with the third year to lay them fallow; which is, that the Author advises in the next Verse; which is not to be understood of alternate Cessations, but of laying fallow for some longer time.

K To

(r) The Fable of *Deucalion* his Reparation of man-kind by the casting of Stones is sufficiently known, and already explained. The *Learn'd* suppose this Fable of the Deluge copy'd from the Original of Scripture, which seems to be confirm'd by what *Plutarch* writes of the Dove (in his Book de *Industria animalium*) agreeing with that of *Noah* in *Genesi*.

(f) This seems to be borrow'd from that of *Lucretius* (l. 5.)

*En genus humanum tanto fuit illud in arvis*  
*Durum, ut decuit, tellus quod durā creasset.*

The reason of the Fable thus explain'd by *Enschastius*; at which time *Men* liv'd in Woods and Caves, they many times expell'd their Children in hollow Trees and Rocks, not being able to provide for their sustenance, whence came the vulgar opinion, that the Children expell'd, were born of sticks and stones.

(i) Herein *Virgil* seems to differ from *Theophrastus*, who prescribes the plowing of wet, close, heavy, and fat ground, in Summer; Loose, dry, light, and lean, in Winter.

(n) Barren grounds, *Colonnella* advises to plow toward the end of August, that the Sun may not have too great a power to draw out the juice and strength of the Earth; countenancing our Poet, who will have it to be done about the rising of *Arcturus*, which is according to *Colonnella*, the Nones of September, as *Pliny* will Eleven daies before the Autumnal Equinox; but the Reader is here to understand the Colimical rising of *Arcturus*, not the Helical or Chronical.

(e) Of the refining of ground; *Xenophon* in *Oeconomico*, suitable to the expression of our Poet; who

(g) This is prescribed as another Means of meliorating ground; and that for four reasons; for as *Jerlmian* observes, the diffeates of grounds proceed chiefly from four Causes, Leannes, coming from defect of Aliment; Sliminels, caus'd by excess of Moisture; Cloteness, which binds up and suffocates the feed; Laxity, which gives too easie Admission to Heat and Cold. The Poet hath prescrib'd in one, as many Remedies; for burning cures the Leannes, confumes the Sliminels, opens the Cloteness, and shuts up the Laxity of the Earth.

(h) He intends here Harrowing, which by the Latines was call'd *occasio obsecundans*, because it broke into smaller peeces the greater clods or globes of Earth. (*Feft.*) *Secler* will have it to be so call'd *ob Oera*, which signifies; Re the proper instrument of that work.

(i) This oblique plowing the Latines call'd *Iterationem*. *Servius* (upon *salustius* for his opinion) hath mistaken the time when this was to be done; affirming the Autumn to be the proper season for it; whereas *Varro* testifies it was perform'd in the Summer, *Iter solstitium & canaliculorum*. *Occasio* and *Iteration*, were both to one and the same end; that is, to break and lessen the Clods of the first plowing, but the one was done with the Harrow, the other by the Plough running cross the furrows.

(L) This begins the second part of this Book, which shews the seasons most proper for sowing, describ'd here to be moist Summers, and dry Winters, which our Author (as *Macrobiius* observes) seems to have taken from the most primitive precepts of *Italian* Husbandry, express'd in their Verses;

*Hiberno pulvere, verno luto,  
Grandis farra, Camille, metes.*

*Winters dust, and Summers Rain,  
Bring Camillus store of Grain.*

But of this season, thus *Phry*; *Many anticipate the time of Sowing, and begin after the cleaveth of the Autumnal Equinox, the Constellation of the Crown then rising, when for certain dayes there is a constant fall of Rain; Xenophon will have it to be before the God hath given the sign; which Cicero interprets to be rain; and since it is a certain Rule, not to sow before the leaves begin to fall, they think the fittest time for it, the setting of the Pleiades; which among the Ancients was the most legitimate season; as from the testimonies of Herodotus, Xenophon, Theophrastus and Phry, Salmasius hath collected in his Exercitationes upon Solinus. (1) Yet Phry seems to correct our Author (L. 1.7. c. 2.) when he saies, *Hiberno pulvere fere Messis laetare, incruentat Ingeni fertilis diti sum est.* For (as he writes) both Corn and Plants affect long Snows. However it is observ'd by some of the Ancients, that dust helpeth the fruitfulness of Trees, especially of Vines; inasmuch as they cast dust upon them on purpose: for it should seem that that powdering, when a show'r commeth, maketh a kind of foyling to the Tree, being Earth and Water finely laid on, and they note that Counties where the Fields and wayes are dusty, bear the best Vines, why not the best Corn likewise? (m) It is not easily relatable what parts of the World the Poet here intends; for some confound *Aegia* and *Mysia*; others difference them. Some will not have *Phry* here to mean the Province, but a City of that Name. No less different they about *Gargarus*; some with *Servius*, taking it for the top of *Ida*; others with *Macrobiius*, more probably, for a City at the foot of *Ida*; Celebrated for the fertility of its soyl, occasion'd by the descent of Rain from the Mountain, kindly overfllowing the underlying Level, which brings along with it an intitching flime or Compost. See *Macrob.* l. 5. c. 20.*

To burn drie stubble, and the barren fields,  
In crackling flames, oft handfome profit yeelds;  
VVhether some hidden faculty derives  
From thence, which with pure sap the Earth revives,  
Or in concocted humours spent by heat,  
And useles moisture, vapour forth in sweat;  
Or that the loosening flames new waies hatch wrought,  
And breathing chyncks, by which more juice is brought  
Up to the sprouting Corn; or else restrains  
By obduration the Earth's gaping Veins,  
Left soaking show'rs, or heat which more annoys,  
Or bitter cold of piercing winds destroys.  
And much advantage to poor swains it yeelds,  
To use their <sup>b</sup> Rakes, then harrow sterile fields;  
Nor golden *Ceres* from the lofty skies  
Shall view his labour with regardless eies;  
And who athwart the furrows Plows the plain,  
Then <sup>c</sup> breaks the clods obliquely o'r again,  
Turning his teem, and by eternal toyl  
T'obedience brings a disobedient soyl.

Pray for <sup>d</sup> wet Summers, <sup>e</sup> Winters wanting rain;  
Winter dust glads the ground, but more the grain:  
Not <sup>m</sup> *Mælia* then shall boast such Crops, nor more  
Shall *Gargarus* admire her wondrous store.  
What shall I say of him hath fow'd his land,  
Then straight goes on, abroad spreads barren sand?

Streams

Streams to his Corn in flowing Rivers turns?  
And when scorch'd fields with dying herbage burns,  
Behold! <sup>f</sup> conducteth from some rising ground  
VVater, whose current makes a murmuring sound  
Mongt polish'd pebbles, and refreshment yeelds,  
From bubbling rivolets, to thirsty fields?  
Or those, who left <sup>g</sup> ranck ears the stalk o're-lade,  
Luxurious Corn eat in the tender blade,  
VVhen first it hides the Earth? and from their land  
VVho feted plashes drain'd with drinking land?  
Especially when frequent show'rs of rain  
Make swelling floods not their own banks contain,  
And with a slimy mud drowns all beneath,  
VVhence hollow ditches putrid vapours breath:  
But yet, for all Mens toyl, and Oxens pains,  
Skilful in Tillage, the Strymonian <sup>h</sup> Cranes,  
With plundering Geefe, and bitter Succorie harms,  
And noysome shade destructive are to Farms.  
Nor would heav'n's King make tillage easie, who  
Did first with toylsome art the Earth subdue,  
And Mortals did to many cares inure,  
Nor in his reign would heavy sloth indure.  
Before <sup>i</sup> *Joves* time, no Tiller vext the grounds;  
Inclos'd his own, or limits others bounds;  
All common was, and of her own accord  
The Earth full plenty freely did afford.  
He to foul Serpents deadly poison gave,  
Commanded Wolves to prey, and Seas to rave;

remely affect this Herb. Fourthly, Shade in general is destructive to Corn; and *Phry* reckons it the chiefest knowledge of a Farmer, as Strawberries, and Beys; And the shades of some Trees are more hurtfull than others, as that of the Vine in the Shade than and Juniper; by *Phry* accounted deadly, to which our Author thus alludes in the last Eclog.

*Sargamus, sile est gravis Centaureus nobra:  
Juniperi gravis umbra, necesse est frangibus nobra.*

(r) In this following Digression our Author seems to have layd down a Description of the State of Man before and after his fall, the last incurring that Curse in *Genesis* (Chap. 3.) A light of which Primitive Truth, *Endeus* conceives to have been the ground or occasion of our Poets introducing this Allegorical Fiction. (s) Of these times thus *Justine*; Saturn is said to have been a man, as if one Universal Patriarchy to all. In Memorial of which, in the Saturnalian Festivals, the Servants us'd to feast in common with their Masters, all right and distinction layd aside. And for this reason was the Common treasure kept in the Temple of *Saturn*, in sign of that ancient and primitive Community.

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Rob'd

(u) Irrigation of grounds is an excellent Improvement, both for Corn and Grats; this is done in two manners, the one by letting in water, shutting out Waters at seasonable times; and this serves only for Meadows which are along some River. The other way is to bring Water from some hanging grounds, where there are Springs, into the lower grounds, carrying it in long Furrows, and from those Furrows drawing it traverse to spread the Water. It is the richer, if those hanging grounds be fruitful, because it withdraws off some of the fatness of the Earth. And generally where there are great overflows in Fens, or the like, The drawing of them in the Summer, maketh the Summer following more fruitful: The cause may be, for that it keepeth the ground warm, and nourisheth it; in the Summer it cools and refresheth it. See the Lord Bacon, *Natural History*, p. 126.

(o) *Scaliger*, *Viliorum*, &c. and others, think *Virgil* in this p. to have imitated *Homer* (L. 21. l. 1) the Prize by *Viliorum* given to *Ilium*, by *Scaliger* to *Virgil*.

(p) Rankness is reckon'd among the diseases of Corn; The Remedy whereof is twofold, either moving it down, after it is come up, or putting sleep into it, to crop it short; the last our Author here intimates. *Phry* reports, that about *Babylon* they us'd twice to mow it, and then to turn it in their Sheep.

(q) *Virgil* here advises the Industrious Husbandmen to beware of four great Enemies to Corn; Geefe, Cranes, Succorie, and Shade; the first are very destructive to all young Sprouts and Buds, for what ever is tender, they crop; their dung likewise kills and ruins young Corn and Grats. Secondly, concerning Cranes, there is nothing, as to this particular more observable than of their Fowl, which generally are to be kept from all young Plants. *Phry* (L. 18. c. 17.) tells us of an Herb, the name of which is unknown, which being buried in four corners of the field, is of vertue to drive away Stares, Sparrows, and such kind of Birds. Thirdly, Succorie or Endiv is for two reasons hurtfull to the Corn, (as *Turnebus* notes) first by the spreading of its Roots, which drain the Juice of the Earth, and defraud the Corn; next, as being a great inviter of Geefe, who exmer to understand what Plants receive either nourishment or detriment from shade. Some Plants thrive more in the Shade than others, as Strawberries, and Beys; And the shades of some Trees are more hurtfull than others, as that of the Vine in the Shade than and Juniper; by *Phry* accounted deadly, to which our Author thus alludes in the last Eclog.

*Sargamus, sile est gravis Centaureus nobra:  
Juniperi gravis umbra, necesse est frangibus nobra.*

(r) In this following Digression our Author seems to have layd down a Description of the State of Man before and after his fall, the last incurring that Curse in *Genesis* (Chap. 3.) A light of which Primitive Truth, *Endeus* conceives to have been the ground or occasion of our Poets introducing this Allegorical Fiction. (s) Of these times thus *Justine*; Saturn is said to have been a man, as if one Universal Patriarchy to all. In Memorial of which, in the Saturnalian Festivals, the Servants us'd to feast in common with their Masters, all right and distinction layd aside. And for this reason was the Common treasure kept in the Temple of *Saturn*, in sign of that ancient and primitive Community.

(1) These were made of one tree hollowed, which, in the *Indies*, they call a *Canna*; these the *Gauls* us'd upon the River *Rhous* in assisting the transport of *Hannibal's* Army in his Enterprize of *Italy*, who according to *Livy* (1.1.) were the first Inventors thereof; but *Pollidor Virgil* gives the Invention of these *Cannae* to the *Germans* inhabiting about the River of *Danubius*, which kind of *Vessels*, *Isidore* calls *Tarabes*.

\* Applicable to this place is that of *Macrobius Som.Scip.* That there is a *Star* of *Mars*, of *Jupiter*, and *Saturn*, is not the Configuration of *Nature*, but human *perijurion*; which gave both *Shemur* and *Names* unto the *Stars*. Whence *Seneca* in his *Natural Quesit.* 125. It is not yet 1500. years since *Greece* gave the *Names* and *Members* of the *Stars*.

(2) The first that invented the use of *Netts* and *Toyls*, (according to *Oppian*) was *Hippolytus*, the son of *Theseus*.

(3) The manner of hunting among the *Antients* was to surround the *Woods* with a *Fence*, to intercept all passage for flight. Concerning which see *Xenophon*, *Oppian*, *Gratius*, & *Nemesianus*. The Reader may take a view of it, in these words of *Apollonius* (*Metam.* 8.) The *Dogs* being put in to rouse the *Beasts* from their *Covers*, mindfull presently of their imparted discipline, they surround all the place, and block up the *Passages*.

(4) The Invention of this, *Pliny* ascribes to *Dadalus*, *Ovid* to *Perdix*, his sisters son; *Seneca* and *Dionysius Siculus*, to *Talus*.

(5) Our Poet seems to have taken this from *Theocritus*, who before him hath wittily intimated this much in the beginning of his *Fisher's Wane* (*Diophrantus*) is *Arts* only <sup>spurs</sup> The *Reise*, and *Rule* of *Labour* is from her.

(6) This invention by Poets generally is ascrib'd to *Ceres*, as is the production of all grain, except the *Bean*, if we credit *Pausanias*; but the reason of this attributed honour is, because the first brought *Corn* from other places into *Greece*. The first ground she sow'd was a field near *Eleusis*, call'd *Rhousion*, whence she derives one of her attributes.

(7) A City of *Epire*, near which was a Grove abounding with *Mistle*, and in that a Temple of *Jupiter*, and an *Oracular Oke*. *Eu-En-En*, upon these words (*Il.* 2.) is the *Jubilo* *Apollonius*, makes it a Region in the North of *Thessalia*, sacred to *Jupiter*; where from an *Oke* he gave *Oracles*, by two golden *Pidgeons*, says the *Fable*, which were supposed to be two women, so call'd, because they came from far. (8) By the *Latins* call'd *Rodriga*, or as *Bodinus*, *Nicolaus* by the *French*, *Nielle*, *Scaliger* on *Theophrastus* thus defines it; *Smut*, or *Mildew*, is a certain putrefaction, when the *Dew* or *Rain* that is lodg'd in the *Ears* of *Corn*, is not shaken off, but by the adventures heat of the *Sun* corrupts and putrefies. This disease happens most in low grounds where the *Air* is more close than in *Hills* or *Champaign*; the Remedy of this (according to *Pliny*) is by sticking *Lawell* branches in the ground, which will draw the blasting vapour to them; and to this end were the *Rubigalia sacra*, instituted by *Numa*, in the 12th of his *Reign*.

Rob'd leaves of Honey, fire conceal'd, and Wine,  
Which ran before in Rivers, did confine;  
That various Arts by study might be wrought  
Up to their height, and Corn in furrows sough;  
And Mortals should from Veins of flint strike fire.  
Then Rivers first did ' Alder Boats admire;  
Then Sailors' nam'd, and number'd every Star,  
And knew what all the Constellations were;  
Then snares for Beasts, and lime for Birds was found,  
And how \* Dogs should the mighty woods furround;  
This, strikes broad Rivers with his casting Net;  
That, fishing lines draws from the Ocean, wet.  
Then Steel and ' grating saws were first receiv'd,  
Before, soft wedges easie timber cleav'd.  
\* Then Arts began; fierce toyl through all things breaks,  
And urgent want strange projects undertakes.  
\* First *Ceres* Mortals taught to plow the ground,  
When Akorns scarce in sacred Groves were found,  
And ' *Dodon* mast deni'd; then Swains did toyl  
Left \* smutting mildews golden ears should foil,  
And the base Thistle over all aspire:  
The Corn decays, whole Groves of armed Brier,  
And Burs arise, and o'r a glorious land,  
Pernituous Darnel, and wild Oats command.  
Unless with Rakes thou daily breakst the grounds,  
And Birds afright' it with terrifying sounds,  
Cur'st spreading weeds which shade thy golden grain,  
And supplications mak'st with vows for rain,  
Thou shalt in vain see others great increase,  
When shaken Oke thy hunger must appease,



*Dicendum et qua sint  
quæ sine nec potiere seri*

Honoratissimæ Dñi Domini  
Carnarvan. Tabula



*duris agrestibus arma;  
nec surgere messis*

na Elizabethæ Comitissa  
merito votua,

(4) Of the several Instruments for Tillage and Husbandry, the picture will afford a clearer Demonstration to the Reader, than a Marginal note.

(5) *Ceres*, so called from *Elenfus* a City of *Asia*, where she was chiefly worshipp'd; the City took its name from *Elenfus*, the son of *Mercury*, saies *Suidas*, who receiv'd *Ceres*, going in search of her lost Daughter, and kindly entertain'd her in his house, for which she taught him Tillage, and he in requital Instituted the *Elenfian* Rites in her Memory.

(6) The Reason of the Epithide is taken from the frequent use of that instrument in the Ceremonies of *Bacchus*, whence he is sometimes call'd *navaragus*, *Vinifer*, for as with the Fan Husband-men purge, and winnow the Corn, so with that *Bacchus* was believ'd to purifie the Minds of Men.

(g) *Duplex dorsum*, *La Cerda* interprets *latum & crassum* (as *duplex spina*, in the third Book of their *Georgicks*) following *Turnebus*, as he *Servius*.

(h) That all Ploughs were not ear'd, may be collected from these words of *Palladius* (l. i. c. 43.) *Ploughs* (*severis*) are single; or if the Region be plain, ear'd, that is the grain may be rais'd against the west of Winter in a single furrow; where we see the single Ploughs oppos'd to those with ears.

(i) That which is here call'd a Barn floor, was among the Antients, only an open Area or threshing place, the form and making of which *Cato* thus prescribes (l. i. de re rust. c. 129.) *Let the Earth be a little digg'd, then spread well over with Lees of Oyl to mellow it; when it is well broken and soak'd, even and level is with a roller or beater; Bring smooth'd and plain'd, it will neither be mellow'd with Axes, nor, when it rains, be mired. Varro* advises it to be plac'd upon a high ground, as much above the middle as can be, round, and rising in the middle, that when it rains, it may quickly run off again.

(k) It is question'd whether the Mole have either eyes or sight; *Pliny* denies both, and grants only a likeness of the first. *Aristotle* seems to allow of both, and with him *Simplexius*, but as defective, the Reason they give is this, that where ever there are the Instruments of Sense, there are likewise the offices of sense; and if Eyes, then sight; because Nature does nothing but ver'd them over with a thin veil or Membrane, through which yet, according to *Scaliger* (*Exerc. 144.*) they take in so sensible a perception of light, as immediately to avoid it; which is that, which Nature hath taught them for their preservation, who being made to live under ground, have neither need of Light or Air, nor of a more perfect sight than such as may help them to avoid both, as pernicious.

And

The hardie<sup>d</sup> plowmans tools we next must know,  
Which wanting, we can neither reap nor sow.  
A heavie Plow of crooked Oke, a share,  
And the slow-wheel'd<sup>d</sup> Elufine Mothers Car;  
Sledges, and Flails, Rakes ponderous enough;  
Fine Osier Baskets, country household stuff,  
Hurdles, and last, *Iacchus*<sup>s</sup> mystick Van;  
All which, if th'art a careful Husband-man,  
Remember to provide, if the divine  
Glory of Tillage thou intendest thine.  
Next in the Woods with mighty labour bow  
An Elm, and form it to a crooked Plough.  
To this a Teem beneath of eight foot cut,  
To the<sup>s</sup> bow'd back<sup>t</sup> two ears, and Dentals put;  
Of lofty Beech your Plough-tail, but the yolk,  
Let that be from the gentle Teil-tree took,  
Which from behind shall the deep turnings guide,  
And Oke with hanging in the Chimney tride.  
Here many antient rules I could declare,  
Unless thou scorn'st to mind so mean a care.  
With a great Rowler first thy 'Barn-floor lay,  
Smooth'd with the hand, confirm'd with binding clay,  
Left grafs spring up, or it should dustie grow,  
Then many mischiefs chance; for oft below  
The little Mousle her store hath, and abode,  
And the blind Mole her bed; there lurks the Toad;  
For many creatures in the Earth are born;  
Thence Weefels plunder mighry hoords of Corn,

And 'Ants fore-seeing age, and want to come.

Observe when first the<sup>m</sup> Nut begins to bloom,  
And flourish'ing, bends the tender branch, if these  
Prove fruitfull, such shall be thy Corns increafe,  
And in great heat huge Harvests shall be found:  
But if with swelling leaves the shades abound,  
Then thou shalt thrash a chaffie stalk in vain.  
I have seen many would<sup>n</sup> anoint their grain  
With Nitre first, then Lees of Oyl would spread,  
That the husk swelling, might enlarge their seed:  
Then with lent fire ripen the tender grain.  
I saw seed pick'd, and cull'd with tedious pain,  
'And yet degenerate, unless yearly we  
The largest choofe; Each thing by Destiny  
So hastens to grow worse, and backward goes;  
As one against a stream his Vessel rowes,  
Who if by chance his arm a little slack,  
The Boat in the swift Chanel hurries back.

They should beside their observations make  
From 'Northern Stars, the<sup>s</sup> Kids, and 'silver Snake,  
'Like those that homeward through swoln billows trade,  
And 'Oyster-breeding *Helefont* invade.  
When *Libra* in just Ballances shall weigh  
Darkness with light, and shadows with the day,

and therefore purging and cleansing. The Lord *Bacon* on the contrary, holds it to be a cold Body, and thinks the Cause to proceed from a subtle spirit, which fevereth and divideth any thing that is foul and vicious, and ticketh upon a body being mingled with water to the thickens of Honey, and appli'd to the buds of Vines, it makes them sprout forth in few days, the cause being, the opening of the bud and parts contiguous by the spirit of the Nitre, for Nitre is (as it were) the life of vegetables.

(6) It is certain, that Corn sometimes will degenerate into another kind; as is formerly inflanc'd by our Poet in his *fifth Eclog.* And generally it is a Rule, that Plants that are brought forth by Culture, as Corn, will sooner change into other Species, than those that come of themselves, for that Culture giveth but an adventitious Nature, which is more easily put off. This happens chiefly from the weakness of the Grain that is sown, for if it be too old, or too mouldy, it will bring forth wild Oats. It hath been noted that seed of a year old is the best, and of two or three years, is worse; and that which is more old is quite barren. (*Viss. St. Alb. Nat. Hist. p. 137.*)

(p) That is, *Arcturus*, who is likewise call'd *Bootes*, and the Wain-driver, because he follows that Constellation; So *Cicero*:

*Arctophylax vulgo qui dicitur esse Bootes,  
Quod quasi reme adiunxit pra se quatit Arcton.*

(q) Two little Stars in the left hand of *Eriobothrus*, on whose left shoulder is the *Amalthean* Goat seated, *Serv. & Ramius*: (r) These be three Constellations so call'd. One that is between the two Bears. The second the *Orion*; The third the *Orion* of the Southern Signs, and is call'd *Hydra*. This *Servius* takes to be meant here; but *Ramius* more truly, the first. (s) The use of Astrology seems here to be prescrib'd as necessary to the Farmer, as the Sailor. Which place *Pliny* respects, where he saies; *The Winds, and Stars, according to the Precepts of Virgil, are to be observed as exactly, as by Sea-faring Men.* (t) *Cicero* *astrologus erit.* Cautel. No less commended by *Emmian*, and *Lucan*.

Then

(1) This Creature is reckon'd among the Pets of the field, by *Arcturus* and *Hydra*; yet commended as the Emblem of Knowledge and industrious Providence; for the *Aegyptians*, when they would denote knowledge, us'd to paint an Ant; which is said to know where to find what over it leaps up against Winter, and never mistakes its own home. (*Or. Aeshe Nilas.*) It is observable likewise, that when they lay in their Winter store, those that are empty, never rob those that are laden, but every one makes provision for himself. Justly therefore does *Solomon* send his sluggard to be instructed by this industrious Creature. See *Epphan. Physiol.* collected by *Cassini*, in his *Symbol. ethic.* p. 152.

(m) That this is a Prognostick a plentiful year is confirm'd by the Testimonies of *Idorus*, *Theophrastus*, in *Natural. Probl.* c. 17, and *Philos* in the life of *Moses* (l. 2.) The Viscount of *St. Alban* in his *Natural History*, commends it as a matter of advantage and profit (if at least it be not too conjugal to venture upon) to discern by such Signs and Prognosticks in the beginning of the year, what Corn, Herbs, or Fruits, are like to be in Plenty or Scarcity; for those that are like to be in Plenty may be bargain'd for upon the ground; as the old Relation was of *Thales*; who to show how exact it was for a Philosopher to be rich (if he would give his mind to it.) When he foretaw a great plenty of Olives, made a Monoply of them; and for *Scarcity* Men may make profit in keeping better the old store.

(n) The steeping of grain before sowing, a little time in Wine, is thought a preservative; our Author here prescribes Nitre, and the dregs of Oyl, which is thought to assure it against Worms; notwithstanding that grain which toucheth Oyl or fat, is said to receive hurt by it. The reason why Nitre helpeth the Seed, is in *La Cerda's* opinion, because it is of Nature hot, and therefore purging and cleansing. The Lord *Bacon* on the contrary, holds it to be a cold Body, and thinks the Cause to proceed from a subtle spirit, which fevereth and divideth any thing that is foul and vicious, and ticketh upon a body being mingled with water to the thickens of Honey, and appli'd to the buds of Vines, it makes them sprout forth in few days, the cause being, the opening of the bud and parts contiguous by the spirit of the Nitre, for Nitre is (as it were) the life of vegetables.



(u) The Reason of that Epithet is variously conjectured; it seems to be apply'd either because that Plant is attributed to her Invention, as *Ensch. notes* (*prepar. l. 3.*) or because she is said to have stay'd her hunger therewith; or to have eaten it to allay by flumber the fœfe of her sorrow (as *Servius* conjectures) or because Farmers us'd to sow it (though hurtfull) amongst their Corn, that so they might sacrifice thereof to *Ceres* (as *Brodeus* guesses, *Miscell. l. 3.*) or because that Goddess us'd to carry it in her hand, and is so pourtray'd in her Statues (as both *Brodeus* and *Turnebus* intimate) or else in regard that the garden Poppy call'd *Dadæum*, is good to make bread, as *Manusellus* conceives, and is approv'd of by *Germanus*.

(x) This Herb in the Latin is call'd *Medæa*, because it was first brought into Greece by the *Medes*, at what time *Darius* invaded it. *Strab. l. 2.*

(y) Added by way of Caution; for though Clave-grafs be of that fertility, that after it is sown, it will last, as *Polludius* saies, ten; as *Pliny*, thirteen years of more; yet Millet, if it be not every year sown, will come to nothing.

(z) *Taurus* rises with the Sun in *April*, at what time the dayes begin to be longer and warmer. The Poet here seeming to allude to the Eymon of that Month, so call'd, *ab æperide*; as *Delv. in Her. fur. Sen. Germanus*, and *La Cerda* upon this place.

(a) Meaning when the Dog-star less *Helicely*; that is, at that time the Sun rises with *Taurus*. See *Macrob. l. 1. c. 18.*

(b) Diffenting from *Servius*, who here understands *ascenditur* in the Original to imply their Helical rising, that is, their rising together with the Sun, and being obscured by the light of his Beams. But this Interpretation (to use *Salmasius* his words) is both contrary to the meaning of *Virgil*, the Disjunctive of the Stars, and common observation: for here is to be understood their Colicall setting in the West with *Taurus*, at what time the Sun rises in the East with *Scorpio*; which happens about 44. or 45. dayes after the Autumnal Equinox; but of the differences among the Antients as to this point, see *Salmasius* in his *Plinian Exercitationes*, p. 736.

(c) A Northern Constellation consisting of Eight Stars, into which *Arcturus* Crown, when *Bacchus* made her his Bride (after *Trojanus* had deserted her) was converted; so *Ovid* in the eighth of his *Mets*.

Then exercise your Steers, and Barley sow,  
Till too extreme tempestuous Winter grow.  
Line seed and " Cerealian Poppie set  
Then in the Earth, and let thy Oxen sweat  
With heavy toyl, when drowth confirms the ground,  
Whilst cloud's impending in the sky are bound.  
Beans sow in Spring, then the rich furrow takes  
\* Clave grafs, and Millet ' annual care awakes;  
\* When *Taurus* golden horns open the year,  
And \* *Syrus* leaves to adverse Stars the Sphear.  
But if for Wheat, and stronger Corn thy ground  
Thou exercise, and but one Crop propound,  
First let the Eastern *Pleiades* go down,  
And the bright Stars of *Ariadnes* Crown;  
Commit due seed to furrows then, nor fear  
Earth's trust with hopes of the ensuing year.  
Many begin e'r *Main* sets, but them  
Expected Corn mocks with a barren Stem.  
Wouldst thou the ground should Vetch or Fafels bear,  
Nor shalt despise Egyptian Lentils care,  
*Bootes* fall no obscure sign will shew;  
Begin, and sowing to mid-winter sow.  
Therefore the golden Sun in equal lines  
Divides the world, and rules twelve glorious signs.  
\* Five Zones the heav'ns infold, hot Sun-beams beat  
Alwaies on one, and burns with raging heat.

Bacchus with Marriage Comforts, and that she  
Might glorious by a Constellation be,  
Her head uncrowned by her Crown, and threw  
It up to Heaven, through thence Air it flew.

(d) The Zones or divisions of Heaven and Earth were devised by Astronomers, to distinguish the motions of the Sun, Moon and Stars, fire and quality of Countries. The Torrid is call'd of excessive heat, (the Sun being ever over it) is confin'd by the Tropicks of Cancer and Capricorn; and parted in the midst by the Equator, containing in Latitude 47. deg. This, the Antients generally believ'd uninhabitable, but the latter discoveries the contrary, being found not only populous, but healthfull and pleasant. On each side of this be the Temperate Zones, confin'd by the Arctic, and Antarctic Circles; each containing forty three deg. The Frigid Zones, held uninhabitable for extremity of cold, by reason of the Sun's distance from their Vertical point, extend from the former Circles to the North and South Poles; Each three and twenty degrees and  $\frac{1}{2}$  in Latitude; yet this of the North is found within ten degrees of the Pole to be inhabited. This description *Hadrian. Junius*, and others, affirm to be borrow'd by our Author from *Erastosthenes*.

Flying, the Jewels that the verge inebate  
Convert to fire, fall fix'd in one place,  
Till old form retaining, they their station take  
\* Twixt him that keeps, and him which holds the Snake. Mr. Sands,

Athwart

The two Extremes to this on ' each hand lies  
Muffled with storms, fetter'd with cruel Ice.  
\* Twixt Cold and Heat, two more there are, th'aboards  
Assign'd poor mortals by th'immortal Gods.  
Athwart these two in *th'oblique Zodiac* shines  
Whirling still round the twelve Celestial signs.  
\* As we the Pole to Scythian mountains raise;  
So 'tis deprest in *Libya's* Southern bayes;  
This alwaies gilds our Hemisphere, but Hell  
Sees that, and Spirits which in darkness dwell.  
Here round about the mighty Serpent glides,  
And like a River the two Bears divides  
With vast infoldings; \* Bears that never yet  
Durst in the Ocean bath their silver feet.  
There, as they say, either is ' lasting Night,  
Or gloomie shades for ever hind'ring Light;  
Or else from us to them *Aurora* speeds,  
Bringing the day, and when with panting Steeds  
The Daun first breaths on us, there Night retires,  
And blushing kindles late Nocturnal fires:  
Hence from no doubtfull signs we seasons know;  
When best to Reap, and at what time to Sow,  
Or when to trust the trecherous *Sea* again,  
And ' well-rig'd Ships adventure to the Main,  
Or in vast Forests fell well-season'd Pines.  
Nor vainly mark setting and rising Signs,  
Which in four quarters equal years divide.  
If a Cold show'r makes Swains within abide,  
Much may be done, which when the weather's Fair  
Might take up time; To whet the blunted share,  
To make \* a Boat, to brand the Sheep, and Mete  
What Measures make the Mountains of thy Wheat.  
These sharpen Forks and Stakes, the tender Vine  
Others infold with bonds of Amerine;

L

And

(e) Right and left in several parts of Heaven, is to be understood in a divers Notion. If we respect the course of the Sun and Stars, the right is the East, the left, the West; But the Heaven consider'd in itself, admits of no such distinctions; and therefore, as *Arnobius* saies, they are to be apply'd not to the form of the Heavens, but to our Position.

(f) He marks out the oblique Motion of the Sun through the Zodiac.

(g) As much as the Arctic Pole is elevated, so much the Antarctic is deprest, this, ignorant Antiquity assign'd only for Ghosts and Hell.

(h) The lesser with his Head and Neck, the bigger with his Tail. So *Hippinus*.

(i) According to the opinion of the Epicureans, as *Turnebus* notes, who thought the Sun was dissolv'd every Night, and recompos'd the next Morning. And therefore when the Sun left the upper Hemisphere, the nether Hemisphere could not but be dark; else our Author could not be clear'd from the suspicion of Ignorance. But upon this *Hypocrite* he stands free, and to this most probably *Virgil* alludes; who loves to sprinkle his Writings with Philosophicall Readings.

(k) This time *Virgil* notes; *The Spring, says he, opens the Sea to Sails*, in whole Beginning *Favonius* breaths softens and mollifies the Winter rigour; the Sun then obtaining the 25th part of Aquarius, Intimated by the Lyrick.

*Solvitur ævis hiems gratia vice voris & Favoni, Triabunt, siccas machina Carinas.*

This according to *Pegeius* falls about the 6th of the *Ides of March*, which he not unsapely calls, *The Birth-day of Navigation*.

(l) Not understanding, as some do, ships of War, but Merchandize, rig'd and stinn'd with all their tackling for Sea; so *La Cerda* upon the Authority of *Titus*; *Classis armata, non bellicis apparatus instructa, sed ornata omnibus armamentis, quibus egeret in cœffere in aquis possit*.

(m) Others yet understand it of hollowing Troughs for the Cattell to drink in. *La Cerda* and most Interpreters of hollow'd Boats or Canals.

(n) Because growing about *Rubus*, a Town in Italy, is *domine* from a town of the like Name, frequently mention'd by *Cicero pro Repleto, Serv.*

(o) So we understand *deceres*, with *Servius* and *La Cerda*; for according to *Varro*, it was a breach of Religion, to overflow or water grounds upon such days, permitted it was, as *Colomella* testifies, by the Pontifical Lawes, to cleanse Filds, ponds, Pools, and standing Dikes; to which is applicable that Jost of *Flaccus* the Civilian, who sayd, *That Holidays were fitter to marry Widows in, than Fingers*; by *Widows*, meaning old Ditches or Trenches, that upon such days usually were cleans'd and new call'd; but of these days see *Briffon*, l. 1. f. 100.

(p) Yet *Pomponius Sabinius* affirms it to be forbidden by the Pontifical Lawes, as was the washing of sheep, unless it were for cure of the Scab, for cleansing their Wool only it was not permitted, *Macrobi.* l. 3. c. 2. and *Servius*: out of *Varro*; where he gives this reason; *Nymphæ enim sine piaculo non moveri possunt.*

(q) The Poet here laies down the difference of some Lunary days, which *Pliny* discommends as a superstitious observation, and saies that *Virgil* therein follow'd the opinion of *Democritus*; but doubtless he imitates *Hesiod*, l. 3.

(r) The Reason *La Cerda* gives out of *Galienus*, in regard there be five days between the Conjunction of the Moon in *Cancer*, and that in *Leo*; which is counted a Malignant Sign, and most unfortunate; by reason of the interposition of *Mars* and *Saturn* hindring the friendly assistance of *Jupiter*; this Number is likewise sacred to *Pallas*, who was a Virgin; *Unde etiam omnia ferilia quinta Luna nasci dicuntur.* (*Serv.*)

(f) *Hesiod*, Avoid the fifth, 'tis sick and dismal sound,  
In that the Furies walk, their dreadful round  
To punish Perjury.

(s) By these are understood all the Giants that war'd against the Gods; The Fable sufficiently known. The Scene of this War is feign'd to be in *Thesaly*, and its bordering *Thrace* (where are the mentioned Mountains, of *Pelion*, *Ossa*, and *Olympus*) for the inhumanity of those People, and their Contempt of the Gods; and to be overwhelmed by them, for their flaming and sulphurous Exhalations. Whereupon that natural Sense is given to this Fable, how the Giants are those Winds that struggle in the Cavens of the Earth, which not finding a way, enforce it; vomiting fire, and casting up stones against Heaven, or *Jupiter*. (u) Some understand by *Septima post decimum*, the fourteenth day, i. e. *Septima duplicata post decimum*. Others think two days to be here commended, the seventh and tenth; the Priority yet given to the last. But *Aetionius Astronom.* takes *Septima post decimum*, for the seventeenth, in imitation of our Author.

*Prima vigilia, nec ter quinta clementis vjtu.*  
*Septima post decimum latuna, & vicesima portus.*

And therefore we have rendred it accordingly, though *Servius* approve of the fourteenth (which day was held the most proper for Planting of Vines.) *Calvus Rhod.* and *La Cerda*, of the two several days, disallowing the seventeenth, because the Moon being then too far decreas'd, affords no fit time of Planting. (x) What is layd of this, and the other days, is collected merely from observation, which hath noted this day most commonly lucky to such as make escapes either from an Enemy, unjust Impediment, or the like; on the contrary, ill for thieves, which yet *Propercius* seems to contradict, when he sayes;

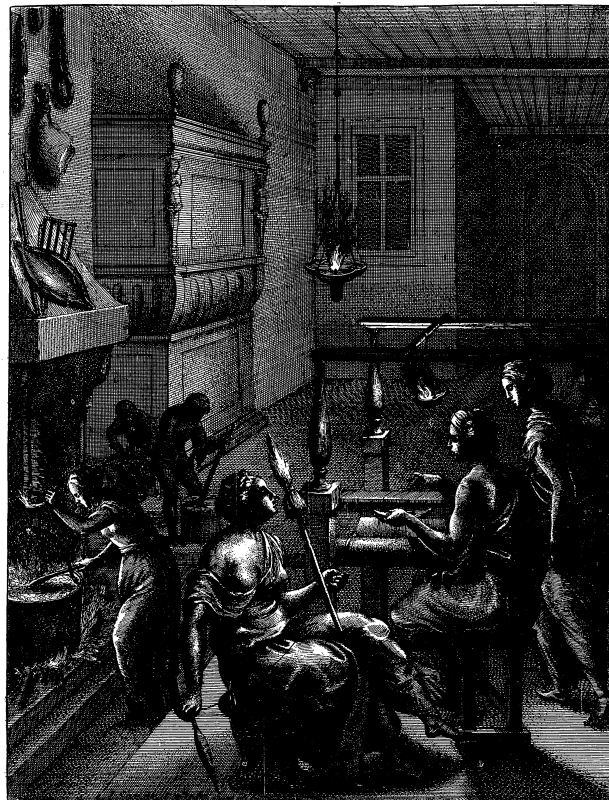
*Luna ministrat iter, demonstrat Astra latrav.*

As if the Moon were their guide, the Stars their detectors. The observation of those other days which *Hesiod* pursues, *Virgil* here omits; as of the sixth, fourth, sixth, eighth, eleventh, twelfth, thirteenth, twentieth, thirtieth.

Many

And some with " Rubean twigs neat Baskets bind;  
Now drie their Corn at fire, and now they grind.  
Some works on Holy-dayes are to be done;  
• Cleanse or cast Rivers, no Religion,  
Or law forbids; nor yet to ' hedge in Corn,  
And Snares to lay for Birds, to burn the Thorn,  
To wash the bleating Flocks in curing Floods.  
The driver of the slow As often loads  
His back with Oyl, or Fruit, or else doth fetch  
From town a Handmill, or a mals of Pitch.

The Moon grants several dayes should be employ'd,  
• Lucky for several Works; the ' fifth avoid;  
Hell, and the ' Furies then were born, and Earth  
Gave mighty ' *Typhon*, and the Giants birth;  
Which Covenanting Brethren thrice assai'd  
To pull down Heaven, *Pelion* on *Ossa* layd,  
On *Ossa* green *Olympus* would have thrown: (down.)  
Thrice *Jove* with Thunder threw those Mountains  
• The seventeenth day is good to plant the Vine,  
That day to break thy sturdy Steers design,  
Then thy fine Web begin; • the ninth relieves  
Those make escapes, but dangerous for Theeves.



*Et quidem seros Hi  
Per-vigilat, ferroque  
Interfusa linguam cantu  
Arguto conuix per-*

Honoratissimo Dñi. Domino  
rato. Baroni Seymour de Trow



*berni ad luminis igne  
facies insipical acule.  
solata laborem  
currit pectine telar;*

Francisco Seymour Equiti Au  
bridge, Tabula merito votiva.





Et Cereem clamore voco  
Falcem maturis quis  
Quam Cereri torta redit  
Det motus incompósitos,  
Honoratissima De Dominæ  
Tabula merito

cent in lecta: neque ante  
quam supponat aristas,  
mitus tempora quercu,  
et Carmina dicat.  
Elizabethe Capell.  
votiva.

To Ceres rudely dance, and Verbes sing,  
Shall Sickle to the golden Harvest bring.  
And that we may by certain tokens find  
When Heat, and Rain will be, when stormie Wind,

The Moon great Iove appointed to foreshew,  
And in what Sign *Auster*™ begins to blow;  
Which oft the skilful Husband-man perceives,  
And neerer to their stalls his Cattel leaves.  
Before a Storm, either \* the Ocean swells,  
Or mighty sounds are heard in lofty Hills;  
Shores far off thunder beaten with the Floods,  
And murmurs rise in the disturbed Woods.  
Then Billows scarce will tallest ships forbear;  
When swift-wing'd \* Cormorants cut yielding air  
From Sea to Land, and fill with cries the Bay;  
Or when on shore the wanton Sea-fowl play,  
Deserting Lakes, and long frequented Floods,  
And the Hern mounts above aspiring Clouds.  
Oft also thou, before a Storm arise,  
Shalt see bright Stars \* shoot headlong through the Skies,  
Leaving behind them a long train of Light,  
Gilding a tract through fable shades of Night.  
\* Chaff thou shalt oft behold, and falling leaves,  
Or plumes that wanton on the bounding waves.  
But when it thunders from the Northern round,  
And Courts of East, and Western winds reound,  
Then all the Meadows swim with flowing Dikes,  
And dropping Sayls the drouping Sailor strikes.  
\* No show'r the Simplest yet could e'r offend.  
† Low flies the soaring Crane, If that ascend,

(m) We follow herein *La Cerda*, who takes *Cadere* in this place for *invenire* ad *excitandas tempestates*; as we use the expression of *falling to work*, and the like; etc. I know not how the Word taken in the common signification can stand in coherence with what follows.

(n) The swelling and rebounding of the Sea against the shore, and the noise of Winds in Woods, without apparent wind, shew wind to follow; for such winds breathing chiefly out of the Earth, are not at the first perceiv'd, except they be sent by Water or Wood. (*Lord Bacon, Nat. Hist.*)

(o) As to Prognosticks of Weather from living Creatures, it is to be noted, That Creatures that live in the open air (*Phil. Dea*) must needs have a quicker impression from the Air, than Men that live within doors; and especially Birds who live in the Air, freest and clearest; and are apt by their voice to tell tales of what they find; and likewise by the motion of their flight to express the time; Thus water-Fowls when they fly and fly from the Sea to the shore, forebode wind; The Cause may be their delight in quiet, and therefore perceiving the waters to be troubled, they avoid them to seek their rest elsewhere; or the Pleasure they take in the moistness and density of the Air. So the Herons lofty flight, shews winds of which the cause may be, for that the Heron being a water-fowl taketh his pleasure in the Air that is condensed, and besides, being but heavy of wing, needeth the help of the grosser Air; And yet it is true also, that all Birds find an ease in the depth of the Air; as Swimmers do in deep waters. (*Lord Bacon, Nat. Hist.*)

(p) These *Pluies* describes to be some superfluous liquid substance inflam'd falling from some Star, as Oyl from a Lamp that is overfull; wherein he speaks the opinion of those that held Stars to be nourish'd by moisture. *Aristotle* makes the Material Cause of these Meteors, a dry and hot exhalation, the Element, the Stars attracting; there are said to leave a long blaze of light behind them, in their fall (which is caus'd by the Aerial cold repelling them) in regard of their extreme

Celerity, so that the sight cannot discern their transition. *Senec. Natur. quæst. l. x.*

(q) The Air hath subtle perceptions of Wind rising before men find it. So any light thing that moveth when we find no wind, sheweth Wind at hand; as when Feathers or down of Thistles fly up and down in the Air, the Cause is, for that no Wind at the first, till it hath shook, and driven the Air, is apparent to the Sense.

(r) In regard the Indications are so visible and plain, that the unwisest may avoid them, for to take Impudentius (as some) for *valde prudentibus*, is more (as *La Cerda* says) than ever any of the Lacedæi did. (*Phil. Dea*)

(1) So *Aratus* and *Cicero* de *divinatione*; but this and many of the following Verbes are wholly taken from *Varro*, as *Servius* notes. *Pliny* has this Prognostick of their stirring the Air, adds another of their licking themselves against the Hair.

(2) Many Land-Birds delight in moist Air and bathing, among which the Swallow; and therefore the signs that they give by their motion or voice against rain, are but expressions of the Comfort they seem to receive in the relaxing of the Air.

(3) Alluding to the Fable of their Conversion, of which *Ovid* in the sixth of his *Meteorology*; that there is a wonderful Natural perception in Frogs of the change of weather, *Cicero* and *Plutarch* affirm, the later of whom makes the clearest of their Croak, the surest and most certain signal of rain.

(4) Of this Prognostick thus *Plutarch* in *Lib. Soteria animalium*. Some say the *Ant* carry me their Eggs, but their food; for fearing that their fore which is laid up in case of Harsh, should corrupt and melt, of which they have foolish Judgments, they carry it abroad.

(5) It was the erroneous belief of the Antients, that the Rain-bow could drink up water and vapours at either end; concerning which *Plutarch* in *Lib. 1. de Aqua vapores absorbitus ab nubis per Arcum excitari*. The reason of the Prognostick *Celsus Rhodigiensis* gives. The Rainbow is composed of five many portions of a Cloud, which sink and fall downwards, reflecting the opposite beams of the Sun, appearing until the Cloud be dissolved into rain, after which it immediately vanishes. Hence the vulgar saying, that it will certainly rain, as soon as they discern the Rainbow. Hitherto may pertinently be applied that jest of *Plautus* in *Curel*, concerning an old Woman taking off her Cups.

*Ecco autem bibis Arcus, pluit credo hercle bodi.*  
*See, Iris drink, doubtless 'twill rain to day.*

(6) Of this *Aratus* and *Plutarch* in *Precept. Salub.* *Pliny* observes, that if they continue to shake themselves, and let out their full throats, it is a sign of wind; if they break off and swallow their Notes, of wind and rain together.

(7) Here properly taken for a Lake in the *Cassian* Plain, between the two Hills, *Tmolus* and *Messogis*, and rain together. (8) Here properly taken for a Lake in the *Cassian* Plain, between the two Hills, *Tmolus* and *Messogis*, and rain together. (9) Here properly taken for a Lake in the *Cassian* Plain, between the two Hills, *Tmolus* and *Messogis*, and rain together. (10) Here properly taken for a Lake in the *Cassian* Plain, between the two Hills, *Tmolus* and *Messogis*, and rain together. (11) Here properly taken for a Lake in the *Cassian* Plain, between the two Hills, *Tmolus* and *Messogis*, and rain together. (12) Here properly taken for a Lake in the *Cassian* Plain, between the two Hills, *Tmolus* and *Messogis*, and rain together. (13) Here properly taken for a Lake in the *Cassian* Plain, between the two Hills, *Tmolus* and *Messogis*, and rain together. 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These according to *Ovid* were once *Ceryx* and *Halcyon*, King and Queen of *Trachis*, whose death and transformation are pathetically described in the 11th of his *Metamorphoses*, by *Hyginus* and *Tzetzes* reported to have been the seven Daughters of *Alcyon*, a Giant converted into these Birds. The Female of this, *Paufanias* saies, is call'd *Damar*, the Male, *Ceryx*; They Build in Winter, and are Hatching, according to *Demagoras*, seven dates; according to *Philochoerus*, nine; as *Somnolus* will, eleven; others fourteen, seven before, and seven after V inter is begun. See *Arat. l. 5. de his. Animal. Plutarch. de Prod. Animal. & Pl. 7.*

Open

Steers viewing Heav'n, of Rain will judgement make,  
And at wide Noftrils the perception take;

Or chattering Swallows christal Lakes furround,

And Frogs in mud their old complaints refound.

Then carefull Ants forcing a narrow way,

To more retired seats, their eggs convey;

The great Bow drinks, and Crows forsaking meat,

Drawn up in flocks, on founding wings retreat.

All sorts of various Sea-fowl, which in ranks

Haunt Asian lakes, or crown Cayster's banks,

With sprinkled water then their wings belave,

And now their heads they level with the wave,

Or under-water thou mayst see them dive,

And in their sportfull washing vainly strive.

The wicked Crow aloud, Foul weather threats,

And all alone on dry sands proudly jeats.

Nor at Nocturnal wheels the Maidens be

Of storms unskillful, when they Spinsters see

The rich Oyl sparkle in the shining Lamp,

And wafted Cotton make the light grow damp.

Nor leis from Storms mayst thou Fair seasons learn,

And long before by certain signs discern;

For then no Star an Otruse beam displaies,

Nor is the Moon estrang'd from Phœbus raies;

Nor through the sky, Clouds, like white Fleeces, run,

Nor dear to Thetys, Halcyons in the Sun

Open their spreading wings; nor scatter'd Straw

In filthy mouths fowl Swine delight to draw.

But Clouds imbrace the Vales, and on the Plain

Themelves repose; nor th' Owl foretelling Rain,

From the high roof, observing Phœbus Set,

Will idly then nocturnal Notes repeat.

Nisus appears high in ætherial air,

Tormenting Scylla for his Purple hair;

Where e'er she cuts with fanning wings the skies,

After, her Persecutor, Nisus flies;

Where ever Nisus the swift clouds divides,

Scylla from thence with all her forces glides,

Three or four times then with extended Throats

Lowd croking Ravens double waterie Notes,

And oft, I know not by what reason, sport

Amongst the Leavs, that shade their lofty Court;

And the Storm past, delighted are to see

Their own lov'd buildings, and dear Progenie.

Nor think I Heav'n on them such knowledge states,

Nor that their Prudence is above the Fates;

But when a Tempest, and the fleeting Rack

Have chang'd their course, and the moyst air grows black

With Southern winds, which thickens in the skies

Thin vapours, and the grosser rarifies;

Their thoughts are chang'd, the motions of their Mind

Inconstant are, like Clouds before the Wind:

From hence Birds chaunt forth such melodious notes,

The Beasts are glad, and Crows stretch joyfull throats.

If the swift Sun, whose Horses never swerve,

And Moons in following order thou observe,

Th' ensuing Day shall never thee deceive,

Nor Nights fair promises of Hope bereave.

licks of Weather from the Appearances of the Sun and Moon: We leave the reader to be satisfied from Common experience, and the ordinary Ephemerides; and the rather, because these kind of rules are as contradictory, as their Effects uncertain.

M

When

(1) The Love of *Scylla* and *Nisus*, her betraying of her Father, her defection, and both their transformations, are recorded by *Ovid*, *l. 8. Met.* The general opinion is, that *Nisus* was turn'd into a Hobby, *Scylla* into a Lark, but both (as *Scaliger* the Father, *Exercit.* 233. and the Son in his Notes upon *Virgil's Cris* observe) mistaken; For *Nisus*, as is evident from the Poem, was turn'd into a Hawk, Fowl, which in Latin is call'd *Halæetus*, by us commonly the Falcon, and preys upon Sea-Fowl, as the Name imports; and therefore most unlikely that the Lark should be his game; Nor does the Lark suit with the description of the *Cris*, as *Scaliger* shews, rather with the Bird call'd in Latin *Egretta*. Of the *Cris* there are two kinds, the one with a fair tuft on the head, the other hath only a little rising of the feathers on the crown; that the former is meant by *Virgil* is evident from his *Cris*, clearly differing it from the common Lark; and that *Nisus* his fabulous convention was not into a Hobby, but a Falcon, as is clear by this *Plautus*:

*In nate, venare leporem, nunc Cris tenet.*

From whence may be collected the unlikelihood, for that Hawk that should catch Hares, to be flown at Larks; and from thence the difference of either.

(2) *Virgil* here concludes against the superstitious opinion of the Ethnicks, who attributed a divine knowledge to Birds. The reason of that conceit, *Statius* attempts to render in their Verbes. (*l. 3. Theb.*)

*Mirum nate, sed olim  
Hic homo altibus, impera seu Con-  
ductor Astre  
Sic dedit, effusum Chaos in nova se-  
mina texent.*

*Sen quia mutata, postquam, ab origine  
corpi  
Corporibus subire notis; seu pariter  
Axis,  
Amotum, Nefas, & varum infi-  
dere teris*

*Vires docent, ubi summe Sator ter-  
rach, deum,  
Scire licet.*

So *Plato* in *Timæus* affirms, that the Souls of two curiously speculative and subtle Men, and such as by their own wit thought they could soar unto, and transcend the highest Mysteries, transfigured into Birds; But *Virgil* lays down the Common and Natural reasons, being, as we have already noted, the Confining or Relaxing of the Air, with which they are either saddled or delighted.

(3) Of the Signs and Prognosticks of the Weather from the Appearances of the Sun and Moon: We leave the reader to be satisfied from Common experience, and the ordinary Ephemerides; and the rather, because these kind of rules are as contradictory, as their Effects uncertain.

When first the Moon recruited flame adorns,  
 If a gross air obscure her Blunted horns,  
 Great show'rs for Sea, and Husband-men prepare;  
 But if her face a Virgin Blush declare,  
 It shall be Wind; with Wind she Blusheth still.  
 If the Fourth day her Orb with silver fill,  
 (For that by long Experience hath been tri'd)  
 Nor with Blunt horns through crystal Heav'n shall glide,  
 That day, and all that follow, you shall find,

To the Months end, free both from Rain and Wind;

Then Saylor's sav'd, <sup>b</sup> their Vows at landing pay

'To *Glaucus*, <sup>k</sup> *Melecert*, and ' *Panopea*.

Also the Rising Sun true tokens shews;

And when in *Thetys* lap he takes repose:

For the most certain on the Sun attend,

Both in the Morn, and when the Stars ascend.

When rising he with many Spots grows Pale,

Drown'd in a Cloud, and half his Orb doth veil,

Then Storms expect; Winds muster from the Main,

The common foe to Cattell, Fruit, and Grain.

Or when amongst thick Clouds at break of day

Many refracted Beams themselves display;

Or when forsaking *Tithons* golden Bed,

Much Palenefs hath *Aurora's* cheek o'rspread,

Ah then! but ill the Boughs their Grapes defend,

Such Show'rs of Hail on ratling roofs descend.

This Observation by no means forget,

When, Heav'n forsaking, *Sol* is neer his Set,

Then oft mixt Colours in his face we find;

The Duskie threatens Rain, the Fiery Wind;

But if the Spots Red flashes shall unfold,

All vext with Rain, and Wind, thou shalt behold;

That night shall none perfwade me to the Sea,

Nor yet advife that I my Anchor weigh.

(b) He reflects here upon that ancient Custom of Mariners, who vow'd if they return'd safe, to Sacrifice to the *Dis Intercalaris*, upon the shore, of which our Author in the third and fifth of his *Aeneis*.

(c) Once a Fisherman of *Aurthodon*, a Town in *Boeotia*, afterwards by the eating of a strange Herb, converted into a Marine Creature, and admitted by the Sea-Gods into their Society. The story he tells thus himself, in *Ovid's* 13th of his *Met.*

In haste  
 'An herb I took, and gave it to my  
 self;  
 No sooner swallow'd, but my Entrails  
 took;  
 When forthwith I another Name  
 took.  
 Nor could refrain, but said, O Earth,  
 my last  
 Farewell receive! in Seas my self I  
 cast.  
 The Sea-Gods then vouchsafing my  
 Request  
 Into their sacred Fellowship, intreat  
 Both *Tethys* and *Oceanus*; that they  
 Would take, what ever mortal was  
 away.  
 Mr. Sandys.

(k) The Son of *Io*, who with his Mother forc'd into the Sea from a Rock, by his infuriated Father *Atamas*, was converted into a Sea-God, call'd by the Greeks '*Palaemon*', by the Latins '*Portunus*', as his Mother likewise was transform'd into a watery Deity, call'd by the Greeks *Leucothea*, by the Latins *Matre*.

(l) The Daughter of *Doris*, and one of the Sea-Nymphs.



*Sol uti signa dabit. Solem  
 Gedeat.  
 Ille etiam extingdo miscet  
 Cum caput obscura nitet  
 Impiague aeternam timet*

Mathio Pindar  
 Tabula merito



*quis dicere falsum  
 ratus Cæsare Roman,  
 dum ferrugine texit,  
 eruit sæcula noctem.*  
 Armigero.  
 voliva.

But

(m) Therefore by *Cicero* shi'd  
Phaëti fax tristis Nuntia belli;  
Examples in Historie are obvious.

(n) *Virgil* here takes occasion  
in honour of *Augustus*, to mention  
his resentment of the sad death of  
*Julius Cæsar*; and declare the signs,  
that both foretold, and follow'd of his  
Murder; as the strange Eclips of the  
Sun, which though long may un-  
derstand as precedent, was yet (as is  
clear by the several testimonies of  
*Plutarch* & *Pliny*) subsequent to his  
death. See *La Cæsa* under this place.

(o) There be two sorts of omi-  
nous prodiges from Dogs, the one  
their unusual howling, the o-  
ther their running away from those  
that own them, to their enemies. Of  
the first instances are obvious; of  
the latter, *Panfanus* gives us an  
Example of the Messenians, whose  
Dogs ran howling to the Lacedæ-  
monian Camp, upon which ensued  
the utter defeat of the Messenians.  
The like *Virgil* tells us happened to  
the French before the battell of *No-  
væra*, wherein they were over-  
thrown by *Maximilian*.

(p) Of this Prodigy, *Plutarch*  
in the Life of *Cæsar*, among others,  
and *Ovid* in the last of his *Meta-  
morphosis*.

(q) This foretold the overthrow  
at *Canne*; and hath ever been noted  
not only the forerunner, but inferor  
of notable misfortunes. So *Ovidius*,  
l. 5. s. 6. *Hæc stellas semper curant  
celum genus Monstris, non porten-  
dere malum affert, sed inferre*. Here  
Poetically introduc'd among other  
Prodiges, against the truth of *Histo-  
rie* (says *Kamius*) the more to im-  
mortalize the death of *Julius*, and in-  
gratiate himself with *Augustus Cæ-  
sar*; But *Lucy* (as *Serv.* likewise  
notes,) expressly tells us, that before  
the Death of *Cæsar*, it flamd with  
so great a violence, that not only  
the neighbouring Towns, but the  
City of *Rhegna* was fir'd thereby.

(r) Verified by *Plutarch* in his  
Life. Heavenly noises and thunders  
were frequently heard. *Strabo* the  
*Philosophy* reported that fiery *Comets*  
were seen in the Air; And of which  
likewise thus *Ovid*, l. 15. *Met.*  
*Arms clashing in the Air, with  
Clouds crecra't, (blasts,  
Terrible Trampets, and the Cornets  
Proclaim the Thunder.*

(s) It was the opinion of the Antients, that Ghosts and Spirits only walk'd in the Night: for which this Reason is given  
by *Iome*, that these Spirits (or Devils rather) assume an airy thin, and therefore fluxative Body; which by heat is extenu-  
ated, and consequently dissipat; but condensed and confirm'd by cold; inasmuch, as not to be seen by the heatfull light of the day.

(t) Known is that of the Ox in *Levy*. (u) *Pliny* l. 2. c. 18. reckoning this among other Prodiges, says, *The flowing  
back of Rivers, out of Age hath seen in the last years of Nero*. (v) Of these Potents, Poets and ancient Historians  
are full. *Plutarch* in *Cæsar*, thus reduces them to their natural Cause; *For Images is fear, and weep, and sad farth drops  
of blood, is not altogether impossible; For Wood and Stones often contrait Earth, which may be dissolv'd into moisture, and that vari-  
ously colour'd according to that which is layd upon them*. (y) The flame with the *Poe*, a River of Italy, concerning which, *Pliny*  
tells a whole Chapter in his third Book; it arises first from Mount *Vesulæ*, and sinking under ground, is emergent again  
in four *Fillets*; and receiving into its own, the streams of thirty other Rivers, discharges them all into the *Adriatick* Sea; it is call'd  
the Monarch of the Floods, from the *Cambrion* Tongue, in which *Eridanus* sounds as much as, *Lord, King, or Honour of Waters*. *Ser-  
vius* says, it receiv'd its Name from *Phædon*, who was first call'd *Eridanus*, and fell thunder-brook into this River. (z) Of  
the Inundations and overflowing of Rivers, thus *Pencrus de Divina*, p. 254. *Known is that of the Apocalyp; Many Waters, many  
People; And that rising Waters never overflow without mischief, or extraordinary Winds blow without Hurts, Many Nations have learnt  
by their own Experience, and the sad Consequences thereof; slaughter, fire, Irruption of Foreign forces, and general Devastation. As  
the overflowing of Eridanus is here said to prefige the death of Cæsar; So that of Tiber, the death of Pope Nicholas the Third, in the  
year 1281.*

Then

Then Beasts inspected <sup>a</sup> Entrails threats foresnew'd,  
And purple <sup>b</sup> blood from silver Fountains flow'd;  
And then the Populous Cities did resound (round;  
With howling <sup>c</sup> Wolves, which walk'd their nightly  
<sup>d</sup> From Serene Skies it never Lighten'd more,  
Nor such dire Comets e'r were seen before.  
Again, <sup>e</sup> *Philippi*, Roman Squadrons saw  
With equal arms, for dreadfull battell draw.  
Twice with our Blood the Gods were pleas'd to yeeld  
Moysture to <sup>f</sup> *Emus*, and <sup>g</sup> th' *Æmathan* field.  
The time will come, when, in those Confinde, Swains  
Shall rustie Piles find, plowing up the Plains,  
Or shall with Rakes from empty Helms strik fire,  
And mighty Bones dissepulchred admire.  
Great *Vesta*, *Romulus*, and <sup>h</sup> Patriot Gods,  
Who guard Imperial *Rome*, and <sup>i</sup> Tufcan floods,  
For the Young Man, at last your selves engage,  
That he again repair this ruin'd age:  
Long since enough we with our blood did pay,  
What might the <sup>k</sup> Trojan perjurie defray.  
Heav'n's Court now envies us, for thee, afear'd  
Left human triumphs thou too much regard;  
Where wrong is right; and war through all the world  
So many shapes of wickedness hath hurl'd.  
None to the scorn'd Plough due honour yeelds,  
Swains, prest for Souldiers, leave neglected fields,  
And crooked Sithes to fwords transformed are.  
<sup>l</sup> *Euphrates* here, there *Germanie* makes war;

call'd *quasi Indigetes*, i. e. de nati; but I am rather for *Germanus*, whom, consult upon this place. The Poet here seems to reflect upon  
*Æneas*, whence *Aspurgus* was descended, (who was call'd *Jupiter Indiges*) whose Protection he invokes on the behalf of his issue.

(i) *Tiber*, so call'd, because it divides *Thuscany* from *Latiun*. *La Cæsa*. (k) Meaning *Laomedon*; either in his defrauding  
*Nepæus* of his promis'd Hire, for building the Walls of *Troy*, or his couzening of *Hercules* of his reward for killing the Monster, to  
whom *Hesione* was expos'd to have been devour'd. See *Pomp. Sabinus*. (l) Intending the Partisan and German Wars then break-  
ing out; the first left imperfect by *Marcus Antonius*, call'd hence by the Civil discords at home, begun by *Sylla*; as the German  
VVar was first undertaken by *Julius Cæsar*. *Euphrates* is a River of *Armenia*, which after a continued Course through *Meopotamia*,  
falls into the Persian Sea.

The

(a) According to *Macrobius*,  
Signs of this Nature (that is, when  
there is any eminent defect in the  
Entrails) do either denounce, threaten,  
or admonish; Fatal, not only  
to *Cæsar* (who the same day he was  
slain, inspecting the Entrails, found  
them without a Heart) but to *Per-  
tinax*, as *Capitolinus*, and *Marcel-  
lus*, as *Valerius Maximus* reports,  
who both came to like unfortunate  
ends.

(b) Of this kind of Prodigy,  
both ancient and modern Annals  
afford Examples.

(c) Believ'd by the Antients to  
be true Wolves; by *La Cæsa* con-  
ceived to be Spirits assuming that  
shape; for according to the opin-  
ion of those times, the Souls of the  
dead were thought to wander from  
their Sepulchres in such forms. *O-  
vid*, 2. *Fast*.

*Perq, vias arbor, lateq, malleq, per  
Agros.  
Dejunctas Animas, vulgus i-  
sane ferunt.*

Hence was it among the Athenians,  
Capital to kill a Woolf; as the  
Scholiast of *Apollonius* tells us (l. 2.)  
(d) For Thunder, when the  
sky is fair, is held most prodigious.

(e) This was first call'd *Cres-  
us*, after *Dætar*, at length *Philippi*  
from Philip of *Macedon* its Re-  
storer. Authors differ about its Si-  
tuation; some feat it in *Thessaly*, o-  
thers in *Thrace*, *Stephanus* and  
*Ptolemy* in *Macedonia*. So truly  
*St. Luke*, *Act*, 16. But the Reader  
must here allow Poetical Liberty to  
our Author, for making the *Phari-  
sian* fields fatal to *Pompey*, and  
the *Philippick*, where *Brutus* was  
overthrown, to be one and the  
same. See *Glaucum*, and *Fernaby*  
upon *Lucan*, l. 1. who takes the  
same liberty with our Author.

(f) A Mountain of *Thrace* (ac-  
cording to *Strabo*, *Meles*, *Pliny*) as *Ser-  
vius* (but falsely) of *Thessaly*.

(g) *Macedonia*, antiently call'd  
*Pæonia*.

(h) These were those who by the  
Romans were call'd the Tuzary  
Gods, and *Di Penates*; to these  
likewise our Author adds the *Di In-  
digenes*, whom *La Cæsa* with *Tur-  
nebus* make the same with the  
Greek *Asiænes*. So likewise *Fal-  
genus*, *Dæmonius* dicitur, id est  
*quid Romanus Indigites*; and why  
so call'd, *Festus* tells us; *Indigetes*  
*Dii quorum nomina vulgus non li-  
cet, Faraday* will have them so

The neighbouring Towns in civil Arms engage,  
And impious *Mars* through all the world doth rage:  
As when swift Chariots starting from the Bar,  
Straight through the lifted Champaign hurried are;  
The Chariotier is born away, in vain  
Checking their swiftness, who condemn the Rein,



VIRGIL'S





*Aut rursus enodet trunci  
finditur in solidum  
Plantæ immittuntur; nec  
Exit ad calum ramis  
Umbæque novas frondes,*

Honoratissimo Dñi. Domino  
Ordinis Balnei, Comiti Car.



*Plano et Sano*

*rescantur; et alie  
cunctis via; deinde seraces  
longum tempus, et ingens  
felicitas arbor,  
et non sua poma,*

Richardo Vaughan Equiti  
berie, et Baroni Vaughan.

*Tibi merito votiva, ore*



# VIRGIL'S GEORGICKS

THE SECOND BOOK.

THE ARGUMENT.

**H**OW Trees by Nature grow, some from the Root,  
Some from the Seed, some of themselves do sprout:  
As many ways of Art Experience grants;  
The Gard'ner Grafts, Inoculates, Transplants.  
What fruitfull Trees in several Countries are;  
But none with happy Italy compare.  
How to discern the goodness of each ground.  
Where choicest Olives, and best Vines are found.  
What safety in the harmless Country lies:  
What dangers from rebellious Cities rise.



Hus much of Tillage, and the Pla-  
nets sway:

Ile thee now, "Bacchus, and wild  
Plants display,

With the <sup>b</sup> flow Olives race. Bleft  
Father aid,

Since by thy Bounties all are happie made;  
Thou pregnant fields deck't with Autumnal Vine,  
Untill the foamie Presse o'reflow with Wine;

N

Great

(a) Here taken for the Vine, or the Fruit thereof, according to the usual manner of speaking among the Antients. See *Arnob. l. 5. contra gentes*, *Cicero 3. de Natur. deor.*

(b) Naturalists report the Olive to be of a slow growth, and long Continuance, inasmuch as *Pliny* affirms that some Planted by *Scipio Africanus* in *Lutetiam* were standing in his time; the reason of its slow growth, *Varro* gives out of *Theophrastus*.



(g) Of this manner of Engraffing see *Pliny l. 17. c. 15*. The *Arbut* is by him describ'd to be a wild Tree, whose fruit resembles a Cherry, or (rather) Strawberry.

(7) And therefore by the Greeks call'd *Augone*; reckoned among the Delights of the Romans; of which thus *Pliny*; who will not wonder at that Tree which, for its shades take only, is fetch'd from another world. It was first brought through the Ionian Sea to Diomedes his Island, to grace his Monument; thence transplanted into Sicily; and of chief esteem in Italy; then transplanted to the Moities, being rewarded with the *Tributory Soil*; Nations paying Excise even for its shade. But much more strange is that which *Aelian* reports of *Xerxes* his affection to this Tree; who seeing as he march'd along a fair Plane Tree, caus'd his whole Army to draw up, and pitch'd his Tents round about it, staying by it a whole day, no necessity confining him, hanging Jewels and Precious Stones upon it of great value, beautifying the Boughs and Branches with Chains of Gold, Bracelets, and Tablets; and appointing an Over-seeer to keep and defend them from all Casualties. (*Aelian Var. Hist. l. 12.*)

(f) *Virgil* makes only two kind of Graffings, which he here describes, Infusion and Inoculation; yet *Clement Alexandrinus*, besides the Common sorts, reckons up four. (*Id. Strom. 3*) The Invention of Inoculating, *Pliny* ascribes to the Birds carrying Seeds or kernels to their Nests, which falling by chance into the clefts of the Bark and Rind of Trees, many times produc'd different Sprouts out of one Stock; to Inoculation he adds Emplastration, as another Species of Infusion.

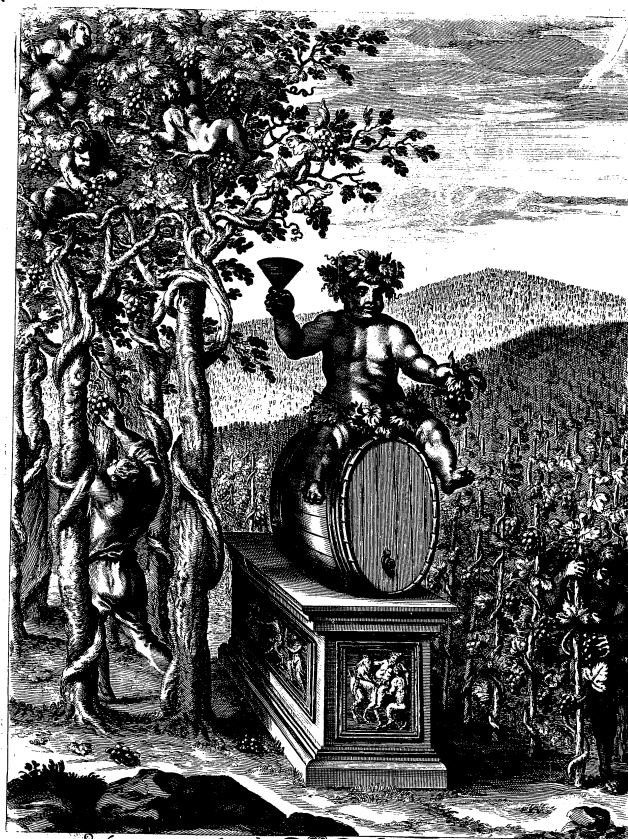
(i) *Theophrastus* and *Columella*, make two kinds of Elms, *Pliny* four, one growing on Hills, another in the Vales, a third call'd *Assinea*, and the fourth the common Elm; the *Assinea* springs only from the Seed, the others from Roots.

(u) Of Sallows *Pliny* reckons three sorts, chiefly the black, the white, which is likewise call'd *Nicellina*, and the *Hilix* or French Sallow; *Theophrastus* five, or more. (x) Of this Tree *Dalecampius* upon *Pliny* produces three sorts, distinguish'd by the diversity of their Fruits; there is likewise a Plant of that Name, of which there are two kinds, one thick, growing in Marshes and watry places, the other is of a Garden-kind, wherof the Egyptians (as *Pliny* saies) made Bread. (y) *Cretan* Cypress, growing in *Ida*, a Mountain of *Cret*; these Trees are distinguish'd into Male and Female. (z) Or *Olive* *Columella* reckons ten sorts, *Macrobius* 17. *Virgil* here infests only upon three. (a) A kind of Olive so call'd from their round form. (b) Olives so call'd from their length; so *Isidore* (*l. 17.*) *Radiata* pro eo quod oblonga sunt in modum Radiarum. (c) A kind of Olive which hath its name a *Pamiedo*, (as *Cato*, *Servius*, and *Isidore*) to stamp or pound, because they are stamp'd to make Oyl of, the two first being fittest to eat; or as *La Cerda* conjectures *ad 71. masonum* because they lay long upon the Trees. (d) *Aleuous* was King of the *Phociæ*, a great affecter of Fruit and Gardens; Celebrated by *Homer* in the ninth of his *Odyssees*. (e) Of Pear *Pliny* reckons thirty five sorts, *Columella* seventeen, *Macrobius* thirty one. Among the most delicious were reckon'd the *Crausumian*, so named from *Crausumian*, a Town of *Italy*. The Syrian Pear, *Columella* calls the *Tarentine*, esteem'd next in goodness to the *Crausumian*. (f) *Methymne* is a City of *Lesbos*, famous for good Wine. Whereto is applicable that of *Arifstale* in *Gellius*, who when his Scholars desir'd him (being then infirm and old) to nominate the Succellor; He desir'd *Theophrastus* of *Lesbos*, and *Menedemus* of *Rhodes* (both his Scholars) to get him either of them some of their own Country Wines; which when they brought him, and having tasted that of *Rhodes*, he answer'd, *It was a strong and pleasant Wine*; Next *Arifstale* that of *Lesbos*; Both Wines, sayes he, are very good; but, *id est* a *Lesbos*, the Lesbian is the pleasantest. By which Answer they clearly perceiv'd whom he intended to prefer.

So *Fove's* Chaonian Oke, and high Palms grow,  
And Firr, which must the Sailors fortune know.

Arbuts, the Hazel; sterile Plane-tree bears  
Best Apples; Chestnuts, Beech; blossoms of Pears  
The wild Ash silvers with a snowie flow'r,  
And under Elms, rough Swine the Mast devour.

T Inoculate and Graff, are several Arts:  
For where the Bud shoots from the tender parts,  
And breaks the gentle film, just where they bind,  
They make an Orifice i'th' knotty Rind,  
Imprisoning there the Sprig of th' other tree,  
And with moyst Bark they teach them to agree.  
Or els the knotless Trunk they cut again,  
And with a wedge deep wound the solid grain;  
After the Slip, so valued, there inclose:  
Nor long's the time, when sprouts with fruitful boughs  
A mighty tree to Heav'n, at leaves unknown  
Admiring, and strange Apples, not her own.  
Nor of one kind strong Elms, and Sallows be;  
The Lotus, nor th' Idæan Cypress tree:  
Nor in one manner the rich Olive comes,  
Orchits, and Radies, and four Pausian Plums;  
Aleuous Apples; nor such branches bear  
Wardens, Crausumians, and the Syrian Pear.  
Nor the same Vintages our Clusters grant,  
Which Lesbos hath from the Methymnean Plant:



Dea neque quam multis spe-  
Est numerus: neque enim un-  
quem qui scire velit Liby:  
Discere, quam multas Ze-  
Ant voi navigis violen-  
Noisse, quod Sany veni-  
Nicholas Steward Armigero



cias, nec nomina que sunt  
mero comprehendere refert:  
ci velit aggeris idem  
phyro turbentur arena:  
tior incidit Euris,  
ant ad litora fluctus.  
Tabula merito votiva.

Thasians

(g) *Thafians* is an Island in the *Egean Sea*, whose Wine was much commended by the Ancients: its chief Excellence was its Odour or Fragrancy.

(h) *Mareotis* is a part of *Egypt*: (to *Strabo*) of *Libya* contemporaneous with *Egypt* (to *Pliny*) as *Ptolemy* will, that part of *Libya*, which lies between *Cyrene* and *Egypt*, by him call'd *Marmarica*; the Wines of this Country were most Celebrated by the Ancients. *Ramus* and *Germanus*, understand *Mareotick* Wine, for Wine of *Epirus*, in which they will have *Mareotis* to be following the Authority of *Columella*; from whom *La Cerda* dissenteth.

(i) A Greek Vine (to *Columella* it makes it) perhaps so call'd from some Town of that name in *Greece*. The Wine made of Grapes dry'd by the Sun upon the Vine, the Latins call'd *Vinum passum*, the Eastern which the Ancients set upon it, will appear by this of *Plato* in 8. de leg. speaking of Thiefs in the field committed by Servants of Free-men: *Le. sum tibi ut melle feceris Adoniam*, i. e. the is so much permitted him to eat (saith *Pis*) and Grapes, which cannot be so serv'd, but as for dry'd Grapes, and Wine made thereof, by no means.

(k) This is reckon'd by *Pliny* among those that are not of the growth of *Italy*; and seems to have its name from its Colour, in Latin call'd *Uva Leporaria*, *lepore* signifying a Hare.

(l) These were growing in the Territories of *Verona*. It is doubtful in *Seneca's* opinion (l. 1. Nat. quest.) whether *Virgil* here intends to praise or dispraise this Grape. But *Pliny* is more positive, and maintains that *Virgil* here commends them next for goodness to the *Falerian*; which him contents *La Cerda* adding, that *Virgil* here commends this Grape purposely, because affected much by *Angusture*; witness *Suetonius*: *Maxime delictum est Roberto*. So *Martial* commends the *Scrin*, because *Domitian* lik'd it.

(m) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it. (n) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it. (o) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it. (p) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it. (q) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it. (r) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it. (s) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it. (t) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it. (u) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it. (v) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it. (w) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it. (x) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it. (y) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it. (z) So call'd from the Hill *Falerne*; of this Wine there were three *co* *Martial* commends the *Scrin*, because *Domitian* lik'd it.

& *Thasians* there are, and silver <sup>b</sup> *Mareotis*; these

Fat ground affect, and those the lighter pleaf:

And <sup>c</sup> *Pfytian* Grapes, best dry'd; <sup>d</sup> *Lageos* strong,

Which soon will try your Feet, and tie your Tongue;

Purple and Early Grapes there are; What Verse,

You <sup>e</sup> *Rhetick* Vineyards, shall your praise rehearse?

But yet contend not with <sup>f</sup> *Falerian* Vine.

There are <sup>g</sup> *Aminean* Grapes, a most sound Wine;

<sup>h</sup> *Tmolus* to this, and King *Phanæus*, give,

And lesser <sup>i</sup> *Argis*, Homage; none will strive

With this to fill the Press with cheering juice,

Nor last so many years, and fit for use.

Nor <sup>j</sup> *Rhodian*, gracing Feasts and Rites, shall scape,

Nor the <sup>k</sup> *Bumafte*, that so swelling Grape.

Their names and kinds innumerable are,

Nor for their Catalogue we need not care;

Which who would know, as soon may count the sands

The VVeitern winds raise on the Libyan strands;

Or when East-winds at Sea more violent rore,

Reckon <sup>l</sup> *Ionian* waves, which rowl to shore.

All grounds not all things bear: the <sup>m</sup> Alder tree  
Grows in thick Fens, <sup>n</sup> with Sallows, Brooks agree,

\* Ash, craggie Mountains, <sup>o</sup> shores, sweet Myrtle fills;

And lastly <sup>p</sup> *Bacchus* loves the Sunnie hills:

\* The Yew best prospers in the North and cold;

The Conquer'd worlds remotest Swains, behold!

And th'Eaſtern houſe of fierce <sup>q</sup> *Arabians* vaunts,

And <sup>r</sup> *pidæ Gelonians*, their native Plants;

The blackest <sup>s</sup> *Ebonie* from *India* comes,

And from <sup>t</sup> *Sabaæa* Aromatick Gums.

Of thee diſtilling <sup>u</sup> Balm, what ſhall I ſay?

And bright <sup>v</sup> *Acanthus* alwaies cloath'd in May?

Of <sup>w</sup> Trees in *Ethiopia* white with Wool,

Where, from the Leavs, the <sup>x</sup> *Seres* fleeces cull?

Or of thoſe <sup>y</sup> Groves in utmost *India* bred,

Neer the worlds border? whoſe aſpiring head

No Arrow could by Archer's ſkill ſurmount:

And yet good Bowmen we thoſe men account.

<sup>z</sup> *Media* brings whoſome Apples of harſh juice,

<sup>a</sup> Gainſt Step-dames poiſon nothing more in uſe:

Stigmatising of their Bodies, as our Ancient *Piſts* are ſaid to have done; *La Cerda*, to their Birth and Original, grounding his Conject upon that paſſage in *Herodotus*, where he writes that *Hercules* had three Children, the fiſt call'd *Agathyſus*, the ſecond *Gelon*, the third *Seylus*, begotten of a Maid, of a double form, Human and Serpentine, who gave Names to ſo many ſeveral Nations; Whence in regard of their Snake Original, they are ſaid to have had ſpotted ſkins like Serpents. This opinion of his he conceives confirm'd by *Virgil's* Authority, by whom the *Agathyſi*, a diſtinct Nation of the ſame Extraction, are, in the fourth of his *Æneis*, call'd *Piſti*, *Agathyſi*, in Alluſion as he ſuppoſes to their Poetical Original. (d) Though our Author ſeems to make this the peculiar Commodity of *India*, yet *Herodotus* l. 3. tells us it is likewiſe Place of *Ethiopia*; much prefer'd before that of *India*. This Tree was firſt known by *Pompey* to *Rome*, in his Mithridatic Triumph. (e) Of this already in the fiſt Book. (f) A Shrub not much unlike to a Vine, the beſt growing in *Judea*, to which Place *Pliny* only confines it; yet *Diſcorides* writes of the *Ægyptian*, and *Panſanus* of the *Arabick*, though *Salmaſius* (in his *Plinian Exercitation*) takes it for a Fable; yet I know not for what Reaſon, ſince the fiſt Balaſt Root, from which thoſe of *Judea* came, *Joſephus* affirms to have been ſent to *Solomon* by the *Sabaæans* (l. 8. Antiq.). There is brought of this from *Mexico* in *America*, but neither for Odour or Verue comparable to that of *Judea*. This Tree was by *Veſpaſian* exhibited to *Rome* in his Triumph for his Conqueſt of *Jury*. (g) *Acanthus* is both an Herb and a Tree, here taken for the laſt, by *Servius* deſcrib'd, *An Egyptian Tree, always green, with Olive and Laurel*, ſo call'd, becauſe it is full of Prickles; and ſeems to be the ſame with that which *Pliny* reſembles to the white-Thorn, ſave that the Leaves are leſs, being prick'd at the edges, and covered with a Cobweb Down; which being gather'd, they made Garments of, not unlike thoſe of ſilk. See *Pliny* l. 24. c. 12. (h) He ſeems to intimate that ſoft and light ſilken Wool, by the Latins call'd *Galliſian*, growing from a Shrub ſo call'd in the upper part of *Egypt* towards *Arabia*. (i) The *Seres*, *Diſcorides* makes a People of *India*, others of *Seylus* or *India*, of whom this *Pliny*. The *Seres* are famous for *Luxurians* Green, ſo call'd, becauſe they are full of Prickles; and ſeems to be the ſame with that which *Pliny* reſembles to the white-Thorn, ſave that the Leaves are leſs, being prick'd at the edges, and covered with a Cobweb Down; which being gather'd, they made Garments of, not unlike thoſe of ſilk. See *Pliny* l. 24. c. 12. (j) He ſeems to intimate that ſoft and light ſilken Wool, by the Latins call'd *Galliſian*, growing from a Shrub ſo call'd in the upper part of *Egypt* towards *Arabia*. (k) The *Seres*, *Diſcorides* makes a People of *India*, others of *Seylus* or *India*, of whom this *Pliny*. The *Seres* are famous for *Luxurians* Green, ſo call'd, becauſe they are full of Prickles; and ſeems to be the ſame with that which *Pliny* reſembles to the white-Thorn, ſave that the Leaves are leſs, being prick'd at the edges, and covered with a Cobweb Down; which being gather'd, they made Garments of, not unlike thoſe of ſilk. See *Pliny* l. 24. c. 12. 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Aſh

When banefull Herbs they mix with deadly Charms,  
This, vital spirits 't'oppose all venom arms.

This is a spreading Tree, resembling well  
Laurel, but that it casts another smell; (show'rs,  
Whose Leavs defie all Storms, though arm'd with  
Nor strongest Winds shak off her tender flow'rs;  
With this the " Medians help their tainted breath,  
And Cure the Tyfick at the dores of death.  
But Median Groves, and " Ganges wealthy field,  
And golden " Hermus must to Latium yeeld:  
Nor " Bactrians, " Indians, nor " Panchaians dare  
With all their Myrrhe and Frankincense compare.  
Bulls breathing from their nostrils Fire ne'r plow'd  
Our happy Plains, nor fertile furrows fow'd  
With ' Dragons teeth; this Land no Helmets bears,  
Nor horrid shews with crops of Souldiers spears;  
But luscious Fruit, and rich Wine fill the Prefs,  
And Olive Plants, and joyful Herds possels.  
Here warlike Steeds trot proudly through the fields;  
This snowie flocks, and Bulls prime offerings yields;  
Which bath'd, " Clitumnus, in thy sacred floods,  
Romes triumphs draw to Temples of the Gods.  
A Lasting Spring, and Summer all the year;  
Our Flocks twice teem, our Plants twice Apples bear.  
This no fierce Tigers, nor stern Lions breeds,  
Nor Simplers here deceiv'd with poysonous Weeds.  
Nor scalie Dragon quarters in this foyle,  
Wreathing himself to a prodigious Pile.  
To these so many famous Cities add,  
With cost and labour their foundations laid.

(m) A Region of Asia, having on the North Hyrcania, on the West Assyria, on the South Persia, on the East Parthia; So call'd, as some will, but fallly, from Medus, the Son of Atrea, by Aegon, but as others more truly from Medus, the son of Taphor, sent thither by Nimrod to Plant, about 150. years after the Flood, where he layd the Foundations of that ancient and flourishing Empire, call'd after by his own Name. See *Jofephus Antiqu. Judae. l. 1.*

(n) A River dividing India in the midst, taking its Rise from the Serpentine Mountains, the Northern bounders of India, where least eight thousand Paces broad, which as *Strabo* layes in his description of India divides it self into Nine Channels, as *Melo* into seven, as others into three. This River the Egyptians design'd as the Hieroglyphick of Wildness; as being inrich'd with Gold, Carbuncles, and Emeralds, denoting the Invention, Light, and vivacity of the mind. See *Pier. l. 2. c. 12.* the first of the Romans, that sail'd upon this River, was the Emperor *Trajan*; who from the Indian Gulf entered the Mouth of *Ganges* with his Fleet. This contrary to all other Rivers runs directly Eastward. Of which thus *Lucan* in 3. *Pharf.*

—Ganges, toto qui *Indus* in orbe  
Officiu nesciens contraria *fluere* Pharo  
Andet, et adversum *fluitus* impellit  
in *Entrem*.

(o) A River of Lydia inrich'd by the Streams and golden Sands of *Pactolus*, which falls into it. See *Strabo*, and *Herodot. l. 5.*

(p) A Province of *Seythia*, lying above *Persia*, where the best Emeralds are found, of which *Thophrastus*, and *Pliny*. The chief City of this Region is *Balatra*, seated under the Mountain *Parapanisus*, whose Bounds the River *Baltus* washes, that gives Denomination both to the City and Region. See *Quint. Curtius*.

(q) Accounted the richest Track of the whole Earth.

(r) A Region of *Persia*, so call'd from one King *Panchas*, as others will, a Part of *Arabia* the Happy.

(s) See the Fable in *Ovid Metamorph. l. 7.*

(t) See the Fable in *Ovid, ut supra*; which affords this Political Moral; where *Discord* is sent for the Seed, the Harvest must needs be Destruction. Pallas therefore adviseth *Cadmus*, intending to make himself King of *Begicia*, as the best means to destroy his Enemies, (that is, those that were for *Draco*, whose Kingdom, having slain him, he usurp'd) to sow this Serpentine seed of Discord, and division among them, which accordingly had its effect. (u) A River of the *Falci*, here call'd sacred, in regard the Temple of *Jupiter* was seated neer it, who was thence call'd *Jupiter Clitumnus*; the water of this River is said to make the Cattel that drink thereof white; which *Doctor Fulk* (in 4. *Meteor.*) ascribes to the Ephemeric quality of the Water. The Bulls that had drunk of this River, and chang'd their Colour, were usually lead in Triumph to be sacrific'd, and if one white of itself could not be found, they colour'd him over, with white Lead or Chalk. Hence that of *Juvenal Satyr. 10.*

—Duo in *Capitula magnam*  
*Cretanumq. Bovem.*

So

So many Seats cut from the Quarries side,  
Under whose antient Walls sweet Rivers glide.  
What shall I say of both those Seas which lave  
Our Coasts? or of those many Lakes we have?  
Or speak of thee great " *Laris*, and thy waves  
O' *Benacus*, which like the Ocean raves?  
Or Ports, or " *Lucrine* Sluces shall I sing;  
Whose raging Floods with mighty Murmur ring;  
Where Julian Streams thunder in troubled Seas,  
And Tyrrhen waters fill th' *Avernian* Bayes.  
Here we have " silver Rivers, brazen Mines,  
And with much Gold this happy Country shines.  
Here, a bold Race, the valiant " *Marfians* are,  
Stout " *Sabels*, and " *Ligurii* us'd to war;  
The long spear'd " *Volcii*, " *Decii*, " *Marii*, hence,  
And the " *Camilli* draw their old Descents;  
This the bold " *Scipios*, and thee *Cæsar* bore,  
Who Conqueror now in utmost Asia's shore,  
Driv'it from the Roman Tow'rs th' unwarlike Bands  
Of India. Hail great " *Saturnian* Lands,  
Parent of Fruit, and men of Noble parts:  
To undertake thy antient Fame and Arts,  
Boldly I'll open now the sacred Spring,  
And through Rome's Seats " *Ascræan* Verfes sing.  
Now several kinds of Ground we must declare,  
Their Colour, Strength, and what they willing bear.  
And first your Harder Soyl, and barren Hills,  
Where Stone and thin Clay, mix in shrubby Fields,  
Fresh Groves of living Olives, these rejoyce;  
And by wild Olives of that Land make choyce,

have Italy to call'd, not from *Saturn's* lying hid there, as the common Fable hath it, but because all plentiful and fruitful Places were antiently dedicated to *Saturn*, as Hills and Woods to *Fun*, Green Meads and Vallies to *Nymphs*, Shores and Islands to *Sea* Gods; And therefore no marvaill if a Land so fruitful as Italy, was call'd by that Title, since the Antients believ'd *Saturn* the Author and Conformer of all plenty and happiness. (1) According to that of *Propertius*, *Tucanis Alæra veteris præcipua Poeta*. *Virgil* professing in this Work to be the Imitator and Follower of the Greek Poet, born at *Alæra* a town in *Bæotia*, who first among the Greeks discover'd the Arts of Husbandry in Verse, as *Virgil* among the Romans. (u) This Begins the fourth part of this book, discovering the Natures, Qualities, Signs and Indications of several grounds, as best agreeing with Olives, Vines, Pasture, and Fruit; in which the Poet is so clear and plain, that there is little need of any further illustration.

O

And

(x) A Lake near *Come*, at the Foot of the *Alps*, now call'd *Lago de Come*. See the younger *Pliny lib. 8. Epist. 2.* and *Leander* his Description of Italy.

(y) A Lake in the Territory of *Vercora*, celebrated by the Mule of *Bembus*, in a Poem comparable (in *Scaliger's* judgement) with many of the Antients.

(z) He speaks here of the Julian Port at the *Stae*, made by *Augustus*, with the labor of twenty thousand Mamumitted Slaves, and call'd the Julian Port in honor of *Julius Cæsar*; L. sung in the Sea into *Lucrinus*, and the Lake *Avernus*; As *Suetonius* tells us in the life of *Augustus* c. 16.

(a) Commended by *Pliny* for its plenty of Gold, Silver, Brats, and Iron; Nor less by *Dion. Halicarnassus* for its store of all manner of Metals.

(b) A People of Italy descended from *Marsus* the son of *Neptis* and *Ceres*, so *Pliny*; Or from *Marsus* the Piper, overcome by *Apollo*, as *Silius Italicus*; Or from *Marsus* the Lydian, as others.

(c) The *Sannites*, so call'd as being descended from the *Sabines*. *Leander* in de script. Ital.

(d) A people of Italy, so call'd from one *Ligo* or *Ligur*, the Son of *Phaeton*. The Region they inhabit is on the West bounded with the *Alps* that part Italy from *Provençe*, on the East with the *Tiber*, on the South with the *Ligurian* Sea, and on the North with the *Apennine*.

(e) A People of Italy near *Campania*. (f) Of these there were two who voluntarily devoted their Lives for the good of their Country, the one in the Latine, the other in the Gallick Wars.

(g) Of this name there were many, but one more famous than the rest, who was seven times Consul.

(h) He intends here that *Camillus* which rescued the Roman Figures from the *Gauls*; Of which in the sixth of the *Ennii*.

(i) Meaning the Uncle and the Nephew, the First, the Conqueror, the other, the Subverter of *Carthage*.

(k) *Pomponius Sabinus* will

And where four Berries through the Country spread.  
 But a rich Ground with pleasant moisture fed,  
 Where store of Grapes and verdant Champaigns be,  
 Such as in wanton Vales we use to see,  
 Where Rivers from the lofty Rocks descend  
 With fruitfull Mud, and to the Southward bend  
 Nourishing Fern, which so much hurts the Plow:  
 Here, for thee (*Bacchus*) strongest Wine shall grow  
 To swell the Press; this the rich Grape shall bear,  
 Such as in Gold for Offerings we prepare,  
 VVhen the \* swoln *Tuscans* on their Cornets play,  
 And we on Altars smoking Entrails lay.  
 But if thou Herds and Steers delight'st to keep,  
 Or ° Goats that burn the Corn, or fleecy Sheep,  
 Seek pleasant Groves, and rich *Tarentum's* Coast,  
 And Plains which wofull *Mantua* hath lost,  
 Where silver Swans neer flowry Rivers plant;  
 Where crystill Springs, nor Grapes, the Cattel want:  
 How much thy Herds ease in the longest Day,  
 So much cold Dews in the short Night repay.  
 Black Grounds, which under heavy Ploughs are rich,  
 And brittle Soyl ( for Tillage makes it such )  
 Is best for Corn: upon no Ground appears  
 More Wains returning home with weary Steers.  
 Or where some sturdy Swain a Wood destroyd,  
 And Groves, which Peace and Plenty long enjoyd,  
 Birds antient Habitations, feld, they flie  
 From ruin'd Nests, for safety to the Skie.  
 But a rough Champaign soon improoves with Toyl;  
 For hungry Grounds, and a rough stony Soyl,  
 Scarce Bees with *Cassia* and sweet Dew supply;  
 In whose darke hollow Rocks foul Serpents lie:

(n) Either to call'd in regard Pivers are commonly put up in their Cheeks with often exercise of their Profession; Or in respect of the Complexion and Constitution of that people, as delight'd by *Catallus*, *Aut parcas Hunter, aut obesus Heros*; Or as serving at the Altar, and feeding fully upon the Remains of the Sacrifice, and to thriving and fattning by their good Diet.

(o) Goats very pernicious to Corn, Plants, and Fruits, and therefore in the Leasing of a Farm, it was a special Exception with the Romans, that they should not keep a Hudd in the Grounds; and the reason is given, because their Teeth are very hurtfull to Corn &c. For, whatever they bite, they burn, which proceeds from their Constitution, as being always in a Favour. For this Reason it was that Goats were not permitted to come within the Castle of *Athens*, for fear they should crop the Olive-Tree, produc'd there by *Minerva* as *Delacampus* observes upon *Pliny*.

No

No Land, they say, with beter Choice is stor'd  
 Of Food for Snakes, nor better Nests afford.  
 That Earth exhales thin Clouds, and flying Mists,  
 And moisture drinks, repaying when it lifts;  
 Which alwaies her own verdant livery wears,  
 Nor hurts with Coomings and foul Rust the Shares;  
 Where Elms with joyfull Vines are interwove,  
 Where Olives grow; that Soyl you may approve  
 Both for you Cattel, and the heavie Plough.  
 For they such Plains neer wealthy *Capua* lowe;  
 And those which border nigh *Vesuvius* heights;  
 And *Clanins*, who, oft poor *Acerra* frights.

(p) The chief City of *Campania*, so call'd from *Capys* its Founder.  
 (q) A Mountain of *Campania*, by the Italians call'd *Monte di Somma*.

(r) A River in *Italy* between *Nola* and *Capua*.  
 (s) A City of *Campania*, neer which the River *Volturnus* passeth.

I'll teach thee now Moulds differing to discern,  
 That, what's too thick, or looser, thou maist learn;  
 Since one, Corn best affects, the other, Vines;  
 To *Ceres* Thick, to *Bacchus* Thin inclines.  
 First with great diligence let a place be found,  
 There let a Pit be made deep in the ground;  
 This done, cast in the thrown-out mould again,  
 And with thy Feet tread the whole surface plain.  
 If there want Earth, 'tis loose; that most inclines  
 Cattel to feed, and cherish prospering Vines:  
 But, to return again, if it deny,  
 And Earth above the fill'd-up Pit shall lie,  
 That soyl is thick: plow with thy sturdy Yoak  
 There the hard Glebe, let that tough Soyl be broke.  
 Land that is Salt, and which we Bitter find,  
 Is bad for Fruit, to Tillage not inclin'd:  
 All Plants shall here degenerat, and the Vine  
 Loseth the Name; and this shall be the Signe.  
 From smokie Roofs an Osier Basket take,  
 And such a Strainer as for Wine they make:

O 2

There



*Apte locum Capies pecu-  
In solido puteum demit-  
Rursus humum, et pedibus*

Domino Thomæ  
Tabula merito



*lis: atque iubetis  
ti, omnemque repoues  
sumas aquatis arenas.*  
Payton Baroneto.  
votiva

Geor. 2

There Earth with Streams: drawn from a chrysell Spout  
Commix; and all the Water will run out,  
And in great Drops shall through the Strainer flow;  
But soon the Taste will clear Distinction shew,  
And strait thou maist with Bitterness elpie  
The Tasters Mouth displeas'd, be drawn awrie-  
And lastly, we thus Rich Soil understand;  
It will not moulder kneading in your hand;  
But to your fingers it will cling like Pitch.  
Moist ground hath Weeds, and that which is too rich.  
Ah! let not mine too fertile prove, nor bear  
Upon a heavy Stalk a ponderous Ear.  
Mould that is sad, that silently by weight  
It self betraies; and so we find what's light.  
Black, and all Colours, strait our eyes discern;  
But cursed cold is wondrous hard to learn:  
Yet sometimes pitchy Firr, and fatall Yew,  
Or winding Ivy will sad tokens shew.  
This known, with care thy Earth plow long before,  
And raise the Ridges of thy Furrows more;  
And let thy turn'd-up Glebe stern *Boreas* face,  
Before thou set the Vines rejoycing Race.  
Brittle is best, which Wind and Frost indure:  
And rustick Swains with turning oft Manure.  
But those men who no care or labour flie,  
Chuse places, fit both for a Nursery,  
And where they may transplanted after grow,  
Left they their Mother, sudden chang'd, not know.  
Also Heavens Quarters on the Bark they score,  
That they may coast it as it was before,  
Which Southern Heat sustain'd, which view'd the Pole:  
Such strength hath Custome in each tender Soul.

O 3

First

First know, if Hills or Dales best please the Grape.  
 Wouldst thou the plenty of rich Vine-yards reap,  
 Sow the Vale thick, then will thy Prefs abound:  
 But if it Hilly be, and rising Ground,  
 Set thin thy Ranks, nor less in every Tract  
 Range ordered Vines, the VValks drawn out exact.  
 As when a mighty Battel's to be fought,  
 Up to the Front the order'd Files are brought,  
 Troops hide the Fields, and ready for Alarms,  
 All the vast Champaign shines with glittering Arms,  
 Before in horrid Fight the Battel joyns,  
 And doubtfull Mars to neither part inclines :

\* So let thy Ranks in equal number grow;  
 Not that vain Fancy should be fed with show;  
 But else th'Earth grants not equal nourishment,  
 Nor can their Branches have their full extent.

Perhaps, how deep to furrow, thou wouldst know.

In shallow Trenches I my Vines dare sow:

But the huge *Æsculus*, that mighty Tree,

Must in Earth's Bosom deeply fix'd be:

How much to Heaven her spreading Branches shoot,

So much toward Hell extends her fixed Root:

Therefore, not her, show'rs with huge Tempests mix'd,

Nor cruel Winter, harms, but remains fix'd;

And many Years and Ages she induces

Of short-liv'd Man, whom her own strength secures.

Tall Branches guard her, and huge Boughs displaid

Protect her round with her own mighty shade.

Nor make thy Vinyard where the Sun declines;

Nor plant rough Hazels 'mongst the tender Vines;

Nor pull the lofty branches, nor impair

The sprouting Boughs, for great must be thy care:

Nor

Nor let wild Olives in thy Vinyard breed,  
 Nor blunted Pruners harm the hopeful Seed.  
 'Mongst careless Swains oft happens Fire, which first  
 Under the sappy Rind is closely nurst,  
 Then by degrees to the high Branches flies,  
 And spreading sends loud Fragar to the skies;  
 A Victor strait from bough to bough aspires,  
 And the Crown seiz'd, involveth all with Fires;  
 To Heaven black Clouds and pitchy Mists are sent,  
 And dismal Vapours scale the Firmament:  
 But more, if from the North a Tempest rise,  
 And winged Flame Winds carry to the Skies.  
 When this falls out, their Stock decays, nor more  
 Sprouts freshly up, nor flourish as before;  
 Nor from the Earth like nourishment receives;  
 But there wilde Olives grow with bitter leaves.

Let none, however skilfull, thee advise,  
 To turn hard Grounds, when Northern Windes arise.  
 Winter binds Earth with Frost, nor grants the Seed  
 To take firm root, nor tender Plants to feed.  
 Then set thy Vines when the "White Bird appears  
 In blushing Spring, which the long Serpent fears:  
 Or in first *Autumn's* cold, before the Sun  
 Hath cool'd his Steeds in Winter, Summer done. (tires;  
 Spring clothes the Woods with Leaves, and Groves at-  
 Earth swells with Spring, and genital Seed requires.  
 In fruitfull Show'rs th' Almighty from above  
 Descends i'th' lap of his delighted Love;  
 And great, he with the mighty body join'd,  
 Both Propagates, and Fosters every Kind.  
 Harmonious Birds then sing in every Grove,  
 And Cattell taste the sweet delights of Love.

Earth

(\*) These were dispos'd in that order which by the Latines was called *Quincuncis*, not the simple one as *La Cerda* well observes, but the double, in shape like an X or a V's joind together: The distance observ'd was most commonly 10 Foot. This Order our Author prescribes, not so much for show as profit; Of which, besides *Plum* and *Columella*, thus *Quincuncis* (l. 8. c. 2.) is there no Order or decorum to be kept in the planting of Fruit-Trees? who will deny it? For I reduce my Trees to a certain Order and Distance. What can be more spacious than the *Quincuncis*? which, on what part soever you look, is strait. And this is done to a profitable end, that the Plants may draw equally the juice of the Earth.

(\*) Meaning the Stork, which, as *Isidore* saies, is the *Nuncius* of the Spring, Friend to Society, Enemy to Serpents; And therefore had in so much esteem with the *Theophrastus*, that it was Capital to kill one.



Earth blest, now teems; soft winds dissolve the Meads  
With cheering warmth, through all sweet moisture  
To the new Sun the tender Herbage dare (spreads;  
Open their Leaves, nor Vines rough *Auster* fear,  
Nor thundering *Boreas* ushering dreadful shows;  
But all things bud with Blossom, Leaf, and Flow'rs.

\* Sure I believe, when first the World was made,  
So shone the day, and such bright conduct had.  
That was the Spring; the Spring made all things fair,  
And blustering *Eurus* did cold Tempests spare.  
Then Cattel breed; in unplow'd Fields began  
First to appear that Iron Race of Man:  
Wild Beasts possess the Woods, and Heaven the Stars.  
Nor tender Creatures could endure such cares,  
If not those breathings were twixt Heat and Cold,  
And Heavens indulgence did the Earth uphold.

Whatever Plant thou in the Earth dost set,  
First dung it well, and deeply cover it:  
Let Shells and Lime-stones guard it with a Pale:  
That Streams may glide betwixt, and may exhale  
A gentle Vapour, that may cheer the Plant.  
Some, Stones and Potheards use to lay upon't:  
Which a defence 'gainst rising Tempests yield,  
And when hot *Sirius* chops the parched field.

Thy Plants being set, next often draw the Mould  
About the Roots, to break the Clods be bold,  
And with a thwarting Plough turn cros thy Ground,  
And let thy labouring Steers thy Vines surround.  
Then take smooth Reeds, and Wands, & Sticks prepare,  
With Ashen Poles, and Stakes that forked are,  
Supported thus, the Winds they will contemn,  
And boldly climbe the high Elms tallest Stem.

But

(\*) It is much controverted at what time the World was created; *Mercator* and some others will have it to be in the Summer Solstice, (and therefore I wonder why *La Cerda* should so confidently affirm upon this place, *That it is not question'd by any, whether it were created in Winter or Summer*) and that in the beginning of time the Sun entering *Leo*, gave beginning to the year: VVhich Opinion seems to be deriv'd from the Egyptian Priests, who observing the River *Nilus* to overflow about the Summer Solstice, ador'd it for a God; esteeming the time of its Inundation an insupportable beginning of Divine Actions in created things. Another Opinion is, that the VVorld was created in *Autumn*, and that the Sun (who is the Index of Time) began his Course in *Libra*, about the six and twentieth of *October* according to our *Julian* account: VVhich Opinion is grounded (by later Divines) upon two Texts in *Exodus*, where the Israelites are commanded to observe *Festum Collectionis in exitu domi, quam collectissem labores suos ex Agro*: Hoc est Festum Tabernaculorum mense septimo. From whence we infer, that the Year both ended and began again about the Feast of Tabernacles. The latter and better Opinion is of those who reckon from the Spring; and hath not only the consent of the Jews, but almost all other Nations: Confirm'd by that of the Paganists to *Maximian*, in these words, *Deivinis ille vestra Moestis*: *Ortus, ipso quo illucit, Auspicio veris illuvior, Augustiore fulgent Luminis claritate quam cum Origine Mundi Nilivensis animavit.*

But whilst in tender Infancy they are,  
Sprouting new leaves, the gentle Off-spring spare;  
Nor when the verdant Branches do arise,  
And with loose Reigns are posting to the Skies,  
Use not thy sharper Knife, but gently pull  
Th'ambitious Boughs, and haughty Branches cull:  
But when grown strong, th'imbrace the Elms high top,  
Then shave their Locks, and dangling Tresses crop;  
Before they fear'd the Knife; more rigorous now  
Use thy Commands upon the stubborn Bough:  
And from all Cattle strongly them immure,  
VVhilst the soft boughs disturbance not endure; (done,  
T'whom Cows, and Goats, and Sheep, more harm have  
Than freezing VVinter, and the scorching Sun:  
Cold not so much, nor white congealing Frosts;  
Nor vexing Beams which beat on sandy Coasts,  
As Cattel harm, when with a venom'd Tooth  
They wound the Branches in their tender youth.

Onely for this crime ' we on Altars pay  
*Bacchus* a Goat, and Act \* the ancient play.  
Then from great Villages \* *Athenians* haste,  
And where the High-waies meet the Prize is plac'd.  
They to soft Meads, heightned with VVine advance,  
And joyfully mongst \* Oyled Bottels dance.  
Th' *Ausonian* Race, and those from *Troy* did spring,  
Dissolv'd with Laughter, Rustick Verses sing:  
In Vifards of rough Bark conceal their Face,  
And with glad Numbers, thee great *Bacchus* grace:  
Hanging \* soft Pictures on thy lofty Pine.  
Then Vinyards swell, pregnant with cheering Wine,  
The shady Groves and the deep Vales overflow,  
Where ere the God shews his illustrious Brow.

(\*) These by the Latines are call'd *Oveilla*, which some take to be Vizards as is before noted; *Macrobis* will have them to be Images of humane shape, and refers the Origin of this Institution to *Hercules*. See likewise *Servius* upon this place. *Turnebus*, *Germanicus* and *La Cerda*, understand not only the fust, but a kind of Circulation or motion by hanging on the Boughs of Trees, and being therewith tossed up and down, representing the uncertain condition of humane lives repeated for six times by the Latine Festivals. The Original *Erigone* delivers thus. *Erigone oppressa with excessive sorrow for the death of her father Jaucus (slain by the Atride Clonus) hang'd her self, whereupon the Athenian Virgins were punish'd with the same Fate, at the prayer of dying Erigone, they were sought; The Oracle answers, if they would be freed from that unhappy Frenzy and Fate, they must make satisfaction to Erigone. Whereupon they Ordered (to be end the satisfaction might have some affinity with the manner of her death) that they should sit upon some Board or Plank, hang'd by Ropes on the Branches of some Tree, and being up and down in the Air. Those that did so were call'd *Aleides*, in memory of Erigone, whom they call'd *osella*, i. e. wandering, and solitary for the loss of her Father.*

(y) The Goat was sacrific'd to *Bacchus*, because his biting is an Enemy to the Vine. See *Servius* upon this place. *Varro l. 1. de re Rustica*. *Alexander ab Alexandro l. gen. diet.* and his Commentator *Tiragwell*.

(z) Meaning the Tragedy, which was to call'd from the Goat; either because that was offer'd in Sacrifice to *Bacchus*, whose praies onely that Poem antiently contain'd; or because the Goat was the Prize of the Tragedians and Actors, according to that of *Horace* *Carmine qui Tragico vitem certavit ob Hircum*.

(a) Hitherto is applicable that of *Thucydides l. 2. The Athenians* (saies he) *under Cereops, and their first Kings, until Thucius his time, us'd dispers'd in Villages, every one having their own Council and Magistracy, seldom (not compell'd by fear) coming to consult with their Kings. But when Thucius came to Reign, joining Power with Policy, he dissolv'd their private Councils and Magistrates, and reduc'd them within the Government of one City. In memorial of which Custom, the Athenians kept a Publick Festival yearly to Minerva. Hence likewise as *Lycinus* (in *Pierog*) observes, the Athenians use to celebrate the solemnities of *Bacchus* in the Fields.*

(b) These Bottles were made of the skin of a Goat sewed up close, fill'd with Wine, and anointed with Oyl to make them slippery, over which they hopped with one Leg, making themselves laughter at the Falls they often took. They us'd likewise to beat their Faces with the Faces or Dreggs of Wine and Mully. Hence *Arifophanes* in *Nub.* calls them *Myxodactyle* Excellent Demons; because (as the Scholiast says) they us'd to dawb their faces with Dreggs of Wine. The Romans in their Ceremonies, us'd Vizards of rough Bark, as is mentioned in the following Verse, of which *Horace* makes *Aeschylus* the first Inventor: that so they might not be known when they recited their Poems in the high-waies, or in the green Meadows, which they commonly did about the beginning of the Spring.



Non aliam obcupam Bac-  
 ceditur, et veteres in-  
 Præmiæque ingentes Pa-  
 thescida posuere: atque  
 Malthus in pratis vine-  
 Rogero Bysshe de Fenne-place



cho caper omnibus aris  
 eunt Proscenia ludi:  
 gos, et compita circum  
 inter Pocula lati-  
 tos satiare per vitres.  
 Armigero. Tabula merito votiva.

To *Bacchus* then let us due praises sing  
 In antient Verse; Wafers and javelins bring;  
 A sacred Goat to th'Altars draw by th'Horn;  
 'On Hazel Spits then the fat Entrails turn.

But other toyls in dressing Vines are found,  
 And ne'r enough: three or four times thy Ground  
 Turn yearly, and, with Forks revers'd, the Clods  
 Constantly break; and cleanse from Leavs the Woods.  
 Labour returns in Circle to the Swain,  
 And years revolve in their own Steps again.

But when thy Vinyard her last leavs removes,  
 And cold North-Winds dispoil the glorious Groves;  
 Then the industrious Husbandman takes care  
 To extend his Labour to the insuing year;  
 To lop the Vine, which hitherto escapes,  
 And with old *Saturn's* Hook he pruning shapes.  
 First dig thy Ground, and Shreds and Reffuse burn,  
 And under Roofs the Poles and Stakes return.  
 Gather your Vintage last; Vines twice have Shade,  
 And twice the Corn thick Briars and Weeds invade.  
 Both Toyls are painfull: A large Farm commend;  
 A little, Till. Thorns that to Woods extend,  
 And Reeds which clog the Bankes, to cut prepare:  
 And on wild Sallow take especial care.

The Vines are bound, Pruners no more they want,  
 And round the empty Walls the Gard'ners chant.  
 Yet still must Labour be, and toyl in dust,  
 And Grapes being ripe a Tempest they mistrust.

On th'other side Olives you may neglect,  
 They need no care, nor crooked Sythes expect,  
 Nor the tenacious Rake: once set, they rise  
 Shooting luxurious Branches to the Skies.

(d) Here *la Cerda* notes the cu-  
 rious diligence of *Virgil*, who, not  
 only makes the Goat be sacrific'd to  
*Bacchus*, as his Enemy, but roasted  
 likewise on Hazel Spits, in regard  
 that Tree is hurtful to Vines. And  
 therefore he before advis'd Plant not  
 rough Hazzels among Tender Vines.

(e) The description of this  
 Hook *Columella* gives, in his fifth  
 Book c. 25. The Hook is attributed  
 to *Saturnus*, in regard he is call'd *Reus*  
 Time, which, as with a Hook,  
 Moves and cuts down all things.

Those grounds supply, turn'd with the crooked Plow;  
Moisture enough, and large increase allow.  
Th' Emblem of Peace, thus the rich Olive grows.  
So Apples when they feel extending boughs,  
And growing strength, fuddain the Stars invade  
By their own virtue, scorning Human aid.  
Nor less with Fruit are laden every Bush,  
And wilder Forrests with red Berries blush.  
There shrubs are cut, and Firr in tall woods breed,  
Nocturnall Fires and Torches thence proceed.  
And shall men doubt to plant and carefull be?  
VVhy urge I these? Broom, and the Sallow tree,  
Or feed the sheep, or else the Shepherd shade,  
Yeeld hony, or for corn are Hedges made.

(f) A Mountain of *Paphlagonia* (not *Macedon* as *Servius* makes it) see *Pliny*, and *Eufrastius* upon *Homer II. 2.* where he saith, *Cytorus* is a City (as well as Mountain) of *Paphlagonia* the Mart-town of the *Synopci*, where the most and best Box groves: and therefore it was proverbially us'd among the antients to say *Myrtles singe you send Box* to *Cytorus*, as among us to send *Cakes* to *Newcastle*.

(g) A Mountain of *Seythia*, beginning from the Mountain *Coxas*, and with one Ridge parting *Colchis* from *Iberia*, with the other, *Iberia* from *Albania*, and so continuing to the *Ceranian* Mountains, *Priolom*.

(h) The Myrtle is commended for its strength and firmness, no less the Cornell, and therefore fit for warlike uses; I may adde likewise for its lightness ( requisite in Missile Weapons ) which I collect from *Seneca* in *Hippolitus* *Naxerat gracili Levis Armata ferro Cornus.*

What pleasure is't to view <sup>f</sup> *Cytorus*, rich  
With waving Box, and Groves of *Marick* pitch?  
How am I pleas'd to see those Fields that are  
Glorious undrest, nor u'sd to human care!  
Those barren trees high <sup>g</sup> *Caucasus* do crown,  
Which Storms oft tear, and often tumble down,  
Are of great use: There Pines for Masts are fell'd,  
And Cypres and tall Cedars, Tow'rs to build.  
Here coverings for their Carrs, and spoaks for Wheels,  
Husbandmen get, and Ships find crooked Keeles.  
Sallows have Boughs, the tall Elms Leavie are.  
<sup>b</sup> Myrtle for Spears, and Cornell fit for War,  
And Yews are bent into *Ithyrian* Bowes;  
Smooth Tile and Box the skilfull Turner knows  
How to compleat, and with his Tooloes to Trim;  
And down the *Poe* in rough streams Alders swim.  
In rugged Bark the Bees conceal their Stocks,  
And hoard in hollow wombs of antient Okes.

Can

Can *Bacchus* Blessings like to these dispence?  
Twas *Bacchus* first proud Quarrels did commence;  
He in cold Death did those hot Centaurs tame,  
*Hyleus*, *Rhoetus*, *Pholus*, overcame,  
As threatening <sup>k</sup> *Lapiths* he a Goblet threw.

Oh happy Swains, if their own good they knew!  
To whom just Earth remote from cruel Wars,  
From her full Brests, soft nourishment prepares:  
Although from high Roofs through proud Arches come  
No Floods of Clients early from each Room;  
Nor Marble Pillars seek, which bright shells grace,  
Gold woven Vestments, nor Corinthian Brads;  
Nor white wooll staind in the Assyrian juice,  
Nor simple Oyl corrupt with Casia's use:  
But rest secure, a fraudless life in Peace,  
Varioussly rich, in their large Farms at Ease.

*Tempe's* cool Shades, dark Caves, and purling Streams,  
Lowings of Cattel, under Trees soft Dreams;  
Nor lack they woods and Dens where wild beafts haunt,  
Youth, in Toil, patient, and inur'd to want;  
Their Gods and Parents Sacred; Justice took  
Through those her last steps when she Earth forfook.  
Let the sweet Muses most of me approve,  
Whose Priest I am, struck with Almighty love.  
They shall to me Heavens Starry Tracts make known,  
And strange Ecclipses of the Sun and Moon;

(beats  
" Whence Earthquakes are, " why the swoln Ocean  
Over his Banks, and then again retreats:  
Why winter Suns haste so to touch the Main,  
And what delays the Tardy Night refrain.  
But if these Gifts of Nature I not finde,  
And a cold Blood beleaguers my dull minde,  
Then I'll delight in Vales, neer pleasant Floods,  
And unrenoun'd, haunt Rivers, Hills and Woods;

Thy

(i) A people of *Thessaly* who first taught to ride the Horse, of which were *Rhaetus*, *Hyleus*, and *Pholus*: The last was Hitt to *Heracles*, and ( with the rest ) was slain at *Pindarus*, his Nuptials. See *Orud I. 12. Metam.*

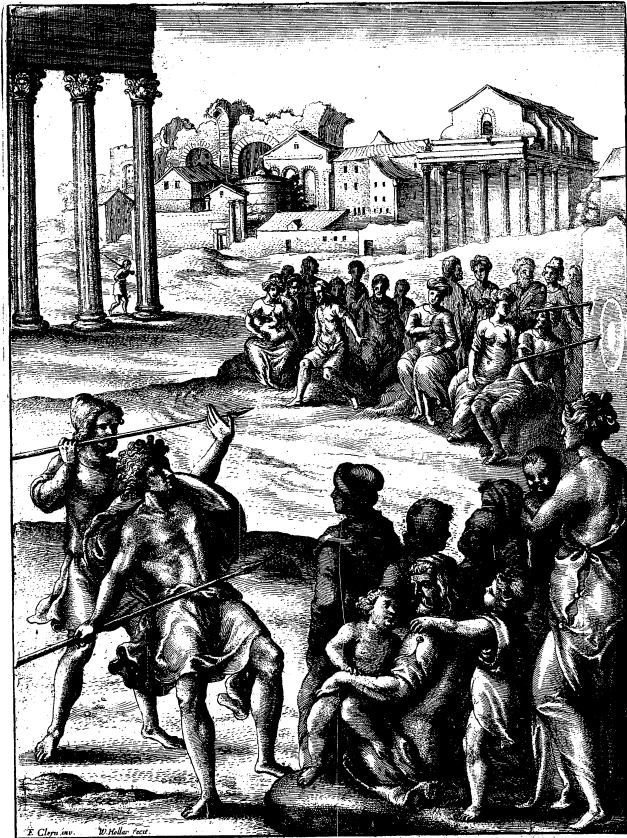
(k) The *Lapithes* were one people with the *Centaurs*, inhabiting one Country, no otherwise distinguish'd than the *Romans* and the *Latinæ*.

(l) The City of *Corinth* being taken and burnt by the *Romans* in the 156 Olympiad, and 607 years after the building of *Rome*, divers Brazen Statues were melted, with other Vessels of Gold and Silver, and in that general confagration mixed together, from whence arose that celebrated Vein of Brads, so much esteem'd of by the *Romans*, that they valued it before Silver, and almost before Gold. *Pliny I. 34. c. 1.*

(m) Purple, whose Invention is owing the *Assyrians* and *Phoenicians*.

(n) The Antients differ'd much in their Opinions concerning the Cause thereof, *Anaxagoras* will have it Air; *Empedocle*, Fire; *Thales* and *Democritus*, VVater; *Aristotle* and *Theophrastus*, Subterranean VVind or Vapours; others (as *Palladius*, *Metodius*, *Callisthenes*, *Hipparchus* and *Seneca*) conceiv'd it a vain inquiry to search after its Cause; And therefore the antient *Romans* when they perceiv'd it, commanded presently to sacrifice, but declar'd not to what God, because they knew not to what Power to ascribe it.

(o) VVhether caus'd by the motion of the Sun, or certain Exhalations under water, causing it to be driven to and fro, according to contrary Bounds and Limits; Or by the reshaping of the Earth, whom the *Platonicks*, and amongst them *Kepler* held to be a living Creature, drawing in and breathing forth the waters again; Or by the Circular motion of the Earth; Or by an Angel sometimes heaving the Earth above the VVaters, sometimes depressing it beneath them, by which means the Seas rises and falls, as some have madly conceiv'd; Or by the Effects and divers appearances of the Moon, as most imagine; let the Reader determine.



*Insanumque forum, aut  
Interea pendentes  
te libans, lenae vocat:  
Velocis jaculi certamina,  
Corporaque agresti*

Dominio Thomae Prestwich  
Tabula merito votiva 90.



*neq; ferrea iura  
populi tabularia videt:  
circum, oculus, nati,  
perorisque Maestris  
ponit in alio,  
nudant praedura palestra*

Baroneto de Holms Zanco.

Thy Banks sweet *Sperchius*, and *Taygeta*, where  
The Grecian Virgins stately Feasts prepare.  
How shall I be to *Hæmus* Vale conval'd,  
And crown my Temples with a mighty shade?  
Happy is he that hidden causes knows,  
And bold all shapes of danger dares oppose,  
Trampling beneath his Feet the cruell Fates,  
Whom Death, nor swallowing *Acheron* amates:  
And he is blest who knows our Country Gods,  
*Pan*, old *Sylvanus*, and the Nymphs aboads:  
He fears not Scepters, nor aspiring States,  
Nor treacherous Brethren stirring up Debates;  
Nor *Dacians* Covenants at *Ister's* streams;  
Nor *Rome's* affairs, and nigh destroyed Realms;  
Or Poor men pitties, or the Rich envies.  
What nourishment the bounteous field supplis,  
What Trees allow, he takes: nor ever saw  
Mad Parlements, *Acts of Commons*, nor *Sword-Law*.

Some vex the Sea, and this to War resorts;  
Attend on Kings, and weight in Princes Courts.  
This, would his Country and his Gods betray,  
To drink in jems, and on proud Scarlet lye.  
This hides his Wealth, and broods on hidden Gold;  
This loves to Plead, and that to be Extol'd  
Through all the Seats of Commons, and the Sires.  
To bathe in's Brothers Blood this man desir's.  
Some Banish'd, must their Native Seats exchange,  
And Countries, under other Climates, Range.  
The Husbandman turns up his fruitfull Plains;  
Whence he, his Children, and poor House sustains,  
His Herds, and labouring Steers: no rest is found;  
Either his Trees with blushing Fruit abound,  
His Folds with Lambs, or else his Stacks with Corn:  
Or Plenty loads his Field, or cracks his Barn.

(1) A River of *Thessaly*, arising out of *Pellon*.

(2) A Mountain of *Læonia*, celebrated for store of Hunting Game: but more for the exercises of the Spartan Virgins, which our Author here alludes to, or to the Orgies of *Bacchus*, performed by them. See *la Cerda* upon this place.

(3) A Mountain of *Thrace*, of that eminent height, that from the top thereof one may discern the *Pontick* and *Adriatick* Sea, *Ister*, and the *Alps*. So writes *Levy*, *Polyb.* & *Strabo*, yet they doubt the truth of it.

(4) Thus *Junius Philagritus* upon this place. *Justinus* tells us that he had read of this Custom among the *Dacians*, that when they went to war, ere they attempted any thing, taking a Draught of the water of *Ister*, in manner of sacred Wine, they swore not to return, untill they had slain their Enemies. Hicet to allude that of *Statius* in l. 1. *Jyl.*

*Et conjurato desolator service Dacis.*

Upon which see *Grævius*.  
(5) *Aeklarium* was the place where the Publike Acts and Instruments of the People were kept, and may here Figuratively be taken for the Acts themselves.

(u) Olives of *Sicyone* a City of  
*Laconia* where there were flore.

In Winter he \* *Sicyonian* Olives Mills,  
And the fat Swine with Malt and Akorns fils.  
All sort of Fruit in plentous Autumn falls,  
And milder Vines grow ripe on sunnie Walls.  
Whilt 'bout his neck his pretty Children cling,  
His house kept modest: home his Heifers bring  
Extended Teats: in Meads his fat Kidds rest,  
And with their Horns in wanton Sport contest.  
He keeps the Festivals on Grasse laid down,  
And Friends about the Fire the Goblets crown,  
*Bacchus* implor'd; then for his Hinds sticks fast  
A Prize, at which, they nimble javelins cast;  
Stripping their hardned Limbs for Rustick strife.

Of old, this was the antient *Sabines* life,  
*Remus*, and *Romulus*, and *Tuscans* fierce,  
And *Rome*, great Mistres of the Universe,  
Who seven proud Hills then did with Walls surround.  
Before \* *Diſſeian Jupiter* was crown'd,

(x) *Cretan*, from *Dille* a Mountain of *Creet* where he was brought up.

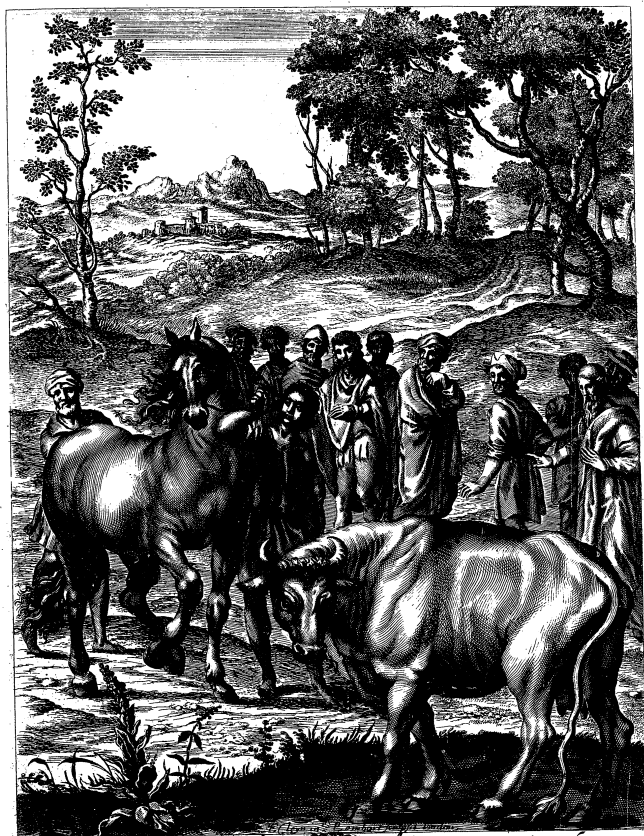
Ere impious Man on slaughterd Cattel fed,  
This was the life that golden *Saturn* led;  
Or sounding Trumpets heard, or any made  
To ring on Anvils the imposed Blade.

But we have past now through a spacious Plain,  
And 'tis high time our smoaking Steeds t'Unreign.

---

VIRGIL'S

---



Seu quis Olympiacæ mæ  
Pastor equos, seu quis  
Corpora præcipue mæ  
Forma bovis, cui turpe  
Et crurum tenuis à mæn:  
Honoratis<sup>3</sup> Dom: Do Baptista  
Baroni de Hicks, Ridlington.æ



ratis præmia palmae,  
fortis ad aratra juvenco:  
trum legat optima torva  
caput, cui plurima cervix,  
to palearia pendet.  
Noel Vicecomiti Campden.  
Hmington. Tabula merito votiva.



# VIRGIL'S GEORGICKS

THE THIRD BOOK.

THE ARGUMENT.

How to choose Cattel, and best wayes to Breed,  
To train a Horle, for Labour, War, or Speed.  
The power of Love: whose fire consumes the Males,  
Makes Buls to fight, and Mares court Western gales.  
Of Sheep and Goats: of Milk what profit's made:  
Of Hair and Wool, which drive a mighty trade.  
Of Dogs for Hunting, or a watchfull Guard.  
Serpents and Flies from Beasts must be debar'd.  
With what Diseases Cattel are annoy'd:  
How Rots and Murraings have whole Realms destroy'd.



O thee great <sup>a</sup> Pales, and <sup>b</sup> th' Amphrysian Swain,  
Groves, and Lycean Floods we turn  
our strain.  
All is divulg'd, our idle Fancies  
fed.

Where's he of stern <sup>a</sup> Euristheus hath not read?

poet. fab. c. 49. & Lucian in Dialog. de sacrific. Servius in 7. Æneid. relates it thus: Jupiter incens'd against Apollo for killing the Cyclops that forg'd the Thunderbolts wherewith Jupiter slew his son Ænclapius (for rebelling against his will Hippolytus to his) condemn'd him (his Divinity laid aside) to keep Admetus his Cattel. The reason of which Fable, according to Macrobius, is this, That the Sun, as it were, feeds and nourishes whatever the Earth produces: Unde non minus generis, sed omnium pecorum Pastor canisur. (c) Orpheus conceives in the mention of these several Fables following, that Virgil alludes to some principal Authors or Poets; as by Euristheus to Homer, who largely relates the Fable; by Ænclapius to Æneid, whose Work is entitled is cited by Athenæus, l. 9. by Hyginus to Theophrastus, by Ovid to Callimachus, by Hippodamus and Ptolemy to Pindar. (d) A King of Greece of the stock of Perseus, instigated by Juno to oppress Hercules with intolerable undertakings: Who prosecuting his hatred against his Posterity, who were fled to Trachis, and thence to Athens, he sends Embassadors to the Athenians to have them delivered into his Power; but they contrarily furnish them with an Army, under the Conduct of Iolus and Hilus, by whom in a pitched Battle he was slain, and crush'd under the Wheels of their Chariots.

Q. 2.

And

(a) A Goddess of much esteem among Shepherds, to whom they offer'd Milk in their Sacrifices; Upon whose Festival day Rome was begun to be built. This Goddess, some will have to be the same with Vesta, others with Cybele, Varro makes her a God.

(b) Apollo, who for the Love of Admetus the Daughter of Pelias, and Wife of Admetus, or (as Callimachus in Hymn. Apoll.) of Admetus himself, for nine years together kept his Heards near the River Amphrysus, and the City Phœria in Thessaly. See Natal. Com. l. 8. Hyginus de

(e) A King of *Ægypt*, who built a City after his own name, in a barren and inhospitable part of the Country; and was therefore said to have kill'd his Guests, because the Passengers by Herodotus thereabout were robb'd and assassinated. He is by some suppos'd to be that King of *Ægypt*, who so grievously oppress'd the *Israelites*; and the Author of that inhumane Edict of drowning their Male-Children: Whence arose the Tradition of his sacrificing Strangers.

(f) Of him already in the 6. *Eclage*, he is said to be converted into the sign called *Aquarius*.

(g) An Island in the *Ægean Sea*.

— In *gallus hœdulus* *Maſcula* *Alvius* *q. arripere*, *q. d. dicit* *urere* *urere*.

Callimach. *hymn. d. d. d. d.*

*Qua Regem Phœbum lavit, cunctis* *recepit*, *Primæ Divinus illi decernit honores.*

(h) The Daughter of *Oenomaus* King of *Elis* and *Pisa*, who was the death of 17. Suters, overcome by her in Chariot-racing, until overmastered by *Pelops*, assisted by the treachery of *Mærope*, her Driver, who put waxen Axles to her Chariot.

(i) The son of *Tantalus*, who is said by his Father to have been cut in Pieces, and serv'd up to the Table to entertain the Gods; a piece of whose shoulder *Ceres* cut and eat: But the Gods discovering the villany, in commiseration rejoynd his limbs, and restor'd him to life, supplying the defect on his shoulder with a piece of *Iovis*. The Historical meaning of the Fable is this, That *Pelops* was a Prince cruelly and inhumanly handled by his Father, restor'd to life by the Gods, in that they recompens'd his sufferings with future Reputation, Power, and Abundance; for *Iovis* signifies Riches, as the Shoulder Strength and Potency. Such *Pelops*, whose Infinite Virtue grew proverbial; great his Power, great his Fame, having subdued all *Peloponnesus*, and left his Name to that Country.

(k) *Idumæa* is a Region of *Syria*, and in that a City call'd *Idumæ*. The Palms of this Country were the Nobell; here figuratively taken for Victory, of which they were both the Emblem and Reward.

(l) A River flowing from the Lake *Benacus*, and running along by *Montana*.

(m) Respecting the manner of the Ancients, who plac'd their Tutelary Gods in the middle part of the Temple, or else in the midst of other Gods; the middle place being always reckon'd the most honourable, and so observ'd by our Poet.

(\*) Alluding to the *Circenian Games*, which were exercis'd near Rivers; on the one side being the River, on the other a Palizod of Swords. See *Jof. Scaliger* in his *Mædonian Annotations*, *Servius* and *Germanus* upon this place: where he mentions, in confirmation hereof, an ancient *Medal*, wherein was a *Herfman* exceeding his Horse by a River, with this Inscription on the Back, *D. E. C. R. E. S. I. O.* (†) A River of *Arcadia* running along by *Elis* and *Pisa*, of which already in the *Eclage*. (‡) So call'd from *Molochus*, an *Arabian*, who entertain'd *Heracles* as he went to kill the *Nemean Lion*. (¶) *Augulus* after the Conquest of *Britany* us'd the *Britains* in the Theatre for servile offices, as to draw up the Hangings after the end of the Scene, and the like; in which Hangings were likewise wrought his Victories over that Nation. *Turnebus* understands it not of the *Britains* drawing up of the Hangings, but of the *Britains* being figur'd in the Hangings, and lifted and drawn up with the *Aras*; According to the Simile in *Orat.* *l. 3. Met.*

So in our Theatres Solemnities:  
When they the *Aras* raise, the Figures rise, &c.

And

And all their titles sprung from *Iove* I'll guild,  
And *Tros* and *Phœbus*, who did *Ilium* build.  
Let curst *Envie* at the *Furies* shake,  
And tremble at the dreadful *Strygian Lake*;  
And at *Ixion's* twisted Serpents groan,  
His racking Wheel, and never resting Stone.  
Mean while let us seek Groves, where Sylvan Gods  
Their dwellings have, and search untraced woods,  
Thy hard commands (*Mœcenas*) to pursue.  
What can our Muse without thy influence doe?  
Ah, quickly come, nor trifle out the day,  
*Cithæron* calls aloud, ah, come away;  
Horse-taming *Epire*, and *Taygetan* hounds;  
And woods the clamour echoing refunds.  
Next I shall *Cæsar's* mighty wars proclaim;  
And through as many years extend his fame;  
As hath been since bright *Phœbus* did adorn  
The world with light, till thou great Prince wert born.

Who ere, *Olympick* games admiring, breeds  
Brave Horses, or for Plough strong Bullocks feeds,  
To chuse well-body'd Females must have care;  
Of the best shape the fowr-look'd Heifers are,  
Her Head great, long her Neck, and to her Thigh  
Down from her chin her Dewlaps dangling lie;  
Long-sided, all parts large, whom great Feet bears,  
And under crooked horns her bristly Ears:  
Those best I like whom Spots of white adorn;  
Or shun the yoke, oft butting with the horn;  
The whole Cow fair, and visag'd like the Male;  
Sweeping the ground with her long bushie Tail.  
The fourth year past, *Lucina* they implore,  
And after ten, taft joys of love no more:  
Their strength to plow, or procreate, then fails.  
Whil'f wanton youth thy herds boast, free the males:

Q3

Thy

(g) Of the Marks of a good Heifer to breed on, which our Author hath compriz'd under 10. heads, (that is, fownets of look, largeness of the head, length of the neck, down-hanging of the dewlaps, breadth on the ribs, roughness of the ears and feet, spotting of the body, averiness from the yoke, height and bignets of limbs, and length of the tail.) See *Varro*, *Columella* and *Pliny*.

(†) See *Varro*, *l. 2. de re rust.*  
‡ *Pinellus* and *Palladius*.

Thy flocks, whilſt they are young, to *Venus* bring,  
That from the old, new progenies may ſpring.  
The beſt dayes firſt from mortal wretches fly,  
Diſeaſe, ſad Age, Labour and Death ſupply.  
But alwaies there are ſome, which rather you  
Would wiſh to change, than ſtill your breed renew :  
Leſt thou for loſt things ſeek, begin before,  
And let a yearly race ſupply thy ſtore.

Nor chuſing Horſe, from the like precepts ſwerve.  
Thoſe thou intend'ſt muſt their great Stock preſerve,  
They at the firſt thy ſpecial care require.

For the fair iſſue of the generous Sire  
Walks proudly round about the ſpacious field ;  
Whilſt his loſt thighs in ſupple flexures yield :  
Firſt, dares the way, and threatning Rivers, take,  
And o're an unknown Bridge at full ſpeed make,  
Nor fears vain ſounds : One hath a lofty Neck,  
A handſom Head, ſhort Belly, and broad Back,  
Luxuriant ſwellings on his valiant breſt :

White, Sorril, worſt ; Bay, or bright Gray is beſt.  
But when from far a ſound of arms he hears,  
He knows no Stand, he ſhakes, and pricks his ears ;  
And fierce to charge, fire from his noſtrils flies,  
And his thick main on his right ſhoulder lies :

His Back-bone broad, he beats the earth, and proof  
(With thundering ſtrokes) makes of his ſolid Hoof.  
Such was ſwift *Cyllarus*, whom bold *Pollux* tam'd ;  
Such \* *Mars* and great *Achilles* Steed, ſo fam'd  
Mongſt Grecian Poets, cunning \* *Saturn* ſuch  
A flowing main ſhook at his wives approach ;  
When from high *Pelion* he transform'd did fly,  
And with loud neighings ſhook the arch'd Sky.  
When this with Years, or with Diſeaſe grows weak,  
Bring home, and of his age compaſſion take :

Grown

(f) To omit here the ſeveral Marks, laid down by our Author in the following Verſes, of a generous and well-bred Horſe (upon which *La Græde* hath ſo copiouſly dilated) VVc ſhall only infer an obſervation which *Seneca* long ſince made upon this place: *Whilſt our Virgil* (ſaies he) *does one thing, he intends another, for in this deſcription he hath painted out a Valiant Man.* Certainly, were I to draw the Picture of a gallant Perſon, I could not do it in better Colours. If I were to repreſent Cato, and amidſt the noyſe of civil Wars, Marching in the Front over the Alps, to meet and oppoſe the fury of Intefine Arms, I ſhould give him no other a Look, no other Spirit, or Carriage. *Senec. Epit. 11.*

(1) *Cyllarus* was the Horſe of *Cæſar*, and of *Pollux* likewiſe, who interchangeably made uſe of him ; this is evinc'd, contrary to the opinion of *Servius*, by *Turnebus*, from the Verſes of *Statius*, *In Equum Domitiani* ;

*—Pavet aſpiciens Ledæus ab ede propinqua  
Cyllarus : hic Domini nunquam mutabit hohæus,  
Perpetuus frangit, atq; uni ſerviet aſtro.*

(u) *Servius* makes the Horſes of *Mars* to be Fear and Terror ; but they, as *Germanus* well obſerves, were rather the Companions than Horſes of *Mars*. *Achilles* his Horſes are by *Servius* call'd *Radus* and *Xanthus* ; *Homer* gives him three Horſes, and another Poet four (in this Verſe)

*Hecſtorem cum quadrijugo rapturæ.*

(x) *Saturn* compreſſing *Philyra*, frighted at the coming of his VVife, turn'd himſelf into the ſhape of a Horſe, that he might not be known, and fled neighing to *Pelion*. See *Armet. l. 4. contra gentes.*

Grown old, they *Venus* coldly entertain,  
And the ingrateful work prolong in vain :  
And if to joyn Loves Battel they engage,  
Like Fire in Straw, they fondly ſpend their rage.  
Therefore their Years and Courage quickly learn,  
Then all their other Qualities diſcern ;  
The goodneſs of their Breed ; how, worſted, they  
Will mourn ; how glory, if they win the day.  
Haſt thou not ſeen, how Chariots from the Bar  
In ſportfull conteſtation hurried are ?  
How Hopes and Fears commix'd, perform their parts,  
Storming with Heat and Cold the Gameſters hearts ?  
Loud ſtrokes reſound, they check, now looſe the Reigns,  
Whilſt the fir'd Axe flies thundring o're the Plains ;  
Now in a Vale they hide, now up they riſe,  
And eaſy Air dividing, ſcale the Skies ;  
Straight in a Cloud of duſkie ſand they come,  
Moſt with their followers breath, and white with foam,  
No ſtop, no ſtay, ſo greedy they're of Fame,  
So hot to come off, Conqu'rouſ in the Game.

Firſt \* *Eriſthonius* Chariot-horſes joyn'd,  
And on ſweet Wheels triumphing, dar'd the Wind.  
\* *Lapithes* firſt the art of Riding found,  
And Horſemen taught t'inſult o're trampled ground,  
Arm'd cap-a-pe, and thick proud ſteps to uſe ;  
Both tasks alike ; and ſkillfull Riders, chuſe  
One young, as well as ſwift, and fierce for fight,  
Though he hath often put the Foe to flight ;  
And *Epire*, or *Mycene* his Country call,  
Or boalt from *Neptune* his original.

This being known, take thou eſpecial care  
To feed them high, when they muſt ſerve the Mare.  
Whom for the Stud thy Husband have decreed,  
They give him Graſs, clear Streams, and ſtrongeſt Bread,  
Leſt

(y) Of this Paſſion in Horſes ; *Iſidor. l. 1. c. 2. Erym. Leſſant. l. 3. c. 3. and Plutarch. Sympoſ. 8. memorabile.*

(z) *Eriſthonius* is ſeign'd to have had no Mother ; for *Pulcon*, as they ſaie, intending to raviſh *Atenerus*, deſil'd the ground from whence he had his beginning, expreſſed in his Name, which ſignifies Earth and Contention. He, as *Pauſanius* writes, was the firſt that joyn'd Horſes, and invented Chariots, to conceal the Deformity of his Feet. Which yet *Eſchylus* ſcribes to *Prometheus*, *Herodotus* to the *Africans*, who firſt taught the Greek ; *Cicero* to *Mervia*. There was another *Eriſthonius*, the ſon of *Dardanius*. See *Dionys. Hal. Amiq. Rom. l. 1.*

(a) The *Theſſalians*, of which Country were the beſt Horſemen, and the firſt that taught to Back and Break Horſes. Yet *Lyſias* gives this honour to the *Amazons*, *Pliny* to *Bellerophon*, *Ælian* to I know not who, *Marius* an *Italian*, whom for that reaſon they ſeign'd to be half-man, half-horſe ; *Sophocles* to *Neptræ* ; *Palephatus*, and moſt elſe, to the *Centaur*.



Left strength they want Love's task to undergo,  
And, their Sires failing, a poor Off-spring show.

But carefully they make the Female lean;  
And when known Lust provokes to *Venus*, then  
They keep from Food, and drive them from the Streams,  
And often chafe and tire in *Phæbus* Beams,  
When with thrash'd Corn the beaten Barn-floors groan,  
And the light Chaff by Western winds is blown.  
These Arts they use, lest that the Field of Love,  
By too much wanton rankness, Barren prove;  
And Oylie Fatness make the Furrows thin,  
But greedy take the Seed, and keep it in.

The Sires care past, now is the Dams begun. (gone,  
When near their time, with reckon'd months they've  
To draw a laden Carr let no man force,

Or to leap Ditches, or in speedy course  
Run through the Meads, or in swift Floods to swim,  
But feed in large Groves, near some pleasant Stream,  
Where Banks with Moss and verdant Grass array'd,  
Are with Caves sheltered, and a Rockie shade.

A Flie about the Groves of *Silarus* haunts,  
And high *Alburnus*, green with stately Plants,  
<sup>d</sup> *Asilus* call'd by *Romans*, but the same  
The *Greeks* stile *Oestron* by an antient name;  
Extremely fierce and loud, whose spight to shun,  
To sheltering Woods affrighted Cattel run,  
And with their Bellowings strike Heavens arch'd round,  
Which Groves, and shallow *Tanagrus* resound.  
With this dire Monster, *funo*, long ago,  
Her spight did on *th'Inachian* Heifer show:

This, for it rages in the scorching heat,  
Thou must with care from teeming Cattel bear,  
And feeding Herds, both when the Sun shall rise,  
Or Night with glorious Stars adorn the Skies.

After

(b) A River of *Lucania*, which it divides from *Campania*, which by *Strabo*, *Pliny* and *Silius Italicus* is reported to petrify Sicks that fall into it; the Water otherwise is very wholesome.

(c) *Alburnus* is a Mountain of *Lucania*, so call'd from the Whiteness of its Top.

(d) VVhich name *Seneca* (*Epist.* 58.) reports to have been lost among the *Romans* in his time, who commonly confounded it with the *Oestrum* of the *Greeks*, which yet seems to be distinguished. So it is by *Softratus*, in *A. Animal.* cited by the Scholiast of *Apollon*, where he writes, *ἄσπις ὁ γένος*, &c. That the *Wife* or *Tellus* is bred in the Woods, the *Oestrum* in Rivers. *Aristotle* speaks alwaies distinctly of them, though in the Metaphor they agree, taken for any high Passion or Fury. *Suetonius* reports, that if the Fields that are mottled with these Gad-flies be sprinkled and strewed with Laurel Leaves, sleep'd and boy'd in VVater, they immediately quit the place, out of a secret Antipathy, *ἐκφυγόντες ἑαυτοῖς*. See *Cassius Collett. Hieroglyph.*

(e) A River of *Lucania*.

(f) Take the sum of the Fable out of *Æschylus*; Io Priestess of *Juno* was despoil'd by *Jupiter*, and by the incestuous Goddess turn'd into a Cow; *Jupiter* in the shape of a Bull deceives his Wives Care, re-joycing his Mistress; hereupon *Juno* appoints *Argus* her Guardian; *Mercury* kills him; the Cow turneth by a Fly from *Juno*, so that *Fury* crosseth the Sea to *Canopus* and *Memphis*, and was there delivered of *Epiphus*.

After they Teem, all care on th'Off-spring place;  
Give them thy Mark, and Brand, to know their Race;  
Which, to increase thy Stock, thou do'st allow,  
Or must serve sacred Altars, or the Plough,  
Turning vast Champaign rough with broken Glebes;  
The rest at pleasure graze in verdant Meads;  
Or those thou would'st to Countrey uses frame,  
Instruct them young, and with much custome tame;  
Obedience teach their Youth, whil'st Mellow years,  
And pliant Joynts, invite thy willing Steers.  
And first, about their Necks loose Collars knit;  
After, when free-born Beasts, how to submit  
To Tyrant custome learn, in Couples put,  
And make them side by side, strike foot by foot:  
In empty Cars next make of them a proof,  
Where they in Dust may print their cloven Hoof:  
After the Beechen Axe groans with the Load,  
And Brazen Teems, whose VVheels with Ir'n are shod.  
Mean while, th'unbroken Wanton must not feed  
Onely on Grass, sweet Sallows, nor the Reed,  
But bring the Youngster in thine own hand Corn:  
Nor, as the Custome is, Evening and Morn  
Suffer the Kine thy snowie Pails to fill,  
But the full Tear give their dear Off-spring still.

If thou in War and cruell Arms do'st pride,  
Or near *Alpheus* Streams delight'st to ride,  
And drive swift Chariots through the Sacred Grove,  
First make thy Horse, Arm'd Men and Arms to love;  
Make him shrill Trumpets suffer, and to hear  
The groaning Wheels, nor lashing Whips to fear;  
And at th'Applauses, and his Masters Voyce,  
And founding of his clap'd Neck, to rejoyce.  
This from the Mothers Teat he must endure,  
And to soft Headstals him you should inure,  
Whil'st weak, and trembling, sturdie age unknown.  
The Third Year spent, the Fourth now drawing on;

R

Let



Pascentur in magna Sil-  
 Illi alternantes multa  
 Vulneribus crebris lavit  
 Versaque in obnixos  
 Cum gemitu, reboant sil-  
 Philippo Warwick Armigero.



va formosa juvenca:  
 vi praelia miscent  
 ater corpora sanguis,  
 vrgentur cornua vasto  
 vaeque et magnus Olympus.  
 Tabula merito votiva.

Let him begin to ride the Ring, and all  
 His Aires to learn, Curvet, and Caprioll ;  
 Let his swift Thighs alternate flexures bend ;  
 Then with the Winds in nimble course contend ;  
 And with loose Reigns fly through the open strands ;  
 Scarce leaving any print upon the Sands.  
 As when from *Hyperborean* Mountains, fierce  
*Boreas* doth Clouds, and *Scythian* Storms disperse,†  
 When with loud blasts, the waving Champaign crown'd  
 With rank Corn shakes, and the tall Woods refound,  
 Long Billows charge the shore, the Tempest sweeps  
 At once through verdant Fields, and azure Deepes.  
 This at the Games of *Elis* swiftly flies  
 Through the great Lifts, sweating to gain the prize ;  
 Whil't from his Mouth he scatters bloody foam,  
 Or † *Belgick* Chariots better doth become.  
 At last, when thou hast broke thy large siz'd breed,  
 With store of strengthning Corn their bodies feed ;  
 Ere taken up, their haughty Souls disdain  
 The gentlest stroke, nor will endure the Reign.

No art more keeps their strength, than to remove  
*Venus*, and cruell shafts of blinded Love ;  
 Whether in Heards thou dost, or Horses pride.  
 Far off the Buls alone are feeding t'ide  
 Behind a Mountain, or beyond some Flood,  
 Shut up at plenteous Stalls with pleasant Food:  
 For seeing of the Female wafts their strength,  
 Who burning, mind nor Grasse, nor Groves, at length ;  
 She with her sweet inticements oft provokes  
 Proud Rivals, till their Fury turn to Strokes.  
 In pleasant Groves the beauteous Heifer feeds ;  
 But they joyn Battel, and in Warlike Deeds  
 Gain many VVounds ; their Bodies bath'd in gore,  
 Closing their Horns, most dreadfully they roar ;

· R 2

The

(†) Yet these kind of Chariots  
 were common with the *Britains* and  
*French*, as well as *Belgians*, as is  
 manifest out of *Cæsar*, *Cicero* and  
*Claudian*. Of these there were two  
 sorts, one for Travelling, the other  
 for Military Service. See this latter  
 describ'd by *Cæsar*, l. 4. de Bell. Gall.

The mighty VVoods, and Heavens vast Court refund.  
Nor more these VVarriors pasture in one ground;  
Exil'd to Coasts unknown the Vanquish'd goes,  
Moaning his shame, and the proud Conqueror's blows,  
That unreveng'd from him his Love was took,  
Viewing his Stalls, and native Realms forfook.

Then carefully recruits his force, being laid  
On a hard Rock, a Bed but roughly made,  
Feeds on harsh Leaves, and bristly <sup>b</sup> *Carix* eats;  
His Horns then exercising, Anger whets  
Against a Tree, venting on th' Air his spight,  
Scattering the Sand as Prologue to the fight.  
His force recruited, on the Foe he fets,  
And boldly up his careless Quarters beats;  
As when at Sea the muster'd Waves grow white,  
And rowling from the Ocean gather height;  
And now at Land, 'gainst Rocks they strangely roar,  
Nor less than Mountains break upon the Shore;  
The deep Floods boyl, whirl'd with a foaming Tide,  
And working cast up Sand on every side.

All Men on Earth, and Beasts both Wild and Tame,  
Sea-monsters, gaudy Fowl, rush to this Flame:  
The same Love works in all: with Love engag'd.  
The Lioness, mindless of her Whelps, inrag'd  
Wanders the Fields; nor foul Bears oftner take  
So many lives, nor greater slaughter make;  
Nor cruell *Tigers*, nor the raging *Boar*:  
Ah! 'tis ill wandering then dry *Libya's* shore:  
Sceft thou how Horses will all over shake,  
When in their Nostrils the known sent they take?  
Nor they with Curbs, nor Stripes can be debarr'd,  
Nor Rocks, nor Rivers can their course retard, (Waves,  
Though down they sweep whole Mountains with their  
The *Sabel* Boar, whetting his Tusks, then raves,

Rubbing

(b) A kind of rusby VVeed of substance like a Bulrush, of which *Regellus* saith, they use to make the bottoms of Chairs.

(i) These and the following Verses are with an happy emulation imitated by *Seneca* in his *Hippolytus*; which for the Reader's direction, we here transcribe, as Englished by Mr. *Sherburne*, in his Translation of that Tragedy.

*Love's Fires* (if wounded Hearts say true)  
Are Sacred, and do all subdue.  
The Earth which the salt Sea embraces,  
The Heavens which glittering Stars include,  
Under the cruel Tyrannie  
Of that blind Boy subjected, lie,  
Whole Shafes inevitable seize  
Upon the blessed Nereides;  
Nor can the Waters of the Main  
The favour of his Furies refrain.  
The wouged People of the Sky  
No less his pow'rfull Flames do try,  
When *Venus* darts their Bloods excite,  
How darts will for their Haifers fight!  
Cov'd Hearts, when their Minds love they doubt,  
To combat, call their Rivals on;  
And sign, by braying to their Foe,  
Of their conceived Fury shew.  
The feareful Indian then, no more  
Dares spight *Tigers* chafe; the Boar,  
Whetting his wounding Tusks, doth come,  
And froths his Jaws with a white foam;  
The *Libyan* Lions shake their Manes,  
When in their Breasts his Fury reigns;  
And with their fiercer bellowsings make  
The Forrests groan, the Ground to shake,  
Flake, &c.

Rubbing against a Tree, and tears the Ground,  
Hardning his Shoulders 'gainst th' ensuing VVound.

How was that Young Man took, when fierce desire  
In his hot Blood kindled so great a Fire!  
For he, when all the Elements did fight,  
Through Seas, turn'd Mountains, swom in hideous night,  
VVhen at him Heaven's Artillery thundred round,  
And broken Billows 'gainst the Rocks refund:  
Nor could his wofull Parents him recall,  
Nor the whole Fate attends his Funeral.

Should I of Lynces, and of fierce Wolves write,  
Of Dogs, and how the timorous Deer will fight?  
But the Mares fury above all is fam'd;  
For *Venus* with such rage their minds inflam'd,  
VVhen *Glaucus* Chariot-Mares with Fury stirr'd,  
Did with revenging Teeth devour their Lord.  
Beyond high *Gargarus*, loud *Ascanius* stream,  
O're Hills, and deepest Floods, Love carries them,  
And straight with hidden Fire their Marrow burns:  
But most i'th' Spring, when heat of Blood returns;  
Then all to courting *Zephyre* turn their face,  
And plac'd on Rocks, lascivious gales embrace,  
And oft they pregnant prove without a Mate,  
"Big with the Winds, and (wond'rous to relate)  
Then over Hills and Dales are carried on;  
Not to thee *Eurus*, nor the rising Sun,  
To *Boreas*, nor whence *Auster* doth arise,  
And with black Show'rs in mourning cloaths the Skies.  
Hence comes that Poyson which the Shepherds call  
" *Hippomanes*, and from their Groin doth fall,  
The wofull bane oft cruell Stepdames use,  
And with a Charm 'mongst pow'rfull Drugs infuse.

But

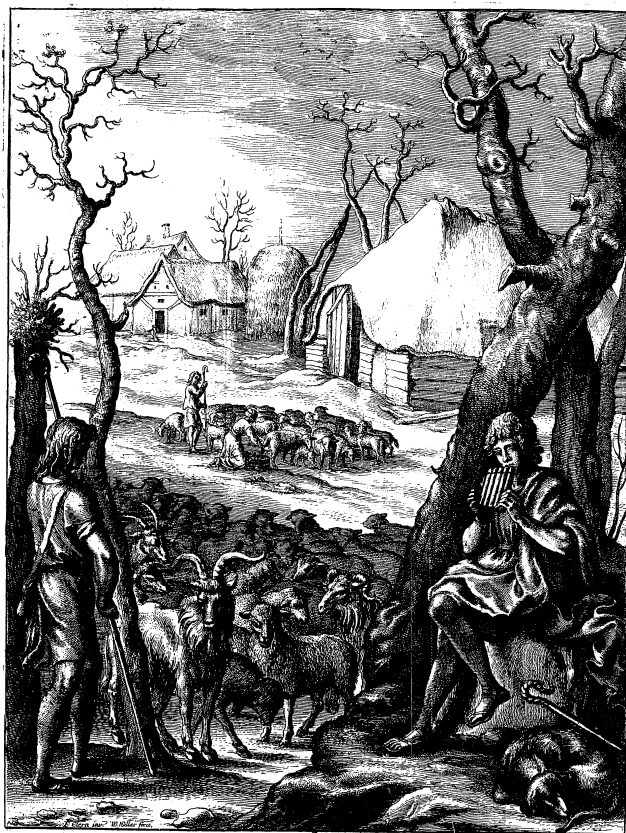
(k) *Leander*: See the Fable in *Mosam*, and *Ovid* his *Epistle*.

(l) *Glaucus* is reported to have fed his Mares with Humane Flesh, to make them more fierce against his Enemies in fight; who at length for want of that kind of Food, turn'd their Teeth upon their Master. These Mares came after into the possession of *Hercules*, *Euristhenes* and *Diomedes*. Of this Fable see *Novum* in the 11. of his *Dionysack*.

(m) The first is a Mountain (of which in the 1. of the *Georgicks*) the other a River of *Phrygia*, of which *Strabo*, l. 12. both here figuratively put for any Hill or River.

(n) Of this *Silvius* in *Polybisthor*, c. 57. peculiarly notes to the Mares of *Sparta*, as *Salmasius* notes upon *Silvius*; but common with Creatures of another Species, as *Pliny* instances in Partridges, and *Colomella* in Sheep.

(o) *Virgil* seems here to adhere to *Aristotle* concerning the *Hippomanes*; this is likewise a little fleshy knob in the forehead of the Colt, when newly foal'd; it is also a Plant mentioned by *Theophrastus*, l. 2. *Pliny* reports of the fust, that if mix'd in the Running or Casting of a Mare, it is of power to stir up a Horse ad *roborem* *Quina*. The last *Salmasius* thinks to be to call'd, not for its provoking Horses to the rage of Lust, when eaten, but in regard they affect it with an extreme, and inordinate appetite, and madly run in pursuit of it.



*Hæc quæque non cura  
nec minor usus erit.  
Vellera mutantur,  
nec nuptus interea barbas.  
Cynophus londet hirci  
isuli in Castorum et*



Domino Henrico Franckland Equiti Aurato,

*nobis leviora tuenda,  
quamvis Nilivæ magna  
lirios incocta ruboræ  
incanæque menta  
setasque comantes  
miseris velamina Nautis.*

Tabula merito votiva,

But time irreparable hafts away,  
VVhil't we with Love transported wast the day.

Thus much for Herds; Next be your care to keep  
The shaggie Goat, and drive the fleecie Sheep:  
From this expect your glory, rustick Swains.  
Nor am I ignorant how great a pains  
It is low things with glorious words to raise,  
And from mean Arguments gain noble praise.  
But me, love of *Parnassus* doth invite,  
To Hills untraced; there is my delight,  
VVhere no old path is to *Castalia* found.  
And now, great *Pales*, thee I shall resound.

First in warm Coats preserve thy Flocks, and feed  
Till fresh Spring give new Livories to the Mead:  
Let Straw and Litter keep their Lodgings warm,  
Left cruell Cold the gentle Off-spring harm,  
Breeding the Scab and Rot; but *Arbus* bring  
To wanton Goats, and Water from the Spring.  
Then free from Winds against the VVinter Sun  
Place thou their Stalls, where *Phæbus* warms at Noon.  
VVhen cold *Aquarius* shall no more appear,  
Sprinkling Chill Dewes on the concluding Year.  
And to keep Goats, take thou no smaller Care,  
Nor less shall be thy Gain, than if they were  
In rich *Milesian* Fleeces cloath'd, and fold,  
Blushing in *Tyrian* Purple, for much Gold.  
These still will breed, hence store of Milk you get;  
The more the Pail foams with the drained Teat,  
The more sweet Streams from the prest Udder spin.  
Besides they cut the Beards and hoarie Chin  
Of the *Cynphian* Goats, and bristly Hairs,  
Usefull for Camps, and wofull Mariners.

(p) The Sheep of *Mileus* were  
of great estimation for their VVool.  
See *Columella* and *Pliny*.

(q) From *Cynphus*, a River of  
*Libya*, where there were the best  
Goats.

But

But they in Woods, and high *Lyceus* rove,  
 Feeding on Briars, and Bramble-berries love:  
 Then home return, leading their own fair train,  
 And scarce with full teats o're the Threshold gain.  
 But carefull keep from them cold Winds and Snow,  
 Because they les the want of Mortals know;  
 And bring sweet Food, for them green Branches cut,  
 Nor from the Hay-stack all long Winter shut.  
 But when the Spring the Western Wind invokes,  
 To Groves and Meads invite then both thy Flocks:  
 At the first dawn in cold Grounds let them feed,  
 Whil'st Day is young, and pearled is the Mead;  
 And Dew, to Cattel dear, on soft Grass lies.  
 When the fourth hour Heat musters from the Skies;  
 And amongst Shrubs the murmur'ing Grasshopper sings,  
 Command thy Flocks then to the Lakes or Springs,  
 Or let them tast sweet Streams in Pipes convey'd;  
 And when grown Hot, to seek some Cooling shade,  
 Or *Jove's* great Oke, preserv'd long from harms  
 By antient Rites, stretching his mighty Arms:  
 Or where dark Groves are with thick Branches made  
 Awfull, and Sacred with a horrid Shade.  
 To Water then, and feed again, prepare  
 At Sun-set, when sweet *Vesper* cools the Air,  
 When the ' moyst Moon relieves the thirsty Ground,  
 Halcyons on Shores, and Birds on Trees resound.  
 Why should I thee of *Libyan* Shepherds tell,  
 Their Pastures, and how scatteringly they dwell?  
 Oft Night and Day for a whole month they feed,  
 And unhou'd Cattel through vast Defarts lead.  
 In open Field the *Libyan* Shepherd lies,  
 With him his Flocks, his House, and Deities,

His

His Arms, his *Spartan* Dog, and *Cretan* Bow:  
 So doth the armed Roman Souldier show,  
 Laden in's march; then stands in well-pitch'd Tents,  
 Before the Foe could have intelligence.  
 But *Scythians*, who *Maotic* Lakes command,  
 And stormy *Ister* rouling yellow sand,  
 Where *Rhodope* doth to the Pole extend,  
 There in close Stalls the Cattell they defend:  
 The Fields no grass, the Trees no leaves do boast;  
 But snowie Mountains, and an horrid frost  
 Hides all the Earth, at least seven Cubits high;  
 For ever cold, North-winds eternally.  
 Nor can the Sun those gloomie shades displace,  
 Nor when his Steeds mount the Meridian Race,  
 Nor when he cools them in the Western Main.  
 There Icie Fetters straight swift Rivers chain:  
 Wheels shod with Iron the strong-back'd water bears,  
 And where Ships fail'd, now safe go laden Cars;  
 It breaks hard Brafs, cloaths freeze upon mens backs,  
 And VVine, once liquid, suffers now the Ax;  
 And mighty Lakes transform'd to Ice; soon hard  
 Grow drops of VVater on their uncomb'd Beard.  
 Mean-while all Heaven is dark with Snow, Sheep die,  
 And under mighty Drifts fair Cattell lie:  
 VVhole Herds of Deer, new Mountains there infold,  
 That scarce you may their lofty Crests behold.  
 Nor these with Nets they snare, nor seiz with Hounds,  
 ' Nor a red fether'd Terrorr them surrounds;  
 But as they struggle under Hills in vain,  
 Kill with their Swords, whil'st they aloud complain,  
 Then bear them home, triumphing with a crie.  
 These under ground, in Caves securely lie;  
 Whole Elms, and loads of mighty Oke are layd  
 Upon the Hearth; when the huge fire is made,

S

The

(1) That part of the Sea *Scythians* call *Temerida*, on one side, joining with the *Cymerian Bosporus*, on the other side with the River *Tanais*.

(r) *Servius*, as is observ'd by *Germanus* and *Vilforius*, l. x. c. 17. not rightly understands here by the Moon, Night; which is not of her self the cause of Dew, otherwise than by reason of the Moon; whence *Plutarch* in his Natural Questions defines Dew, a weak thin Rain, drawn by the Moon out of the Earth, whose Heat not being strong enough to attract it quite up, it quickly falls down again.

(r) The *Formida*, is not a Net, but Line, inter-woven with many several colour'd Feathers, which frighted the Prey into the toyls.



Intereunt pecudes, stant  
Corpora magna boum, can-  
Et frustra oppositum trus-  
Cominus obtruncat ferro  
Cedunt, et magno lati



circumfusa pruinis  
fertorque agmine cervi,  
dentes pectore montem,  
graviterque rudentes  
clamore reportant.

Domino Georgio Soudes Equiti

Ordinis Balnei. Tabula merito votiva.

They spend the Night in sport, strong \* Ale they quaff,  
And wanting Wine carouse sharp Cervice off.  
People so fierce nigh *Hyperborean Hills*  
Under cold Stars of th' *Artick Region* dwels,  
Still beaten with the sharp \* *Ryphæan* blasts,  
Their bodies cloath'd with Sable Furs of beasts.

But if thou Wool esteem, from Thorns thy Sheep,  
From Burs and Briers preserve : from rank Grafs keep.  
And with soft fleeces snowie flocks elect ;  
But him ( although the Ram be white ) reject,  
Whose Mouth is always moyst, with a black Tongue,  
Left he should change the colours of the Young :  
But choose another through the spacious Plain.  
With a white Fleece ( if it may credit gain )  
*Arcadian* \* *Pan*, thee *Luna* to the Grove  
Calling intic'd ; nor didst thou scorn his Love.

Is Milk thy care ? then *Lotus*, *Cytisus* bring,  
And in their Coats store of salt herbage fling ;  
This makes them drink, which more the Teat extends,  
And with a quicker taste the Milk commends.  
Some from the Dams hinder the tender Kid,  
And with hard Muzzels from the Pap forbid.  
What they at morning Milk, they press at Night ;  
What they at Evening gain, when Day grows light,  
The Swains to Market bring, or, sprinkled o're  
With salt, they keep it for their Winter store.

Nor of thy Dogs have thou less care ; but feed  
Fleet \* *Spartan* Whelps, and thy *Molosian* breed  
VVith store of VVhey ; commanding such a Guard,  
'Gainst Thieves by night, or VVolves, thou art prepar'd,  
Nor shall the fierce *Iberian* thee afright.  
Thou the wilde timorous Ass shall put to flight,  
Of hunt the Hare, and Deer, with ful-mouth'd Hounds,  
And thrust forth Boars shelter'd in wood-land grounds ;

S 2

And

(\*) Drink of steep'd Barley, or compounded of other Fruit, was anciently not only us'd by the Germans, as Tacitus de moribus Germ. but in other places, for Pliny (l. 4. c. 22.) saies, There are Western people which intereat themselves with moistened corn ; and after that, the Egyptians made also a kind of drink with fruit. Among these kinds of Ale, Aristotle and Diogenes celebrate that they call Zythum ; This, in lib. de Temulentia, Thar. in lib. 5. c. 9. (speaking of Gallia) say, The Climate is so cold, that it neither brings forth Wine nor Oyl, therefore the people make a Drink of Barley, which they call Zythum.

(\*) The Ryphæan Mountains are in Scythia so nam'd from the force (Ætæ) of the Winds blowing from thence.

(\*) Or Endymion, the name suppos'd to be chang'd by Virgil.

(x) The Spartan Hounds were of old in much account. See Xenophon, Ploxy, &c. by Aristotle de Hist. Animal. li. 6. c. 20. commended for sharpness of Sense, by Seneca in Hippol. for boldness, and eagerness in the Chace ; the Molossian Dogs so nam'd from a Citie of Epire, were likewise of much esteem, Fabled to be descended from a brazen Dog, made, and inspir'd with life by Jupiter, and presented to Jupiter ; this kind are commended, particularly for their deep Mouths, by Lucan, lib. 4. Lucetius, lib. 3. &c.

(7) Is by *Disferides* defin'd the  
juice of a certain Cane growing in  
*Syria*, which being burn'd, driveth  
away Serpents with its smell.

And from high Mountains with loud shouts beset  
Sometimes huge Stags, and drive them to thy Net.  
Next learn to burn sweet Cedar in their rooms,  
And smoke out Serpents with *Galbanean* Gums,  
For oft amongst the Planks a Viper lies,  
Whose touch is death, who light abhorring flies:  
Or else a Snake in sheltering roofs doth use,  
Which will on Cattell cruell bane infuse,  
Hid in the ground: take thou a stake, or stone,  
And as he swels, and hisseth, knock him down;  
But if he threaten, yet thou mayst be sure,  
He will by flight his Coward head secure,  
His armed Ribs being bruised, and harness'd train,  
Scarce rallying up his broken rear again.  
In the *Calabrian* Groves there haunts a Snake,  
VVreathing a haughty Crest, and scaly back,  
And mingled spots on his long belly shew;  
VVho whilst the Rivers from the Mountains flow,  
Earth with the Spring dew'd, and the showrie South,  
He lives in Fenns, glutting his greedy mouth  
VVith Fish, and croaking Frogs; but when Earth gapes,  
And Lakes are drain'd with heat, to Land he scapes,  
Rouling his flaming eyes; then far and wide  
Rages with thirst, with heat much terrifide.  
Then let not me under Heavens Canopie  
Sweet slumber seize, nor in the Medows lie  
Neer murmuring Groves, when he hath cast his skin,  
And rouling shines in wanton youth agen;  
= Leaving in's Nest his Eggs, or else the young,  
And dares at *Phæbus* shake his triple tongue.  
The Signs and Causes now of each Disease,  
Thou must be taught. Foul Scabs thy Flock will seize,  
When chilling Show'rs invade lifes strongest Hold,  
And horrid Frosts wax grim with bitter cold;

(8) The poison of Serpents (says  
*Seneca*) is deadliest, when they come  
newly from their Nests; their Teeth  
are sharpest, when frequent bitings  
hath exhausted their Venom. l. 1.  
de Ira.

Or

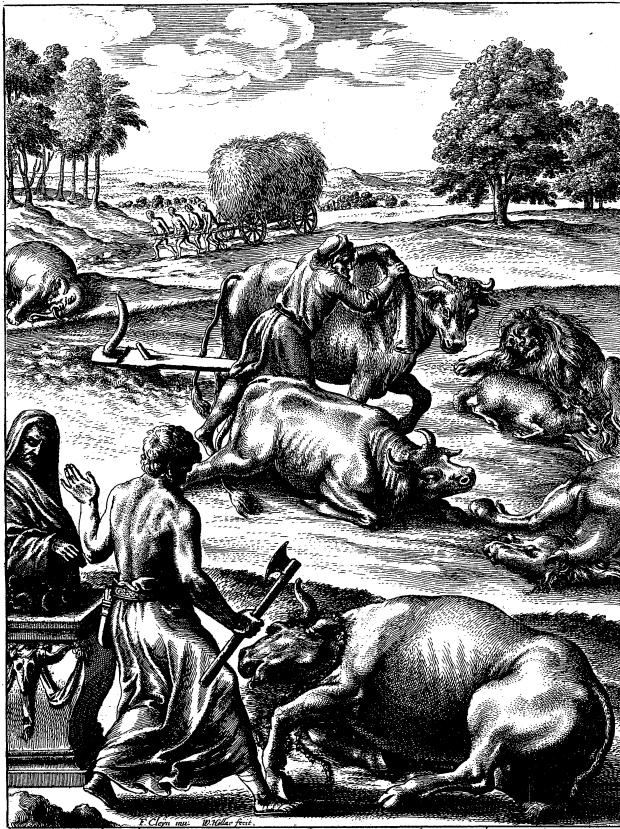
Or when foul Sweat sticks to them lately shorn,  
And with rough Briers their naked bodies torn.  
For wiser Shepherds the whole Flock will take,  
And deeply plunge them in some cleansing Lake:  
Far in, to drench his Fleece the Ram is thrown,  
Who with the gentle Stream comes gliding down.  
Or when they'r shorn, the lees of Oyl apply,  
Or silver Spume, commix'd with *Mercurie*,  
*Idæan* Pitch, and store of oylie Tar,  
Scilla, Bitumen, and black Hellebor.  
And no indeavour shall find more success,  
Than if the skilfull Swain an Orifice  
With a sharp Lance shall open on the head;  
Corruption lives, and is by covering fed,  
Whilst thidle Swain neglects to dress the sore,  
And from the Gods doth better things implore.

When in the Bleaters marrow Aches breed,  
And putrid Fevers on his Spirits feed,  
It will be good t' avert the raging pain,  
By opening in his Foot the beating vein.  
So the *Bisaltians* were accustomed,  
And the most fierce *Gelonians*, when they fled  
To *Rhodope*, or *Getan* wildes, to quaff,  
Mix'd with thick Milk, the <sup>b</sup> blood of Horses off.  
If thou to cooling shades seest any draw  
And sweet Grass nibble, as they had no Maw,  
Or lag behind, or grazing to lie down,  
And, ere they Fold, to march away alone,  
Straight kill the guilty, ere the dire Disease  
Infect the Flock, and careless vulgar seize.  
Nor oftner are the Floods disturb'd with Wind,  
Than Sheep with Rots; nor doth the Sicknes find  
One to destroy, but suddenly doth fall  
On Root and Branch, Stock and Original.

(a) A people mention'd by *Athenæus*, l. 12. as stout and warlike;  
Plinie placeth them in *Macedonia*,  
others in *Thrace*.

(b) The *Geloni* relate to the  
*Sarmatians*, *Seythians*, *Getæ*, and  
*Mossagetes*, with whom this Dyet  
was ordinary. See *La Cerda*.

If



*Sape in honore Deum  
Lancea dum nivea cir-  
Inter cunctantes cecidit*

Philippo Egerton Armigero.



*medio stans hastia ad aram,  
cunctatur insula vitæ,  
moribunda ministros,*

Tabula merito votiva.

If any th' *Alps* and *Norick* Castles knows,  
Plac'd on high Hills, and where *Timavus* flows;  
Deserted Realms now he may see of Swains,  
And every where Groves, and forsaken Plains.

'Here, once the air infected did beget  
A Plague, which rag'd through the Autumnal heat:  
All kind of Cattel, and of wilde beasts di'de;  
The Grals was tainted, Rivers putrifi'de;  
Nor was One way for Death; but when the flame  
With burning Thirst through feav'rous bodies came,  
Cold Rheum's again abound; and the Disease  
Their feeble limbs consumed by degrees.  
Of Sacrifices at the Altars plac'd  
With <sup>d</sup> snowie Wreaths, and flowrie Garlands grac'd,  
E're Sacrificers could dispatch, fall dead:  
Or if before, the Priest one slaughtered,  
The Bowels on the Altars will not burn,  
Nor the Divinor Answers can return;  
And scarce their Knives with Blood are sprinkled o're,  
And the top sand distain'd with watery gore.  
Then the fat Calf in richest pasture falls,  
And his sweet Life gives up at plenteous stalls.  
Hence Dogs run mad, and sickly Boars perplex'd  
VVith a short Cough, and with swollen jaws are vex'd.  
The conquering Steed, mindless of VVar, or Food,  
Unhappy falls, and leaves the cooling Flood,  
And with his feet the hard ground often beats;  
His Ears now hang, and faint with troubled sweats,  
VVhich neer his death wax cold, his skin grows dry,  
And to be handled roughly doth comply.  
These Signs of Death will at the first be seen,  
But in the process if it grow more keen,  
To burning Eyes short breathings grant no rest:  
Sometimes they groan, and deeply from their Breat

Fetch

(c) This Pestilence first describ'd  
by *Thucydides*, him *Lucretius* imi-  
tates, our Author both; to begin  
with beasts is the common natural  
course observ'd by *Homer*, *Il.* lib. 1.

First on the Males and fatter Dogs  
is seiz'd.

where *Enslathius* imperpertently au-  
rorous, expounds words 'ερειν, white  
Dogs, and takes pains to give rea-  
sons why such as are of that colour  
are more subject to infection.

(d) *Insula*, *Ant.* Ang.  
lib. 8. conceives to be in the Form  
of a Semicircle Diadem, which  
he proves by many Images of  
Bulls and other Victims with these  
were Crown'd all that were destin'd  
for Sacrifice, or Men, or Beasts;  
from hence were the *Insula* us'd in  
token of submission, as appears by  
the Story of *Coriolanus*, to whom the  
Roman Priests were sent in that ha-  
bit, to beg for their Country. *Valer.*  
lib. 4. c. 3.



Fetch a sad sigh; blood from their nostrils flows,  
 And in lank jaws their tongue now rougher grows.  
 To drench them with a Horn of Wine, be sure;  
 For to them dying 'tis the only cure.  
 Sometimes it kills; for thus refresh'd, they burn  
 ( God blest good men, on bad this error turn )  
 With greater rage: and as cold death draws neer,  
 With cruell Teeth they their own Members tear.  
 The smoking Ox is taken at the Plough,  
 And from his Mouth blood mix'd with foam doth flow,  
 Groaning his last; whilst the sad Plow-man here  
 Unyokes ( mourning his Brothers death ) the Steer,  
 And midst his work, the Plough leaves in the field.  
 Nor shady Groves, nor soft Meads pleasure yield,  
 Nor Streams which through the Vales from Mountains  
 And are more clear than Amber purifi'd: ( glide,  
 His Sides grown lank, darkness his Eyes o're-spread,  
 And to the ground he falls on's drooping head.  
 What avails toyl or profit? what to turn  
 Th' unwilling glebe? These not with rich Wine burn,  
 Nor Surfeits at high Banquets taint their blood:  
 But Leaves and simple Herbage are their food;  
 They drink pure Fountains, and the running Streams;  
 Nor vexing Care disturbs their healthy Dreams.  
 Then only in those Realms, as Fame hath taught,  
 The Cattel were for *Juno's* off'ring fought,  
 And unmatch'd Steers her Chariot did convey  
 To the High Places, where they honours pay.  
 The Earth they dig themselves, and set the Corn,  
 Nor from the Mountains with their own neck scorn  
 To draw the groaning Car. No Wolf did plot  
 By Stratagem to take some wealthy Coat,  
 Nor walk Nocturnall rounds, about the Sheep;  
 A cruel Sickness him at home did keep.

(e) *La Cerde* disputes whether the Author means that Amber which is of a Metallik kind of substance, or the other Gum suppos'd to flow from these Trees, to which the *Piaconides* were covered; He concludes for the latter, as in Comparison more suitable with Water.

(f) *Servius* will have the Poet to allude to this Story, The Priestess of *Juno* at *Argos*, us'd to be drawn to the Temple by *Oxen*, which falling dead on the way by the Pestilence, her two Sons supply'd the Rooms, and drew their Mother to the Temple. The Goddess to reward their Piety, bid their Mother ask what she would, the Mother desir'd implicitly what *Juno* free'd think best, the next day they were both found dead. See *Herodotus* lib. 1. *Plutarch*, de *Consolat.* ad *Apolon*.

And

And now the nimble Buck, and timorous Doe,  
 Amongst the Dogs about the Houses go.  
 And then the Ocean's numerous Race, and all  
 Those kinds that boast from thence Original,  
 VVash'd with the Floods, as Ship-wrack'd bodies come  
 To Shore, and Sea-calves up fresh VVaters swom.  
 No lurking hole the Viper now avails,  
 Nor dreadfull Serpents with erected scales:  
 Nor safety from sweet Air could Birds receive,  
 But falling, in the Clouds their Spirits leave.  
 All Food, all Arts harm, wife Physicians fail;  
 ' *Chiron*, ' *Melampus*, know not what they ail.  
 Pale & *Tisiphon* rages, sent from *Stygian* Shades,  
 In open Light, and Fear and Sickness leads,  
 Her greedy Jaws by day rais'd high from ground:  
 The Rivers, Hills, and sandy Banks resound  
 VVith bleating Flocks, and loud-complaining Steers;  
 And Carcasses in mighty heaps she rears;  
 Whole Flocks she kills, with gore the Stalls are drown'd,  
 Till they had learn'd to lay them in the ground.  
 Their Skins unusefull, Water could not rene  
 Their Bowels, nor the Fire their Entrails cleanse,  
 Nor shear (for the Disease) their Fleeces, full  
 Of Filthiness, nor touch the tainted VVool:  
 And those durst wear the loathsome Garments, get  
 Inflamed Carbuncles, a clammy sweat  
 Seizeth their noysome Limbs, and in few hours  
 Th' infected Bodies <sup>b</sup> Sacred Fire devours.

(\*) The son of *Saturn* and *Philyra*, first Inventor of Physick.

(\*\*) *Melampus* son of *Amphion*, that is, the Purger or Expiator, signifying by these two, that neither Medicine nor Prayer avail.

(g) One of the Furies.

(h) A Disease by the Greeks nam'd *Hepes*, by *Servianus*, *Zoon*, by *Pliny*, *Zoster* and *Circinus*, commonly call'd St. *Anthony's* Fire.



Admiranda tibi levium  
magnanimoque diles  
Abbas, et Studia, et  
tenui labor; at tenuis  
Nimium, levus sinuip.  
Principio solus apibus.

Honoratissimo D<sup>ni</sup> Domino  
Armagh, et Baroni de Shaworth.



spectacula rerum,  
totiusque ordine gentis  
populos et praelia dicam  
non gloria, si quem  
audiat vocat Apollo,  
statuque petenda,

Patricio Chaworth Vicecomiti  
Tabula merito votiva,



# VIRGIL'S GEORGICKS

THE FOURTH BOOK.

## \* THE ARGUMENT.

**H**OW for the Bees fit stations to contrive:  
Of what, and how to build the stately Hive.  
In setting Realms, they oft divided are,  
And for their Kings contend in mighty War.  
Their Diet, Customs, Laws, and Chastity;  
Their Toy and Rest: they Winds and Rain foresee.  
Their Stocks, their Age, and Loyalty to Kings:  
What their Invention to Perfection brings.  
What Cures against Diseases to afford,  
And how th' whole Nation lost, may be restor'd.

(\*) This fourth Book comprehends the choicest Rules of the Ancients concerning Bees, which suit so well with ours, that I have heard an honourable Lady of Great Judgement (the late Countess of Kent) profess, that she made an incredible increase of Bees, confining her Servants that attended them precisely to observance of this Book.



Ext to <sup>a</sup> Ætherial Honey, It  
proceed,  
Heaven's choicest Gift: this too  
(Mecenas) read.  
Wonders admir'd, to thee, of low-  
ly things,

In order their whole Stocks, magnanimous Kings,

(4) The Poet, (with La Cerda) excellent in Natural Philosophy, subverts the common opinion, implying, that the Bees do not make the Honey, but only gather it together, and compound it, and therefore calls it Ætherial and Cælestial. To this agrees Aristotle, Hist. Anim. l. 5. c. 22. That Bees make not Honey, but carry only away the falling Dew, may be argued from hence, that in one or two dews a Hive may be found full; Besides, if you take away their Honey in Autumn, they cannot recruit it, notwithstanding there are Flowers at that time of the year.

And Pliny, l. 11. c. 12. whether it be the Sweat of Heaven, or Spittle of the Stars, or Moisture of the Air purging, it were as pure and natural as it first descends; whereas now falling from so great height, it contracts much of impurity by the way, &c. yet retains much of the pleasantness of its Cælestial Nature. Thus by Aristotle and Pliny are explain'd the Epithites, Ætherial and Cælestial.

T 2

Wars,

Wars, Labours, <sup>b</sup> Manners, Nations I'll recite :  
Slight is the Theam; but not the Glory slight,  
If any <sup>c</sup> favouring Gods for us appear,  
And pleas'd *Apollo*, invocated, hear.

First, for your Bee-hives fitting <sup>d</sup> Stations find,  
Free from rough fallies of disturbing Wind,  
( To bring home Food oppos'd Wind forbids )  
Where Sheep nor bruise the Flowers, nor wanton Kids,  
Nor grazing Heifers shake the pearlie Dewes,  
And verdant Grass in fertile Champagnes bruise.  
From thence the speckled Shoulder'd Lizard drive,  
Nor suffer <sup>e</sup> Woodpecks near thy wealthy Hive,  
Nor any Bird, nor there let *Progne* rest,  
With bloodie Hands imprinted on her Breast:

These all devaft, and carry in their Bill  
Bees, gentle Food, their cruel Young to fill.  
But their abodes, near <sup>f</sup> Chryftal Fountains, place,  
Where purling Streams glide gently through the Grasse,  
And Lakes, whose Margins verdant Mofs invades,  
Where Palm their Gates, or spreading Olive shades :  
That when new <sup>g</sup> Kings fhall forth their Colonies bring,  
And Youth drawn out, sport in the wanton Spring,  
The neighbouring Banks may them from Heat invite,  
And willing Trees with courteous Boughs delight.  
Amidft, whether the Water stand or runs,  
Lay <sup>h</sup> Twigs acrofs, and caft in mighty Stones,  
That they on many Bridges safe may stand,  
And to the warming Sun their Wings expand,  
When stormy *Eurus* hath them tardie found,  
And scatter'd, or endanger'd to have drown'd.  
Let verdant <sup>i</sup> *Cassia* round about them dwell,  
And Betony, which gives fo large a fmell ;  
Of sweet-breath'd Succory let store be fet,  
And let them drink the dewes of Violet.

Whether

Whether of hollow <sup>k</sup> Bark thou doft contrive,  
Or elfe with limber Twigs compofe the Hive,  
Make ftraight the Gate : for Cold congeals the Wax,  
And Heat by melting doth again relax ;  
Both which Extremes the Bees alike do fear:  
Nor they in vain thofe breathing Crannies fmeare  
Of their low Roofs with Wax, endeavouring ftill  
Th'edges with Balm, and pleafant Flow'rs to fill,  
And for this ufe a Glue they gather, which  
Excels all Bird-lime, and *Idæan* Pitch.  
Of in deep Caves (if Fame a Truth report )  
Low underneath they vault their Waxen Court;  
And oft discover'd in a hollow Rock,  
Or in the Belly of an aged Oke.  
But thou their Rooms, with Clay well-temper'd, feel,  
And with Leaves cover, that no Cold they feel.  
About their Court let no Yewes grow, nor bake  
The fiery Crab, nor trust too deep a Lake :  
Or where bad fmels, or hollow Rocks refound,  
And angry Ecchoes of the Voyce rebound.

Next, when bright *Sol* makes 'Winter's Cold retreat  
Behind the Earth, and opens Heaven with Heat,  
Straight they draw out, and wander Groves and Woods,  
Reap purple Flow'rs, and tafte the Chryftal Floods,  
By what Inftinct I know not ; then they flie  
To their own Courts, and their dear Progenie.  
Next, with great Art, their Waxen *Cels* contrive,  
And the elaborated Honey ftive.

But when thou feeft a Troop aspiring, flie,  
Drawn from their Winter Quarters, through the Skie,  
And curious, haft with admiration fpid  
A fable Cloud through Chryftal Sphears to glide,  
Then to sweet Springs, and pleafant Shades they go :  
Here odorous Flow'rs, and beaten <sup>m</sup> Milfoyl ftrow,

VVith

(k) *Admetella* gives a reason why Hives of Bark are built. *l. 16. c. 2.* *Heret*, fith he, *ne* be made according to the condition of the Country, whether in shad'd or hark, (doublets we make most beneficial Hives of Bark, for they are not so cold in Winter, nor hot in Summer) or whether there be store of Woods, which being near the nature of bark, are very proper for this use; if neither of these may be had, they may be woven of Willows; and for want of all, of a piece of a hollow Tree. With us there are but two sorts in use, made of Straw and VVicker, the first preferred by Mr. Butler.

(l) They go not forth to work in the beginning of the Spring, but in the middle, or rather, as *Pliny* observes, in the latter end thereof, *lib. 11. cap. 6.*

(m) *Meliphylum*, quasi *Mellis folium*, as by *Dioscorides* call'd *Meliphylum*, the Leaf of Bees; by *Nicæus*, whom our Poet follows, *Meliphylus*; *Varro* and *Higinius* take it for the same with *Apiafter*, which *Quællus* at large disposes,

(b) *Aristot. lib. 1. Histor. numer.* Bees amongst *Gæ* and *Græ* People; For the use of life (with *Pliny*) they labour, work, ordain a *Commonwealth*, have their private Councils, their publick Warlike Actions, and which is strange of all, they have *Morality*. *Melior. l. 6. c. 6.* admires *Virgil*, amongst other things, particularly for attributing to Bees here, *more, studii, populi, prelia.*

(c) *Erythram* understands here by *Letæ* names, favouring, according to the discipline of the *Argo*, which understood Omens on the left hand to be such; but *Turribus* expounds the word, Contrarily, in opposition to *Desertum nomen*: not without allusion to the *Grecis*, who make *neque* *neque*, the same with *neque*. See *Agell. l. 12. c. 5.*

(d) The Station of Bees (for that word our Author useth to express how nearly they resemble a Camp) must be, according to *Varro* and *Columnella*, in an open Sun-shine place, little suble to the injuries of the Weather, far from noise of Men or Cattel, particularly of Sheep, because (with *Pliny. l. 14. c. 1.*) they cannot easily disengage themselves out of their Wool: He adds, That the Hive should open towards the East, if it may be, but by no means to the North. Mr. Butler's Rules for a Bee-garden, are these; It should be near home; fenced from Cattel and Winds; the East and North fences high; the South (on which side of the house they should be set) and West fences good, but not so high, by no means to shadow the South Sun, nor from Sun-setting: The place sweet; not very cold in Winter, nor hot in Summer; Grassy, but not sufficed to grow up too high; beset with Trees and Boughs.

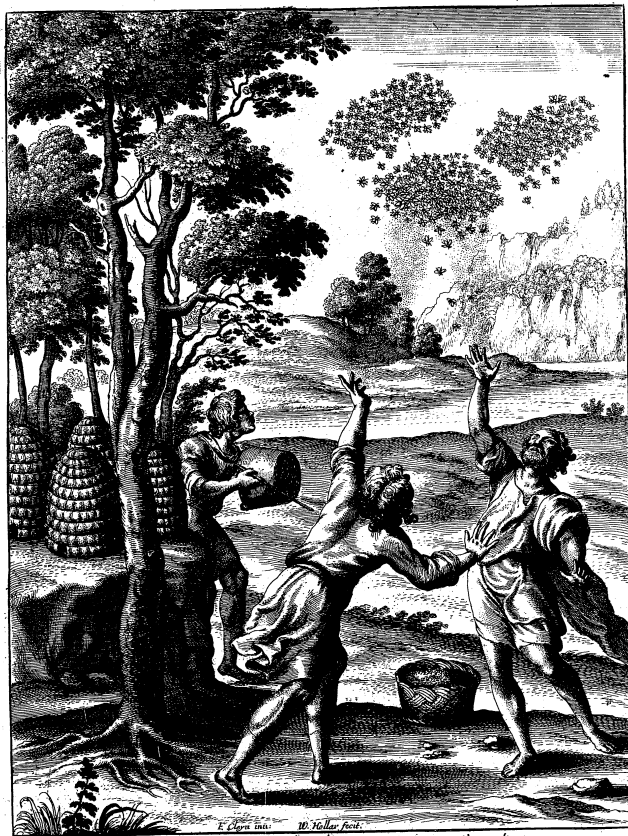
(e) A Bird by some call'd *Apiafer*, by others *Riparia*, by *Gæsa*, *Apiafer*, from the great hate it hath to Bees.

(f) *Varro. l. 3. and Columnella. l. 5. c. 9.* advise the same, as most necessary, That there be Water near the Hives, and, if possible, to run by them, clear for them to drink.

(g) According to the Discipline observ'd by Bees, who amongst them have a King (by the Greeks peculiarly call'd *basileus*, *Schol. in Callim. Hymn. 1.* whence perhaps the French word, *Essen*) who never stirs forth without the attendance of the whole Hive. *Aristot. Hist. l. 9. c. 40.*

(h) So *Varro* and *Columnella* order Stone and Wood to be thrown into the Water, so as some part may appear out of it for the Bees to sit on and drink with more ease.

(i) *La Cerda* proves, that *Virgil* here intends neither the Aromatick *Asia*, nor the Medicinal, but an Herb used in Gallands, which the Romans call *Effluage*, the Italians *Spice*, in Latine *Leucanthi*.



*Ipsi per medias acies  
Ingentes animas angu-  
isque adeo obrui nō  
cūl hoc veros figat vi-  
bi motus animarum  
Pulveris angui iactū*

Edwardo Heath Armigero



*insignibus alio  
sib. pectore versant,  
cedere; dum gravis aut hor-  
retor dare terga cogit,  
atque hac certamina tanta  
compressa quiescent*

Tabula merito votiva.

With \* Honey-suckles, make a \* brazen sound,  
And beat the \* Cymbals of the Goddess round:  
They on charm'd Boughs will stay, or else retreat,  
As is the Custome, to their Parents seat.  
But if they draw to Battel, (oft between  
Two Kings great \* discord and sad Wars have been)  
And straight thou mayst foresee the Vulgar rage,  
Wild for mad War; for those who not engage,  
The Martial note provokes, heard is th'alarm,  
Like dreadful Trumpets when they sound to Arm.  
They lift proud Troops in hast, their Spears they whet,  
Their light Shields furnish, and their Arms they fit;  
Guarding their King, thick to the Court they go,  
And with great Clamour challenge out the Foe.  
Then when 'tis fair, the open Field they take,  
They joyn their Battel, and they joyning make  
A noyse scales Heaven, and in close Order all  
Strongly embodied charge, then headlong fall.  
Nor thicker Hail doth in a Tempest pour,  
Nor shaken Okes more plementous Acorns shour.  
The Kings amidst the Bands in \* Armour shine,  
\* And mighty Souls in narrow Breasts confine;  
Both resolute not to yield, till these, or they,  
Are to proud Conquerors forc'd to give the Day:  
These huge Commotions, and so mighty War,  
Sudden with thrown-up Dust appeased are.

But when both Princes you from Battel call,  
Who seems the worst, lest he a Prodigal  
Should waite the Stock, command him to be slain,  
And let the best in th'empty Palace reign.  
\* One shines with Gold, whom \* glorious Colours grace;  
(" Two sorts there are ) the best, his noble Face

the old Queen bring forth many Princes, lest the multitude of Rulers should distract the Commonwealth, they kill the superfluous, and cast them out of the Hive. See *Pliny*, l. 11. c. 16. (1) The Queen (for Mr. Butler will have it a Feminine Monarchy) is a fair flaccid Bee, differing from the rest in shape and colour; her Back a bright brown, her Belly a sad yellow; her Tongue and Spear shorter than the other Bees, who both provide and fight for her. (2) *Servius* notes, that *Mantula* (said to be the same with *Sylvestris*) was the word deriv'd a *Sommar*. (3) This plurality of Kings is observ'd by *Aristotle*, *Hist.* l. 9. c. 4. One, saith he, is red, which is the better, the other black and spotted, twice as big as the best. *Varro* seems to make three kinds, the black, red, and spotted; these are observ'd to be in the higher part of the Hive, and if there be any division amongst them, they destroy all but that one which is the best. *Aristot.* *Pliny*. This two sorts of Bees Mr. Butler disproves, onely distinguishing them into tame and wild, either kind whereof may by accident become of the other kind.

(n) *Cerimha* hath its name from *Cerimha*, a Town in *Bosnia*; a Herb with which very few (even of the Learned) are acquainted; The Flower whereof (saith *Gelsert*) is pale, the Leaves prickly. By *Pliny*, l. 21. c. 12. describ'd with a white strait Leaf, an hollow head, having a juice like Honey; following whose words we translate it *Honey-suckles*; It is the same which the French call *Pasque*, from the great delight Bees take in feeding thereon.

(o) Bees at the sound of Brass, or other Metals, are so afraid, that they light upon the next place. *Aristotle*, *Hist.* l. 9. c. 40. ascribes this to the delight they take in the sound: *La Cerda* proves the contrary from the same effect at the noise of Thunder.

(p) The Cymbals of *Rhea*, us'd by the *Coribantes* at her bringing forth *Jupiter*, to conceal the cries of the old *Iron Saturn*; though *Germanus* observes, that Cymbals were likewise us'd in the Orgies of *Bacchus*. *Pliny*, l. 11. c. 20. saith, That Bees delight in the tinkling of Brass, and by that means are called together: whereby it is manifest, that they have the sense of Hearing. But *Aristotle*, *Hist.* l. 9. c. 40. makes a doubt of it, whether they stop through delight or fear.

(q) The occasions whereof, according to *Aristotle* and *Pliny*, are four, Vant of Sustenance, Love of the Flowers, Hate of their Neighbours, Pride of their Kings. See *La Cerda*.

(r) That the Kings of Bees are eminently distinguish'd from the rest, is confest'd by all that write upon this subject. *Pliny* saith, By their more exalt form, as big again as the rest, their Wings shorter, their Thighs straighter, their walk more erect, amidst their Forehead a white spot like a Diadem; much likewise differ they from the ordinary sort, by their Whiteness.

(s) Perhaps alluding to *Aristotle*'s Axiom, That the least Hearts are most full of Courage.

(t) If they have many Princes, they will not be quiet till one of them be cashier'd; Concerning which Mr. Butler hath this Experiment of his own; Two Swarms meeting put together, the Bees on both sides made a murmuring noise at first, as discontented; but growing friends, and having agreed which Queen should reign, and which should fly, three or four Bees brought one of them down between them, as to execution; she being taken from the Executioners, and put into the Hive again, the tumult began afresh, and they continued fighting for an hour, until the poor Queen was brought forth slain and laid before the door. Likewise, if

Hath

Hath blushing Cheeks; with sloth, the other pale,  
His fagging Belly after him doth trail.  
As their two Kings, such their two Nations are:  
For one's deform'd, as when a Traveller  
Through Clouds of Dust, extremely thirsty gets,  
And from's dry mouth a full'd water spits;  
The other shines with Gold, and glory grac'd,  
And equal Spots upon their Bodies plac'd.  
This \* Progenie is best, from these you may,  
Sweet Honey, at the ' certain time convey;  
Nor only Sweet, but shall be purely Fine,  
And fit to qualifie your \* sharpest Wine.

But when they wander sporting through the Skies,  
Forfake their Hives, and cooling Roofs despise,  
Let not their straggling minds seek idle things.  
Nor hard's the Task; but cut their Princes Wings;  
They staying at home, none dares to scale Heav'n's arch,  
Or with spread Ensigns from their Camp to march.  
Them, let sweet Gardens with fresh Flow'rs invite,  
And old \* Priapus, who the Theeves doth fright,  
And spoyling Birds from thence with's awful look,  
All safe preserving with his Sallow Hook.

Set <sup>b</sup> Thyme about their Roofs, and <sup>c</sup> Pines remove  
From lofty Hills, if thou such labours love;  
Weary thy hands with Toyl, plant pleafant Bow'rs,  
And water with refrigerating Show'rs.  
VVere I not near my hop'd-for Port, and now  
Striking my Sails, steer'd to the Shore my Prow,  
How to adorn fair Gardens I would sing,  
And Rosie <sup>d</sup> Pæstum with a double Spring;  
VVhy Succorie in pleafant Streams delights,  
And verdant Parsley swelling Banks invites,  
And Cucumers grow plump along the Grafs,  
Nor would flow growing Daffadils orepals,

Or

(\*) *Columella*, cap. 3. following the authority of *Ariftole* and *Virgil*, most approves the small, long, light, flaming with Gold, distinguishing evenly with spots, and moist gentle: the words of *Ariftole* are,

*ἡ ἀδελὴ μικρὴ, λεπτή, καὶ χρυσεῖα.*

(†) In the Spring and Autumn, fides *Servius*.

(‡) Some understand *Oisomet*, a kind of Drink made of Honey and VVine, by *Discol*. l. 15. c. 16. others, perhaps better, a fow-kind of VVine, which they alloy'd with Honey, as we with Sugar.

(d) He saith not (as *Servius* glosseth) that *Priapus* must be there, but that the Gardens must be such as may invite and deterre the Guardianship of a God. This *Priapus* was of *Lamplocum*, a City lying on the *Hellefpont*; from whence banish'd, (the occasion f.e. amongst the Mythologists) he was receiv'd into the Society of the Gods, and made the Guardian of Gardens.

(e) VVith this Bees are observ'd to be much delighted, and to prefer it before all Flowers. Thence the *Atrick* Honey is commended by *Calen*, the *Sicilian* by *Varro*, both these places abounding with that Herb.

(f) *Petr. Vidor*, lib. 5. cap. 25. interprets this sort of the Tree, but some kind of Shrub perpetually green.

(g) A Town so famous for Roses, that it grew into a Proverb, *Rosa Pæstana*. See *Metast.* lib. 2. cap. 4. *Pliny*, lib. 2. cap. 5.

Or soft *Acanthus*, winding Ivie's store,  
And Myrtle, so inamour'd on the Shore.

I call to mind, near high \* *Oebalia's* Tow'rs,  
Where flow'd <sup>f</sup> *Galefus* waters *Ceres* Bow'rs,  
I saw an old \* *Corycian*, who enjoy'd  
Few Akers, not for Pasturage imploy'd;  
Nor was it fit for Corn or Vinyard found;  
Yet were his Thorns with silver Lillies crown'd;  
Here he could Vervain, and rich Poppie find,  
That wealthieft Kings he equall'd in his mind:  
And late at night, returning home well stor'd,  
Could with unpurchas'd Banquets lade his Board.

He in the Spring did first sweet Roses pull,  
And could in Autumn Apples soonest cull;  
When Stones with Cold the cruell Winter cleaves,  
And bridles up with Ice the flowing Waves;  
His soft *Acanthus* then he gently twinde,  
Chiding the tardie Spring, and lingring Winde.  
Therefore huge Swarms his Bees first pregnant brought,  
And his full Combs Rivers of Honey fraught;  
His <sup>b</sup> Pines and barren Lindons fruitfull were;  
As many Bloffoms as his Tree did bear,  
So many Apples it in Autumn grac'd;  
And he the lofty Elms in order plac'd,  
Wardens, and Thorns which now a Damson made,  
And <sup>c</sup> Planes, which to Caroufers are a shade.  
But these, excluded by a narrow streight,  
I leave to others after to relate.

Now I'll declare those Gifts which were conferr'd,  
On Bees, by <sup>k</sup> *Jove* himself; for what Reward  
They follow'd tinkling Brads, and *Curets* sound,  
And fed the King of Heaven under ground.

In Common only they maintain their Race;  
And like a City rang'd, their Houses place;

V

And

(e) *Oebalia*, saith *Servius*, is *Laconia*, whence *Callor* and *Pallor* are by *Enfubium* call'd, the *Oebalian* Brethren.

(f) *Galefus* is a River of *Calabria*, which runs by the City *Tarentina*, which had excellent Gardens, of which *Virgil* was an eye-witness. Some read *niger* for *piger*, which *Scopas* dislikes, as not fitting with the name, which seems to be deriv'd from *Milk*, *πῆλον*.

(g) One of *Corycia*, a City in *Cilicia*, or perhaps an *Italian*, who order'd his Garden after the *Corycian* fashion; for that it is a proper name, *Servius* denies, adding, that the Author alludes to *Histories*; for *Pompey* having overcome the *Clitician* Pyrrath, distributed them partly in *Cilicia*, partly in *Greece*, partly in *Calabria*, one of whom this old man seems to be. The story not unlike that in *Varro*, lib. 3. cap. 16. of two Brothers in *Spain*, who turn'd the Land left them by their Father, into a Garden, and a place for Bees.

(h) *Philagyrus* affirms, that the reading is double, upon authority of *Virgil's* own hand, *Pinus* and *Tinus*; the latter, though it afford no Fruit, very plentiful in Seeds. Those who interpret the Pine here *Chamaepitys*, are disprov'd by *Salmasius*. *Pin.* *avertit*.

(i) The shade of the Plane-tree was much in use, witness that memorable Plane describ'd by *Plato*, under which *Socrates* so often discours'd with his Scholars; That of *Caligula* likewise is not unknown; and in *Crete*, under which *Europa* was ravish'd. But *Germanus* brings this nearer to our purpose, affirming this Tree to be so much exhilarated with Wine, that *Orontius* desir'd with Wine, to deterre a trial, because he was that day to go into the Country to irrigate his Plane-trees with Wine.

(k) *Jupiter*, as soon as born, was convey'd to *Crete*, there to be conceal'd from his Father *Saturn*, who otherwise would have devour'd him, fore-knowing, that by him he should be dispossest of his Kingdom. The *Curetes* (by which some understand all the *Cretans*; others, some Brothers that undertook the charge of *Jupiter*; nine, according to *Echemenes*; but *Dionysius Caldicus* saith, fifteen; *Perceides*, fifty two.) to drown'd the noyse and crying of the Child, us'd to tinkle Brass Instruments, whereby many Bees were accidentally invited thither, which continually from that time fed the Child with Honey. See *Callim. Hymn*. 1.

And under strictest Laws they aged grow,  
 Their native Countrey, and fix'd Mansions know;  
 Mindfull of Winter, labour in the Spring,  
 And to the Publick Store their Profit bring;  
 For some provide, and by a Compact made;  
 Labour abroad; others at home are staid  
 To lay ' *Narcissus* tears, and yielding Gum;  
 As the first Ground-work of the Honey-comb;  
 And after they tenacious Honey spread;  
 Others, the Nations hope, young Colonies breed.  
 A second part the purest Honey stives,  
 Untill the liquid *Nectar* crack the Hives;  
 And some by lot attend the Gates, 'inform  
 Approaching Show'rs, and to foretell a Storm;  
 To ease the Laden, or, imbattell'd, drive  
 The Drones, a slothfull Cattel, from the Hive.  
 Work heats; of Thyme the fragrant Honey smels.  
 As when the *Cyclops* the soft mafs compels,  
 Halting for *Jove* huge Thunderbolts to make,  
 Some with the Bellows air return, and take;  
 Others in Water dip the hissing Ore;  
*Aetnean* Caves with beaten Anvils roar:  
 They with much strength their Arms in " order raise;  
 And turn with tongs the Mafs a thousand wayes.  
 So (if I may Great things compare with Small)  
 Bees to their work for love of Profit fall;  
 Each hath his Task, the Aged, Rulers are,  
 Who frame " *Dædalian* Roofs, and Combs repair;  
 But those that Youthfull be, and in their Prime,  
 Late in the Night return, laden with Thyme;  
 On every Bush and Tree about they spread,  
 And are with Calsia and rich Saffron fed,  
 Or " purple Daffadils, and Lindons tall.  
 All Rest at once, at once they labour all.

(l) Alluding to the story of *Narcissus*, who in the midst of his tears was transform'd into a Flower. *Arifto*, *Hist.* l. 5. c. 23. affirms the matter of *VVax* to consist, in *Adipem* of the tears of Trees.

(m) In numerum, in *Arifto*, as the Scholiast of *Callimachus* interprets this Verse upon the same subject, *Hymn*. 3.

Ἀριθμητικὸν τὸν ἀριθμὸν καὶ ἀμετρίαν.

(for so perhaps is the Text to be restor'd) which found the Spaniards imitate in this proverbial speech, *To meaquino, yo meaquino; To contrigo, yo contrigo; Todos tres, todos tres.*

(n) Ingenious, curiously wrought; from *Dædalus* (whose name in Greek implies, Variety) the Artist famous upon a proverbial speech, *dædalidia* *type*. Of the wonderfull structures of Bees, see *Ariftole*, *Hist. Anim.* l. 6. c. 40. *Pliny*, lib. 11. cap. 10. c. 11. The reason that *Ariftole* gives of their ingenuity, is, because as the Thicker and Hotter blood hath the greater Strength, so the Thinner and Colder the more *VVit*; which difference is prefer'd even in those things which have something answerable to blood, as Bees, and the like, which are therefore the more ingenious.

(o) *Ferrugineis*, not in relation to the kind of *Hyaemul*, as *Tylerius* will have it, as it meant *Lignobres*, but to the colour of the Flower. See *La Cerda*.

Early they march, and stay till Evening drives  
 Them from sweet Fields, and Food, to sheltering Hives  
 Then they repair, their bodies to restore,  
 And with soft murmurs throng about the Dore.  
 Once ' laid to rest, all night they silence keep,  
 And weary Limbs refresh with quiet Sleep.  
 Nor from ' their Hives they stir, when Rain is nigh;  
 Nor trust their persons to a stormie Skie:  
 But safe they water near their Cities wall;  
 And oft with ' Pebles journies make, but small;  
 As nimble Boats ballanc'd on raging Seas,  
 With which through vacant Air themselves they peise.  
 'Tis strange that Bees such Customs should maintain,  
*Venus* to scorn, in wanton Lust disdain  
 To waft their Strength; and without throws they breed,  
 But ' cull from Leaves, and various Flow'rs their Seed.  
 Their Kings and petty Princes they proclaim,  
 Then Palaces, and Waxen Kingdoms frame.  
 But oft their Wings are torn on Rocks abroad,  
 And free they spend their Lives beneath their Load:  
 So love they Flow'rs, and, to make Honey, Pride.  
 Though soon the term of their ' short Life doth glide;  
 (For the seventh Summer a full period gives)  
 Yet their Immortal Race for ever lives;  
 Their noble House for many years remains;  
 And Records keep of ancient Princes reigns.  
 Next, nor rich " *Egypt*, nor " great *Lydia*,  
 ' *Parthians*, or " *Medians*, more their Prince obey:

(p) *Arifto* l. 4. c. 10. *Hist. Anim.* It is an argument that insects sleep, because they take rest, and without question cease from all motion; which appears especially in Bees, for they are quiet and silent in the night, so that no Humour can be perceived.

(q) *Ælian*, lib. 1. cap. 12. And when they perceive that either or both of these (Rain or Cold) are near, they fly not far from their Hives, but flying about the Hives, they sit upon them as upon Flowers. From these things the keepers of Bees foretell Tempests to the Husbandmen.

(r) This industry in Bees is observed by many Authors. *Arifto*, *Hist.* 9. *Plutarch*, de Solert. *Anim.* *Ælian*, lib. 1. c. 12. Many times (saith he) they fly against the Wind, carrying a little Stone in their Feet, and so strengthen themselves against the violence of the Wind, and breath of the Air, that they be not carried out of their way.

(s) This is one of those Questions with which Philology hath been puzzell'd; *Ariftole* and *Pliny* deliver nothing certain upon it; and the great prejudice which the Commonwealth of Literature hath received by the loss of the Papers of the most Learned Searcher into Nature, Dr. *Hartley*, upon Insects, can never be enough deplo'd. Amongst several Opinions, our Author chooseth theirs, who affirm, That in Flowers and Herbs there is something correspondent to Seed, which is by the Bees gather'd, carried into their Hives, and chear'd into Life.

(t) About the age of Bees (saith Mr. *Butler*) there are divers opinions, some thinking they may live four or five years, some six or seven, *Aristotle* (saith) if a longer time, nine or ten; but the truth is, a Bee is but a years Bird, with some advantage; For the Bees of the former year, which until Gemini in the next year look, he justifiably that you cannot discern them from their green Nymphs, do from thenceforth change with manifest difference, winter'd, rough, when is, ragged, &c.

(u) By *Germanus* and *Brissinius* understood of the Persian Monarch, to whom *Ægyptus* was subject. *Herodotus*, lib. 2. Amongst the *Ægyptians* a Bee was the Hieroglyphick of Loyalty, and observance of their Prince. (s) A Region of *Asia* the Let's water'd, as *Pliny* saith, l. 5. c. 29. with the windings of the River *Meander*: Here call'd Great, because once it held the Empire of *Asia*. That it was subject to the Persian, see *Ælian*.

(7) Whole Kingdoms are number'd eighteen by *Pliny*, l. 6. c. 25. *Germanus* on these words observes the *Parthians* to have been extremely reverent of their Prince, killing the Earth when they came into his Presence. *Martial*, 10. 72.

*Fenestæ blandiciæ veniunt ad me,  
 Ad Parthos præci hic pileatos,  
 Et turpes hamulique supplexesque,  
 Piculorum sola basante Regum.*

(z) The River *Hydaspes* is put for the Kingdom of *Media*, with the Epithite *Medici*; *Probus* saith, because the *Medes* under the Conduct of *Alexander* the Great, by it, subdued *India*. *Plinius* saith, by right of *VVax*, because the *Medes* overcame the King of *India*, *Porus*; but *La Cerda* more naturally, because before it falls into *India*, it watheth *Media*.

Early

V 2

Whilft

Whil'st their King lives, they all agree in one,  
But dead, the Publick Faith is overthrow'n;  
They make the Commonwealth a spoyl, and rend  
Their Waxen Realms; his Life did all defend.  
They<sup>a</sup> honour him, and with a Martial sound  
Circle about, and strongly guard him round;  
Bear on their Backs, and with their Lives defend,  
By brave Wounds purchasing a Noble End.

From these Examples some there are maintain,  
That Bees derive from a<sup>b</sup> Celestial strain,  
And Heavenly Race; they say the Deity  
Is mix'd through Earth, the Sea, and lofty Skie;  
Hence Men, and Beasts, both Wild and Tame, derive,  
And whatsoe're by breathing Air survive;  
To this they after are dissolv'd, and then  
They re-assume first Principles agen:  
Nor is there place for Death; their Spirits fly  
To the great Stars, and plant the lustre Skie.

But if their narrow Courts thou mean'st to spoyl,  
And seize the Treasure of the Honey-pile,  
Silently water in their Chambers spout,  
And with your hand extended smother them out.

Twice they swarm yearly, twice a large Increase  
Their Harvest brings; first when the<sup>c</sup> Pleiades  
Her sacred brow above the Earth doth shoot,  
And spurns the scorned Ocean with her foot;  
Or when that Star from Warty Signs retires,  
And sad, in stormy Waves conceals her Fires:

But when incens'd, their Anger knows no mean;  
For if you hurt them, they inspire a bane,  
And, in the body fix'd, their Javelins leave,  
And where they give the Wound, their Death receive.

But fear'st thou cruel VVinter, and would'st spare,  
Pitying their broken minds, and sad affair?

VVho

(a) If their Queen go forth, they attend her with a Guard before and behind; they which go before, ever and anon returning, and looking back, making signs of extraordinary Joy; in which manner they bring her home. If by her voice she bid them go, they swarm; if being abroad she dislike the weather, or lighting place, they return: Whil'st she converseth with them to Battle, they fight; if she droop and dye, they either languish and dye too, or yield to the Robbers, and fly away with them. Butler.

(b) Upon this Pythagorean opinion, thus Servius; This place (saith he) the Poet more fully prosecutes in the first Book of the *Æneids*, which he here briefly touches at, to prove that Bees also have some part of the Divinity. For that all Creatures consist of the four Elements, and the Divine Spirit, is manifest. This high conceit is confirm'd by their Propheticall prelates of extraordinary events, especially of Learning and Eloquence, as in *Plato*, *Pindar*, *Lucretian*, and *St. Ambrose*, in whose mouths, when Infants, they are said to have made Honey.

(c) *Taygete* is by the Poet here taken for the other fix: Our Poet's observation agrees with *Aristotle*; but *Varro* adds a third time, besides the rising and setting of the *Pleiades*, viz. at the end of Summer, before *Autumn* be quite risen.

Who<sup>d</sup> doubts to cut them Wax, and to perfume  
With Thyme? for oft base<sup>e</sup> Lizards spoyl the Comb,  
And the blind Beetle wafts the pretious hoard,  
And Drones, free-quarter'd at anothers board;  
Or cruel Wasps charge with unequal arms,  
Or Moths still-eating generation harms;  
Or else<sup>f</sup> *Minerva's* hatefull Spider sets  
About their Palace Gates intangling Nets:  
How much by Fortune they exhausted are,  
So much they strive the Ruins to repair  
Of their fall'n Nation, and they fill th'Exchange,  
Adorning with the choicest Flow'rs their Grange.

But if (since Bees know our Calamities)

Their bodies languish in a sad Disease,  
Which thou by signs too manifest may'st know;  
Their Looks are chang'd, and their dejected Brow  
Paleness deforms; when they to Shades descend,  
In order wofull Funerals they attend;  
Or else they mourn, lingering about the Dore,  
Or in their Chambers privately deplore,  
Till they with Hunger and stiff Cold grow numb:  
Then sadder Notes are heard, a dolefull hum,  
As when rough *Auster* murmurs through the Woods,  
Or as loud Waves roar with incens'd Floods,  
Or dreadfull Flames rage, pent in Furnaces.  
To burn *Galbanean* odour I'll advise,  
And bring the Mourners Honey in a Cane;  
Tintice the Wretches to known Food again.  
Juice of Oak-apples mix'd with Roses dry'd,  
And richest Wine with Fire well purifi'd;  
To these *Cecropian* Thyme and<sup>g</sup> Cent'ry joyn,  
And Grapes which dangle on the *Pythian* Vine.

There is a Flow'r which grows in Meadow ground,  
Swains call<sup>h</sup> *Amello*, easy to be found,

Which

(d) This Rule to spare the Bees, and not to leave them quite destitute of Suttenance in the Winter, is deliver'd by *Aristotle* and *Varro*. The first saith, That there must be so much Honey left as may maintain them all Winter, otherwise they will dye: The second, That though in the Spring and Summer ten parts of the Honey may be taken away, yet in Winter but one of three.

(e) The Enemies of the Bee are, The *Mause*, *Woodpecker*, *Sparrow*, *Timon*, *Swallow*, *Hornet*, *Wolf*, *Moth*, *Snail*, *Emmet*, *Spider*, *Toad*, and *Frog*. See *Butler*, cap. 7. *Arist.* *Hist.* lib. 9. cap. 40. *Plin.* *Nat. Hist.* lib. 11. cap. 18. &c.

(f) Relating to the Fable of *Arachne*, whom angry *Pallas* turn'd into a Spider for daring to contend with her in working. *Ovid.* *Met.* l. 6.

(g) *Aristotle* likewise affirms, that if too much Honey be left in the Hive, it makes the Bees idle; and on the contrary, if they have little, they will be more diligent.

(h) Bees, by reason of their temperance, are never subject to sickness, the causes of their death being only Hunger and Cold; the *Prognosticks* of whose general decay and death are three: 1. Their hallow hanging down one at anothers heels. 2. Their continual keeping in. 3. A general extraordinary and continued noise. *Butler*, l. 51.

(i) The name of this Herb the Fables deduce from *Chiron* the Centaur, who by application of it cured the wounds made by *Hercules* his Arrow.

(k) Much controversy there is amongst the Critics what this Herb or Flower should be; some think it the same with that which they call *Asper*; others *Clethodanum minus*; others a kind of *Chamemill*. See *Methuins* for the first opinion in *Disserd.* l. 4. with whom *La Cerda* agreeing, saith, That in Spain he hath seen the same Flower exactly joining with this description.

Which golden, like a mighty Grove doth sprout ;  
But the thick Leaves that shade it round about  
Are clad in purple, which the Altars oft  
Embraceth with sweet Wreaths, and Garlands soft :  
Sharp in the taft ; wife Shepherds gather them  
In Flow'ry Vales, near ' *Mellas* sacred Stream ;  
The Root of these they mix with *Bacchus* Blood ;  
And at their Gates leave plenty of this Food.

But should the whole Stock fail, not one remain ;  
From whom they would derive their house again ;  
" Th' *Arcadians* rare invention we must here  
Remember, who with Blood of a slain Steer  
Oft Bees restor'd. I will recount it all,

And tell the Story from th' original.  
Where happy People plant " *Canopus* soyl ;  
And dwell near spreading Streams of flowing *Nile* ;  
And through their Country painted Vessels row ;  
Where gliding Streams from the tann'd *Indian* flow ;  
Which border nigh the quiver'd *Persian* Land ;  
And ' verdant *Egypt* marl with fruitfull Sand ;  
Then spreading, doth in seven large Channels part :  
These Nations all are skilfull in this Art.

First take a little Place, for that use chose ;  
Then tile it, and with narrow VValls inclose ;  
And let there be four VVindows next design'd ;  
VVith oblique Lights, made from each several VVind :  
Then take a Steer, grac'd with a branching Top ,  
Of two years old, his Breath and Nostrils stop ,  
And whilst he struggles, him with beating kill,  
That the sound Hide his discol'd Bowels fill.  
Thus dead, they leave it shut , and under lay  
Green Branches, Thyme, and freshest *Cassia*.  
This must be done when *Zephyre* calms the Main ;  
Before the Meads blush with new Flow'rs again ,

E're

E're her high Nest the chattering Swallow makes :  
Whilst, in young bones the cherish'd humour takes ;  
Then moving Creatures (wondrous to behold ! )  
First without Feet, then sounding Wings unfold ;  
Then boldly by degrees to Heaven they tow'r ,  
And fally forth thick as a Summer Show'r ;  
Or as a Cloud of Arrows, in their flight ,  
When the bold *Parthians* are engag'd in Fight.

What God, O Muse, this strange Art did invent !  
From whence had Man this new Experiment ?

When ' *Aristæus* left sweet *Tempe's* Coast ,  
His Bees by Famine and Discales lost ,  
Sad, standing at the sacred Fountains head ,  
He thus complaining, to his Mother said :

O thou the great Commanders of these Floods,  
Why me, the noble Off-spring of the Gods  
( If *Phœbus* is my Sire, as you declare )  
Bor'st thou the scorn of Fate ? where is your Care ?  
Thou gav'st me Hope, that I in Heaven should reign ;  
But yet those Honours mortal life sustain  
Of Corn and Herds, got by such Toyl and Smart ,  
I now must lose, though thou my Mother art.

Go, and my fertile Groves thy self annoy ,  
And burn my Stalls, with Fire my Corn destroy ;  
Hew down and spoyl my Vinyards, if to thee  
So grievous are those Honours granted me .  
Under the Streams soft Bed his Mother heard ,  
Whilst round her ' Nymphs *Milesian* Wool did card  
Stain'd with rich green : *Drymo* and *Xantho*, fair  
*Phyllodoce* and *Ligea* , their bright Hair  
Upon their Snowy Necks dishevell'd lay ,  
*Spio*, *Thalia*, *Cymodoce* , *Nisæa* ,  
*Lycorias*, *Cydippe* ; a Virgin one ,  
This had *Lucina's* pangs in Child-bed known :

Clio

(1) Many Rivers of this name are sum'd up by Interpreters ; for the word it self signifying black, is aptly impos'd upon any deep Waters ; amongst the rest, one in *Gallia*, of which *Servius* understands the Poet.

(2) (m) *Aristæus*, who, as *Justine*, l. 13. affirms, reigned in *Arcadia*, and first found out the use of Bees, Honey, Milk and Cheese. He was moreover a Shepherd, a Husbandman, skilfull in Vines, and in Astronomy ; so that for the many Obligations he left upon Posterity, they numbered him amongst the Gods.

(n) *Canopus* is a City of *Egypt* near *Alexandria*, built by the Spartans in memory of the Master of *Menelaus* his Ship, *Canopus*, who upon their return from *Troy*, being driven upon that Coast, was there buried. *Tacit.* *Annal.* 2.

(o) Here is some great mistake in the Copy (for of the Author it is not to be imagin'd) and therefore *La Cerda* leaves out this line, *And verdant Egypt*, &c. as spurious, not without the confirmation of very ancient Manuscripts ; according to which exposition, the sense is thus : *All Egypt* (where happy people plant *Canopus*, &c.) *All Persia* (where the Stream from the tann'd *Indian* flows, &c.) *made use of this Art*. *Virgil* describes by *Nile*, in three Voices ; *Persia*, by the River *Indus*, in the other three ; which *La Cerda* proves to have seven Channels, as well as *Nile*.

(p) *Heu Geopon*, upon this subject : Build a House ten Cubits high, and ten broad, with the other side equal to one another ; let there be one Door, four Windows, on each side one. Bring an Oxe into it thirty months old, fleshy and fat. Set young fellows to kill him with Clubs, and break the Bones in pieces ; but let them be sure they make him not any where bloody, for a Bee is not bred of Blood ; and let them not strike too hard at first. Let his Eyes, Ears, Nostrils, Mouth, and the other passages for Evacuations, be profusely stop'd with clean fine Leaven digg'd in Pitch. Lay him on his Back over a great quantity of Thyme, & let the Doors and Windows be stop'd with Clay, that the House be not permeable with Wind or Air. Three weeks after open the Windows on every side, but that whereon the Wind blows. When it is sufficiently aired, close it up as before. Eleven days after, when you open it, you shall find it full of Bees in Clusters, answering left of the Ox One Clusters, and right of the Ox One Clusters, and the others of the Bees ; and those that are of the Brain, are fairest and strongest.

(q) *Aristæus* was Son of *Apollo* and *Cyrene*, Daughter of the River *Peneus* (otherwise *Hylæus*) who when he would have ravish'd the Nymph *Eurydice*, Wife to *Orpheus*, and the flying was slain by a Serpent (all his flock of living Creatures, and amongst the rest, Bees, being utterly destroy'd by the fury of the Nymphs) he desir'd his Mother's assistance, whom he brings to *Proteme*, and he teaches him the art of restoring and recruiting Bees.

(r) Of these are recited a long Catalogue ; *Homer* also, *Iliad*, 18. numbers 33. *Orpheus* and *Eurydice* in *Androm.* 50. *Propertius* doubles this account. The reason of their great number depending upon the variety of Rivers, Lakes and Fountains, and (as *Spondanus* saith) the generative property of the Sea. The Etymologies of the Names here alleg'd, are these ; *Drymo* is deriv'd from Trees ; *Xantho*, from Yellow ; *Phyllodoce*, from cherishing Leaves ; *Nisæa*, from an Island ; *Spio*, from Caves ; *Thalia*, from the greenness of Flowers ; *Cymodoce*, from Waves ; *Cydippe*, from Horles, as their glory ; *Lycorias*, from *Apollo* to firmament, or the skin of a VVolf ; her habited ; *Clio*, from Psalle ; *Berre*, from Noyle, &c.



*Clio* and *Beroe*, both to th'*Ocean* born ;  
 Whom *Gold* and curious *Mantles* did adorn ;  
*Ephyre* and *Opis*, *Asian Deiope*,  
 And *Arethusa* swift her *Arms* laid by.

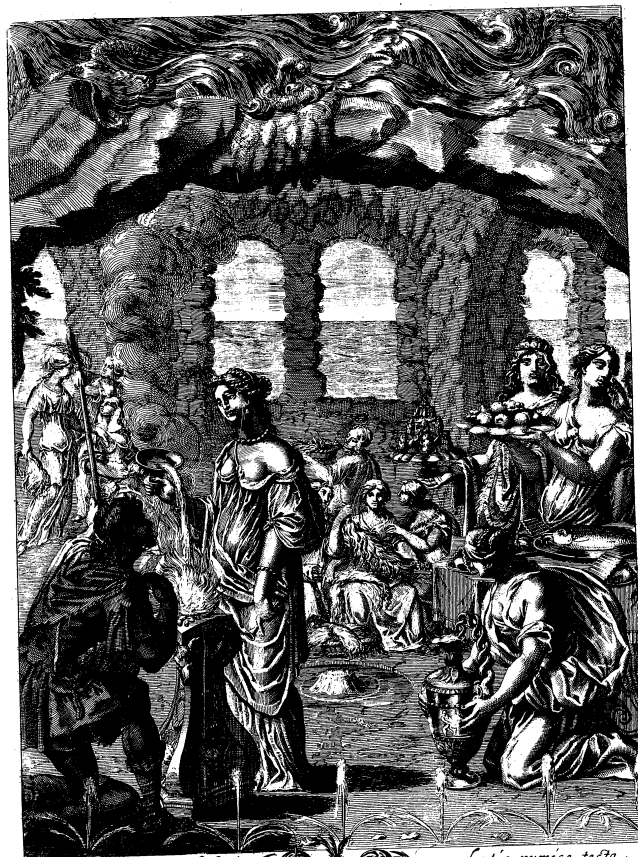
Amongst these *Clymene* did vain cares relate  
 Of *Vulcan*, those sweet *Thefts*, and *Mars* deceit ;  
 Gods many loves from *Chaos* did rehearse, (Verse.  
 VVhil'ft they their soft *VVebs* ply, pleas'd with the  
*Aristæus* grief then pierc'd his *Mother's* ear :  
 All on their *Crystal Seats* amaz'd were ;  
 But *Arethusa* first her *Golden Head*  
 Advancing from a swelling *Billow*, said,  
 Dear *Sister*, not in vain we troubled are  
 VVith such a sad complaint ; thy chiefest care,  
 Poor *Aristæus*, at his *Father's* Streams  
 Stands weeping, and thy *Cruelty* condemns.  
 Then said his *Mother*, struck with sudden fear,  
 Haft, haft, and shew him in ; he may repair  
 To the *Gods Court* ; then bids the *Waves* divide ;  
 To make her *Son* a *Passage* : on each side  
*Billows* like *Mountains* stand ; then she receives  
 Him 'twixt the *Flood*, and leads beneath the *Waves*.  
 He wondring, goes through *Courts*, and *Crystal Realms*,  
 Loud *Groves*, and *Caves*, which *Water* overwhelms ;  
 And with tumultuous *Waves* astonish'd, found  
 All the great *Rivers* gliding under ground,  
 Through divers waies, whence ' *Phasis*, *Lycus* spread ;  
 And where deep *Enipius* shews his *Head*,  
 And where old *Tyber*, and sweet *Aniens* flows,  
 VVhere murmuring *Hypanis*, and *Caicus* rose,  
*Golden Eridanus*, " with a double *Horn*,  
 Fac'd like a *Bull*, through fertile *Fields* of *Corn* :  
 Than whom none swifter of the *Oceans* sons,  
 Down to the purple *Adriatick* runs.

VVhen

(f) *Germanus* observes, that this relation is attributed to a Nymph of the *VVater*, out of an Allegorical respect of the enmity betwixt that Element and the *Fire*, for which reason the *VVater-Nymphs* laugh at the *Fire* and *Love* of *Vulcan*. The story of *Mars* and *Venus* (for *Mars* does implies no more than how *Mars* was deceiv'd, however mistaken by *Servius*) is common, recited at large by *Ovid. Met.*

(t) *Phasis* and *Lycus*, Rivers of *Colchis*.

(u) Rivers (saith the Scholiast of *Sophocles*) are figur'd like *Bulls*, either by reason of their sound, bel- lowing, as *Homer* saith, like *Bulls*, or because they cut through the Earth, as with a *Plough*.



Postquam est in thalami  
 Perventum, et gnati fle-  
 Cyrene: manibus liqui-  
 Germana, tonsisquo se-  
 Pars epulis querant  
 Pocula: Panchas ado-  
 Domino Briano Palmes. Equi  
 Tabula merito



pendentia pumice testa-  
 tus cognovit inaneis  
 dos dant ordine fontis  
 runt mantilia villis  
 mensas, et plena reponit  
 lascunt ignibus ara-  
 Aurato, de Lyndis Com. Ebor-  
 votiva.

When he to Chambers arch'd with Pumice drew,  
And that Cyrene his vain sorrow knew,  
To wash his hands, his Sisters from the Spring  
Draw Crystal Water, and fring'd Towels bring;  
Tables they load with Meat, and full Cups plac'd,  
Then with *Panthean* Fire the Altar grac'd.

Here spake his Mother; Let Rich Wine be paid,  
Unto the Sea; next to the Ocean pray'd,  
Founder of Things; and to the Nymphs, who Woods  
Preserve a hundred, and as many Floods.

Now thrice on Fire she casts the flowing Wine,  
\* As oft with Flame the lofty Cielings shine.

Pleas'd with the Omen, then, she thus began:

Green *Proteus* dwells in the *Carpathian* Main;  
Prophet to *Neptune*, through broad Seas he glides,  
And in his Chariot with Sea-horses rides;  
Now gone to *Ematbia*, and his native Shore;  
We Sea-Nymphs, and old *Neerus*, him adore.  
For the great Prophet all things doth foresee,  
What is, what was, and what shall after be:  
This *Neptune* gave him, whose great Herd he breeds,  
And huge Sea-Calves beneath the Water feeds.

\* But him thou first must bind, ere hee'll declare  
Cause of thy Loss, and prosper thine Affair:  
Unless you force him, no advice he grants,  
And is inexorable to all Complaints.  
Handle him roughly then, and bind him fast;  
And all his Sleights shall useless prove at last.

I'll bring thee (when at Noon the Sun invades  
The scorched Grass, and Beasts retire to Shades)  
To th' Old Man's Cave, whom sudden thou mayst seize,  
As he in soft repose shall take his ease.  
But when th' hast bound him, and with Chains subdu'd,  
With various Transformations hee'll delude;

A

(\*) It was a happy Omen (saith *Turribus*, 19. 27.) when the Flame rose high upon the Altar; for which reason they pour'd Wine into the Fire to provoke it.

(†) These live in and without the VVater; *Oppian* saith (*Hel.* 1.) That they are born on Land, and there continue till they are twelve daies old, and then are carried to the Sea by their Dams. They are very kind to Men. *Ælian*, 56. 4. mentions one, which fell in love with a man that divid'd for Sponges. *Rondeletius*, another, taken by the Island *Lerina*, which coveys'd with Men many daies together.

(\*) See the reason, in the Notes upon the first *Eleg.*

(†) The Nature of *Proteus*, shifting into several Forms, some refer to the Emblems or Arms of the *Egyptian Kings*, which, according to their fashion, were various, a Lion, a Bull, and the like: See *Diod. Sic.* lib. 2. Others interpret him a Sophist, who taketh Men with variety of Arguments; Others contrariwise, the Truth, which suffers not her self to be taken, but only by such as are well acquainted with the way of it; A fourth exposition is of *Materia prima*, indestructible of all Forms. Many other Mythologies *La Cerda* reckons.

A savage Boar, fierce Tiger, scaly Snake;  
And a huge Lion with a Shaggie Neck;  
Or to escape, shall thunder like a Flame,  
Or glide from thee in a swift Crystal Stream:  
How much the more he changes to all Shapes;  
So much, more carefull (Son) prevent Escapes;  
Till his first form returns, which thou didst spie,  
When he in pleasant Slumber clos'd his Eye.

This said, she with a Heavenly Odour strews  
Her Son all over, and *Ambrosian* Dews:  
Her comely Tresses breathe Celestial Air,  
And did his Body with new Strength repair.

There is a Cave, worn in a Mountains side,  
Where stormy Winds oft force the swelling Tide;  
Which cuts it self into a Land-lock'd Bay,  
Where once 'strest Mariners in safety lay.

*Proteus* in this lyes guarded with a vast  
Fence-work of Rock; here she the Young Man plac'd,  
Shelter'd with Darknes, from discovering Light:  
Then straight to thin Air vanish'd from his sight.

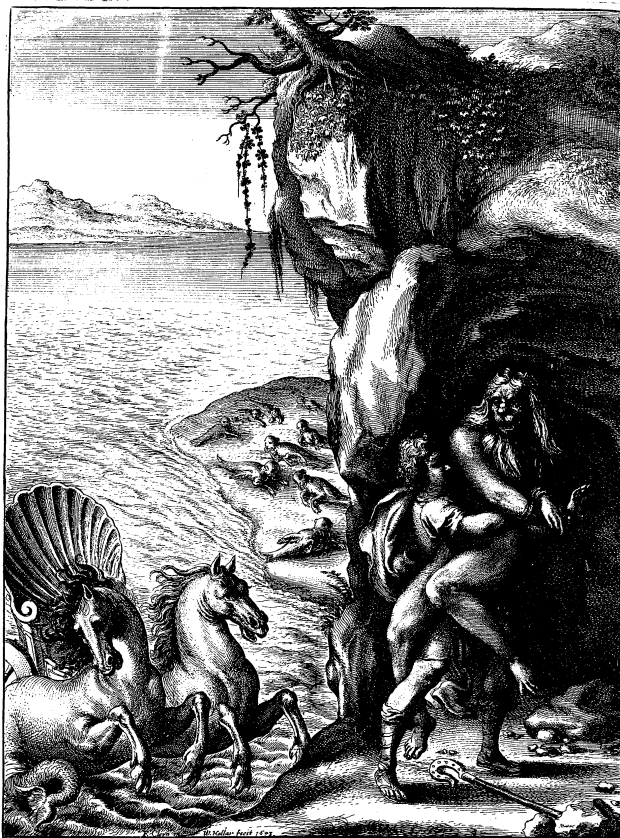
And now Hot *Sirius* through Dry *India* hurl'd;  
Rag'd from the Skye, and all the Middle World  
The Sun inflam'd; Grass burns, and to the Mud  
The scorching Beams boyl the exhausted Flood;  
VVhen *Proteus* came to his accustom'd place,  
About him the vast Oceans VVatry Race,  
VVho sporting, off the Brackish VVater shake;  
Then stretch'd along the Shore, sound Sleep they take:  
He, as a Herdsman in the Mountains, when  
*Vesper* invites Cattel to house agen,  
And bleating Lambs the cruell VVolves provoke;  
Sits on a Cliff, and numbers all his Flock.  
He, since so fair the Opportunity shews,  
Scarce grants th' Old Man his Weary Limbs compose;

X 2

But

(b) Though *Ambrosia* be properly the Food of the Gods, and *Nectar* their Drink, yet that they are sometimes taken *vice versa*, *La Cerda* allegeth many instances; and in that sense understands our Poet; adding, that he alludes to the Custom of the Antients, who us'd to anoint their Guests with Oil; observ'd from *Hom.* and *Athenens*. And here more particularly in respect to *Arifstus* his wrestling with *Proteus*, to which Exercise Oil was proper, as making the Body slippery, not easy to be seiz'd on.

(c) The Sea-Calves, according to *Arifstot.* *Hist.* 5. sleep and bring forth on Land. So *Ælian* l. 9. c. 50. *Pliny*, l. 9. c. 7. The time of their Sleep, according to *Hom.* and *Virgil*, is about Noon.



*Omnia transformat sese  
Ignemq; horribilemq;*



*in miracula rerum:  
feram. fluviumq; liquetem,*

*W. G. L. f.*

Thoma Tucker Armigero.

Tabula merito Votiva.

But rusheth with a shout, and bound him laid;  
Who not unmindfull of his Arts t' evade,  
Transforms himself into all ' Monsters dire:  
Now he's a Beast, a Flood, and straight a Fire.  
But when no slight prevail'd, he vanquished,  
Himself assumes, and with a Mans voyce, said:

O most undaunted youth, by whose commands  
Foundst thou our Court? what seekst thou at our hands?  
But he reply'd: *Proteus*, thou know'st, thou know'st;  
Nor of beguiling thee may any boast;  
Desist; I seek, commanded here by Fate,  
How to repair my now decayed State.

The Prophet then, rousing his Fiery Eyes  
With Flaming Beams, enraged, thus replies,  
And Destiny declares: No common God  
Displeas'd, on thee hath laid his heavy Rod;  
A great Plague is begun; this punishment  
(And less than thou deserv'st) hath \* *Orpheus* sent:  
For he incens'd (if Fates not interpose)  
For his lost Wife, will yet procure more Woes;  
Who, whil'st she swiftly by the River side,  
From thee pursuing, fled, unhappy Bride,  
Saw not the ' mighty Snake, which lurking was  
Under the Bank, and hid in spreading Grass;  
Alone the ' *Dryades* on Mountains wept,  
The *Rhodopeian* Tow'rs her Funerals kept;  
Lofty *Pangaea*, and bold *Rhefus* Coast,  
*Getes*, *Hebrus*, and, *Asian Orithyia* most.

He on his well-tun'd Instrument, alone,  
His hapless Love, thee, his sweet Wife, did moan;  
And by himself, thee, on forsaken Shores,  
Early and late, he in his Song deploras;  
He & *Tenarus*, and wofull Gates of *Dis*,  
And horrid Groves, where dreadfull Darkness is;

(\*) Thence the Proverb, *More changeable than Proteus*. The same quality *Hesiod* ascribes to have been obtain'd of *Nepunus* by *Periclymenus* son of *Nelus* and *Polymela*, to transform himself into whatsoever he would. See the Fable of *Verminnus*, *Ovid Met. lib. 14.*, which word *Metamorphosis* observes us'd in *rebus sursum*; adding, that these changes of *Proteus* related to the obscure *præfigia* of the Antients, in *Crit. Aristot. 5. 9.*

(\*) This was at first written by *Virgil* in the name of *Gallus*, whose Mistress run away with *Anthony*; but to please *Augustus* (after the death of *Gallus*, who was condemn'd for Treason) he chang'd the name into *Orpheus*, to whom he apply'd the story. See *Ecl. 10.*

(e) *Ovid*, who relates this story, *Metamorph. lib. 10.* calls it a *Viper*; *Tentacles*, a *Serpent*; *Virgil* here, *Hydrum*, as a word most proper to a Serpent lurking in the Water: *Nicander*, in *Theriac. affirms*, That the *Dryina* (which kind he makes all one with this) useth to bite the Foot, and thence to diffuse Poyson through the whole Body.

(f) Hence *Servius* conjectures, that *Eurydice* was one of the *Dryades*, but disprov'd by *La Cerda*.

(g) The name, *Tenarus*, belongs to a Town, a Haven, and a Promontory in *Lacedæmonia*, all near one another. Here was a Cave, supposed the entrance into Hell. *Orpheus* himself (as commonly suppos'd) in *Argonaut.*

*Tristia Tenarii petit penetratula regni  
Conspissa Cybaræ, uxorifq; coactas amore.*

And

And *Manes* past, to the stern King repairs,  
 And Courts not us'd to bend to Humane Prayers;  
 He with his Song charm'd from the dismal Coasts  
 Of *Erebus*, pale Souls, and lifeless Ghosts.  
 Thick as to Woods the Fowl in thousands bend,  
 When Night or Tempests from the Hills descend;  
 Matrons and Men, lamenting Babes, again  
 'Mongst valiant Kings in Bloody Battail slain,  
 Return'd with Virgins, and brave Youth that were  
 Laid in their Parents presence on the Bere,  
 Which round about were moted in with Mud,  
 And horrid Reeds of th' *Acherontick* Flood,  
 VVhom dull Waves of th' innavigable Sound  
 Binds in, and *Styx* nine times incircles round.  
 Hells Court, and Gates of Death, amazed were,  
 The Furies now not twist their Snakie Hair,  
 Then silenc'd were loud <sup>b</sup> *Cerberus* Triple Jaws,  
 ' *Ixion's* restless Wheel stood at a pause:  
 All these he pass'd; then back returns with fair  
*Eurydice*, to the ætherial Air;  
 She following him (for so <sup>k</sup> Hells Queen enjoyn'd)  
 When fond thoughts seiz'd th' incaut'elous Lovers mind:  
 Such petty crimes might plead their pardon well,  
 If ever any Mercy came from Hell.  
 Advis'd by Love, he look'd Behind, that he  
 By day his dear *Eurydice* might see;  
 And all his Labour lost; thrice under ground  
 Hells Covenant broke, the *Stygian* Floods 'rebound:  
 But she, dear *Orpheus*, said, what thee could move  
 To ruine both? why was so much thy Love?  
 I must to cruell Fates sad summons yield,  
 My Eyes in Everlasting Sleep are seal'd;  
 Farewell, farewell, Night shades my Body o're,  
 Stretching my hands, 'embrace thee, thine no more.

(b) A three-headed Dog, Porter of Hell.

(i) *Ixion*, King of *Thestaly*, was by *Jupiter* (for attempting a Rape upon *Juno*) cast into Hell, where tortured on a Wheel.

(k) Such was the Custom of the Antients, when they left any place where some misfortune had befallen them, never to look back, that they might not recall into their memories the Ill they had receiv'd there, which they took for an ill Omen. This common Superstition *Virgil* transfers to an Internal Law; confirm'd by the unfortunate success; for *Orpheus*, upon his looking back, lost his Wife. See *Ovid*, *lib. 10*.

(l) This *Noëte Sereius* refers to the joy of the Ghosts for the return of *Eurydice*.

This

This said, she sudden vanish'd from his Eyes,  
 And, like Smoke mix'd with Wind, dispers'd, flies;  
 Nor saw him catch in vain the yielding Air,  
 Earnest his Mighty Sorrow to declare.  
 Nor would Hells churlish Ferriman agen  
 Transport him o're the *Acherontick* Fen.  
 What can he do, twice having lost his Love?  
 Or with what fute Infernal Spirits move?  
 She failing in the *Stygian* Boat, grows cold.  
 Whil't seven long Months delaying periods told,  
 Under a Rock (as Fame reports) he kept,  
 And at forsaken *Strymon's* Billows wept,  
 Mourning in dismal Caves; "Tigers, once Fierce;  
 Grow Mild, and Stubborn Oaks move at his Verse.  
 As 'mongst the Poplar shade in dolefull strains,  
 Robb'd of her Young, sad " *Philomel* complains,  
 Whom scarce yet fledge'd, some Rustick, having found,  
 Took from the Nest; but she doth Woes rebound,  
 Perch'd on a Tree, and the whole Night laments,  
 Filling all Places with her sad Complaints.  
 No Love, nor other Bed, could him entice:  
 Alone he goes, through *Hyperborean* Ice,  
 And *Tanais* Snow, wandring through bitter Coasts;  
 For ever wedded to *Rhiphaean* Frosts,  
*Pluto's* vain Gift, *Eurydice*, he mourn'd.  
 The *Thracian* Dames, because their Beds he scorn'd;  
 Him at their *Bacchanalian* Orgies tore,  
 And strew'd the Young Mans Limbs about the Shore.  
 His Head then from his Ivory Shoulders 'torn,  
 VVas down the Chanel of swift *Hebrus* born;  
 And whil't his Dying Tongue could move at all;  
*Eurydice*, *Eurydice*, did call,  
 And all the Banks rebound, *Eurydice*.

This *Proteus* said, and leap'd into the Sea;

X 4

And

(m) Here *La Cerda* deserves to be consulted, who produceth a Catalogue of those things which *Orpheus* attracted with the sound of his Lute; Men, Gods, Stars, Rivers, the Sea, Winds, Trees, Birds, Beasts, Stones, Mountains, and Infernal Powers.

(n) *Germanus* conceives the Poet to allude to the report of the *Thracians*, attested by *Pausanias*. That those Nightingales which build near the Tomb of *Orpheus*, are more melodious than the rest.

(o) The Rites of all Gods are call'd Orgies, *μεγὰ τὴν ἑρπύνην τῶν θεῶν*, from driving away all profane persons; more particularly the Rites of *Bacchus* have this name, by reason of its affinity with *ἄρῃ*, Fury: Thus, I suppose, the great dispute is to be reconcil'd concerning the *Etymologie*.

(p) *Pausanias*, *lib. 9*, relates the death of *Orpheus* to be otherwise, as hapning through excessive grief for the loss of his Wife, or struck with Thunder for revealing Sacred Mysteries to men: but our Author's story is confirm'd by the most general consent. *Plato* adds, that he chose the life of a Swan, out of hatred to *VVoman-kind*, refusing to be born again of those who were Authors of his death. The punishment of the *Thracian VVomen* for this Murder, were scars inflicted on them by their Husbands, as tokens of this Sacrilege, See *Germanus*.



*His vero fuditum, ac  
aspiciunt: liquefacta  
stridere aptis visceribus  
Immixtasque trahi  
Confluere, et lentis*

Iohanni Greene de Boys. Co. Effex



*quæ mirabile monstrum  
boum per viscera toto  
et ruptis effervere costis,  
nubes jamque arbore summa  
uvam demittere ramis. Georg. 4.  
Armigero. Tabula merito votiva.*

And; where he leap'd, did make the fomie Wave,  
Under his Body, with huge strokes to rave.

Then thus *Cyrene* spake, to ease his care;  
My dearest Son, now lay aside all fear,  
Since the whole cause is known of thy mischance;  
The Nymphs with whom in Groves she us'd to dance,  
Have sent this sad destruction to thy Bees,  
Then humbly them with Sacrifice appease,  
And there the yielding *Dryades* adore;  
They will forgive, if thou with Vows implore:  
But first know how thou shalt thy Offering make.

Four of thy large and best-fed *Bullocks* take,  
Which now on tops of green *Lyceus* use;  
As many of thy unbroke *Heifers* chuse;  
Then, with great care, for these, four *Altars* raise,  
In the high Temples of the Goddesses,  
And from their throats let forth the Sacred Blood;  
Then leave their Bodies in a shady Wood;  
And when the ninth *Aurora* brings the day,  
To *Orpheus* Ghost *Lethæan* Poppy pay,  
And a black Sheep: then view the Grove again,  
Pleasing *Eurydice* with a Heifer slain.

He the Commands of his Mother straight obey'd,  
Went to the Temple, and four *Altars* made;  
And four of his largest *Bullocks* forth he took,  
As many comely *Heifers* never broke;  
And when the ninth day bright *Aurora* shew'd,  
He worships *Orpheus*, and the Wood review'd:  
A Wonder not to be believ'd, he sees;  
From the dissolved Entrails, Swarms of Bees,  
Which from the broken Ribs resounding flie,  
And in a thick Cloud fall to the Skie;  
On a tall Tree's top-branch they cluster now,  
As Grapes hang dangling on the gentle Bow.

Y

Thus

(q) To the Infernal Deities they offer'd Black Beasts, to the Cælestial, VVhite; Because (saith *Arnobius*, lib. 9.) to *superior* Gods, and eminent men, the more joyful colour is acceptable; to unhappy infernal Deities, the more sad colour: Thus *Arnobius*; which Superstition he proceeds to refute.

(r) A Heifer to a Goddess; Female Offerings to Females, Male to Male Deities, as observ'd by *Arnobius* in the same place.

(f) A River dividing *Mesopotamia* from *Syria* and *Cappadocia*.

(g) *Naples*. Our Author, as *La Cerda* believes, alludes to his own name, call'd by the Antients, and often by *Scaliger*, *Vates Parthenopæus*. Therefore *Parthenope*, or the *Virgin-City*, bred me *Virgil*, the *Virgin-Poet*.

Thus Tillage, Beasts, and Trees have been my Theam,  
 Whil'ſt mighty *Cæſar* at *Euphrates* Stream  
 Thunders with War; and Conqu'ror, Laws ordains  
 For willing Realms, and Heaven with Valour gains.  
 Breeding to me *Parthenope* imparts,  
 Pleas'd with the ſtudy of Contemned Arts:  
 There, a bold Youth, I Paſt'ral did repeat,  
 And under ſpreading Beech, thee, *Tityrus*, ſet.



VIRGIL'S



Ingenit et duplces ten:  
Tulia voce refert: O  
Quis ante ora Patrum  
Contigit optere.  
Honoratui Domi De:  
Equi auro, Comiti  
Wentworth, Baroni  
Woodhouse, Newmar:  
Tabula merito



dens ad sidera palmis,  
terque quaterque beati  
Virga sub matibus altis  
Guilermo Wentworth  
Straffordiae, Vice Comiti  
Wentworth de Wentworth,  
Overfley et Raby.  
votiva.



# VIRGIL'S \* ÆNEIS

\* THE FIRST BOOK.

## THE ARGUMENT.

**J V N O** A storm procures: the Trojans tost'd;  
By Neptune's favour gain the Libyck Coast.  
Venus complains. The King of Gods relates  
To her Rome's greatness, and ensuing Fates.  
Hermes to Libya sent. Venus appears,  
And in a Mortal Form Æneas bears.  
He visits Carthage, and lost Ships regains.  
Dido the weary Trojans entertains.  
But whilst glad Guests, full Cups, and Banquets move,  
She takes a Fatal Draught, and drinks long Love.



Who on slender Reeds soft Pa-  
strals play'd,  
Then leaving Woods, the neigh-  
bouring Country made  
Obedient to the greedy Villa-  
ger,

A gratefull work to Swains; Now horrid War,

Chambers, 1681, 1682, the Low, the Mean, the Generous. The Grammarians attribute the first to our Author's *Bucolicks*; the second, to his *Georgicks*; the last, to his *Æneids*; which three Works he implies here, by Woods, Country, and War.

(\*) So nam'd from Æneas, the chief Person in the Poem; of which formation, by Poetical Authority, contrary to the rules of Grammar, see Prician, lib. 2. Æneas (as Philostratus attest) was esteem'd of greatest Wisdom amongst the Trojans, as Hector of greatest Strength: both of equal Age and Stature. \* It was (as Homer, *ækronidogēh*, Iliad, vii.) honour'd as a God by his Countrymen, as being *ἀνδρῶν, δούλων, ἀνδρῶν, Πρίστου, Πρίστου, Γεροντός, and Strong*; which Character our Author professes to be his. And as Homer in his Iliads hath represented the Prædict life under the Person of Achilles, in his Odysseys the Theoric under Ulysses, Virgil hath contrall'd both into one Work and Person, expressing the Odysseys in the first Book, the Iliads in the six latter. The name, Æneas, though Homer derives from *ἀνδρῶν*, as if impos'd on him by Venus, in relation to some ill Omen, Scaliger more appositely deduceth from *ἀνδρῶν*, to praise, which our Author best justifies.

The Author's scope and intention in this Work, is, to describe the actions of Æneas, thereby celebrating Julius and Augustus Cæsar, who desir'd to be known, as the Offspring of Julius or Alcarnus, the Son of Æneas.

(\*) This is the only book of the Twelve which ends Comically, as is observ'd by Scaliger, Poet. In it the Poet imitates more particularly the first of Homer's Odysseys.

(a) Some are of opinion, that these first four Lines were not Virgil's, but far beneath the weight of the rest: but they are vindicated to their Author by the testimonies of their Antient Interpreters, Domini and Servius; and in themselves, by the whole Academy of Critics. Varro indeed, and Trece, to whom Augustus deliver'd the Book to be revis'd are said to have cut them four off, upon that latter ground; but how unreasonably, we refer to Scaliger, the Father, Poet. lib. 5.

(b) There are three kinds of

(c) Some blame our Poet for putting Arms before the Man, because the first six Books discourse more of the men, the last more of Arms; but they forget that the second Book sets Arms out to the height, characterizing both Valour and Deceit, a most prudent Leader, and a most daring Soldier's exaltity.

(d) The other he only play'd; This word, *Cænere*, being observ'd to be much higher than *Modulari*: Therefore *Calliope* is Queen of the Muses, because the rest only *Modularum*, she sings. *Scalig. Poet.* 3. 26.

(e) Different Interpretations are alleg'd by Grammarians to make this good; for that *Aeneas* was the first that went from *Troy* to *Italy*, is contrary to Historie, *Antenor* having done as much before; but *Servius*, to justify this priority of *Aeneas*, proves, that at what time he came to *Italy*, it was bound by the River *Rubicon*; so that *Antenor* came not into *Italy*, but to *Gallia Cisalpina*: To which division *Cæsar* seems to allude, when passing over that River against *Pompey*, he said, *Juba est illud*, as if that were the first step he made into *Italy*.

(f) It was commonly reported, that *Aeneas* fled away from his Country, having first betray'd it; which, *Virgil*, to make off, lays his banishment wholly upon Fate; for which some add this reason, That he was defended from *Laomedon*; the *Hætrurian* Tradition affirming, That whoever was of a perjur'd Race, should be an Exile and Vagabond by Fate. *Serv. Fulg.*

(g) *Lavinia* littera. Of this *Prolepsis* or anticipation of the story, see *Agellius*, l. 1. o. c. 16. for those parts had not receiv'd this denomination (either from *Lavinia* the Brother, or from *Lavinia* the Daughter of *Latium*) till after the arrival of *Aeneas*. (h) Some understand this of *Alba*, but not well, for that *Aeneas* built; others of *Rome*, where *Virgil* means *Lavinium*, founded by *Aeneas*, as *Livy* and *Dionysius* attest, and himself, *Æneid.* 12.

—mibi munia Teucri  
Constitunt, urbiq; dabit Lavinia nomen.

(i) His Country-gods, which *La Cerda* observes always to be his meaning, when he useth the word generally: VVith these *Aeneas* sought out his habitation, these he carried with him to *Lavinium*, lib. 6.

Erroneusq; Deos agitat, munia Teucri.

(k) A part of *Italy*, where *Jove* and *Saturn* reign'd with equal Empire; and the latter flying from his son *Jupiter*, here hid himself: Our Poet faith, lib. 8. that it hath the name *latendo*; but *Scaliger* (in *Varronem*) affirms, that *Saturn* in the Syriack tongue signifies *latens*, one that hides himself; which the People of this Country interpreting, call'd him *Latius*, and from him the place.

(l) *Viz.* from *Aeneas*, not from *Latium*, as *Dionysius* interprets. (m) *Ca. thage*, according to *Justinus*, was built before *Rome*; if we believe *Appian*, fifty years before the taking of *Troy*. (n) *Coloni*, so nam'd from Colony rather than *quod terram colunt*; the story see hereafter. (o) When the *Roman* would war with *Carthage*, the countin'd 90 myriads of men, 300 Cities. (p) He commends not the *Carthaginians* for their skill in VVar, faith *La Cerda*, lest he should displease the *Romans* their Adversaries, but for their Piousness; alluding to their frequent revolts from the *Romans*. (q) At *Carthage* *Juno* was painted riding on a Lion, in her right hand a Thunderbolt, in her left a Scepter; surnamed Celestial by the *Carthaginians*, as by the Greeks, *Urania*. See *Scalig. de emendat. temp.* where he likewise demonstrates, that the *Carthaginian* Language was at that time almost Hebrew.

(r) An Island of *Ionia*, where *Juno* was suppos'd to be born, bred, and married to *Jupiter*, by reason of the purity of the Air, and therefore sacred to her. VVhen the *Semians*, on one side of their Cyp, printed a Peacock her Bird. *Athenæus*, lib. 14. (s) From her Spear she was surnamed *Hæstia* and *Corvus*; that the likewise had a Sword, is observ'd by some out of our Poet, who faith, she was *ferro accincta*, lib. 2. *Valerius Flaccus* mentions her *Ægis*, *Servius* her Shield. That she was likewise surnamed *bonavia* and *iovis*, see *La Cerda*. (t) Not a *Thersia*, for that was likewise common to other Gods; and here something more peculiar is intimated. *La Cerda* understands this of that Military Chariot which *Homæ* gives her, and was, as *Ovid* attests, kept at *Carthage*. *Falsp.* 6.

Pœnitat quod non sibi Carthaginis arces,  
Cum mea sint illic curru & arma loca.

Hence perhaps surnamed *Curulis*, as *Servius* affirms. *Tertullian* adds, that *Trochilus*, the Inventor of Chariots, dedicated his first work to *Juno*.

That

'Arms, and the Man I'd sing, 'who first did land,  
'Fate-forc'd from *Troy*, on the *Lavinian* Strand;  
Whom angry Gods at Sea and Land engage,  
And cruel *Juno's* persecuting Rage.  
Much suffer'd he by War, whilst *Walls* he rear'd,  
And 'Trojan Gods to *Latian* Realms transferr'd;  
'Whence *Latins*, and the *Alban* Princes come,  
And lofty Tow'rs of all-commanding *Rome*.

Say Muse, what Power was injur'd on what ground,  
Heavens Queen, a Prince for Piety renown'd,  
To such unheard-of dangers did constrain;  
Can in Celestial minds such Palsion reign?

There was an *Antient* City, *Carthage*, held  
By *Tyrians*, which in *Wealth* and *Arms* excell'd;  
'Gainst *Tybers* Mouth, confronting *Rome*, it stands;  
'*Juno* is said, more than all other Lands,  
This to esteem, 'Samos neglected; here  
Her glorious *Arms*, and Golden *Chariot* were:

That this Earths Empress, should all Nations sway,  
She had design'd, would Destiny obey.  
But, in the Book of Doom, she found, from *Troy*,  
A *Race* must come, should *Tyrian* Tow'rs destroy;  
People of vast Dominion, a proud Foe  
Should *Libya* waft, revolving *Fates* foreshew.  
This fear'd, and minding Wars in former daies,  
She for dear *Argos* did gainst *Ilium* raise;  
Nor could she antient injuries digest,  
Nor *Paris* judgement rooted in her breast;  
That high affront of *Beauty* so disgrac'd,  
Then the loath'd *Stock*, and *Ganymede* so plac'd.  
More vex'd at these, *Trojans* through th' Ocean told'd,  
Those poor remains, the conquering *Grecian* hoast,  
And stern *Æacides*, had left alive,  
She through all Seas did far from *Latium* drive:  
They wandred many years, inforc'd by Fate.  
So great the Task to raise the *Roman* State!  
'*Sicilia* yet in view, their Sails they hoyle,  
And, plowing up the fomie Sea, rejoyce;  
When *Iuno* said, who foster'd in her breast  
Th' eternal wound, Vanquish'd shall I desist?  
Nor yet this *Trojan* Prince from *Latium* turn?  
The Fates curb me forsooth; could *Pallas* burn  
And sink the *Grecian* Navy in the Sea,  
For one Man's Lust, & *Ajax* impiety?

snatch'd up by *Jupiter*, is sufficiently known; the chief ground of *Juno's* quarrel to him, besides the affection of her Husband, is, that *Jupiter* made him his Cup-bearer, displacing *Hebe*, the Daughter of *Juno*. (d) *Achilles*, so nam'd from his Grandfather *Aeneas*. (e) *Virgil* shuns, faith *Macrobius*, the Law of Historians, which obligeth them to begin from the original of the story, to follow the example of *Homæ*, who first brought this method into Poetry; which *Ætfric*, in *Pœtie*, commends; and *Horace*, de *Arte Poëtie*. (f) Goddess of VVidomus, born of *Jove's* Brain; by *Macrobius* *Saturn*, 1. 17. mythology; the virtue of the Sun deriv'd from the highest part of the Sky, and (as *summus ætheris cacumen*) is allow'd Thunder as well as *Jove*, who is *immedius æther*. Thence the brags in *Æscynius* his *Emendat.*

In me great Jove confides; to me alone  
The Magazine where Thunder lies, is known.

(where for *Androm* the sense requires *Alone*) but *Juno*, as being *immedius æther*, hath not that privilege, which here she complains of. (g) There were two *Ajaxes*. One the son of *Telemon* by *Hele*, Daughter of *Laomedon* King of *Troy*; He was the strongest Greek next *Achilles*, for whose Arms (after his death) he stood in competition with *Ulysses*. The other (here meant) was King of the *Locres* in Greece, son to *Oileus*, wonderful swift and expert in handling his Spear. This Man, when *Troy* was sack'd, did violate the Prophets *Cassandra* in the Temple of *Pallas*; wherefore, as he return'd homewards, he and his Ships were destroy'd with Lightning.

She

(a) Meaning the *Æmilian* Family, descended from *Æmilus*, son of *Albanus*, of which was *Scipio Africanus*, who overcame *Carthage*. *Plutarch*, in *Cæsar*, observes, that the Family of the *Scipios* were fatal to that Continent, *Africæ*.

(x) Three Goddesses, who dispos'd the lives of Men, and thence, faith *Agellius*, *Paro* derives *Parca*, a *parca*, one of them being term'd *Nona decima*, from the times of mature birth, the ninth or tenth months, as having power of Life; the other, *Mors*, as having power of Death; their common names and offices included in that old Proverbial Verbe.

Clotho the Spindle holds, Lachesis guides  
The Thread of Life, which Atropos divides.

To which employment *Vulcans* here relates, as *vibis* and *vibis* with the Græks.

(y) Once the chief City of *Peloponnesus*, betwix which and *Athens* there was a common Temple dedicated to *Juno*.

(z) The story of the Golden Apple, for which *Juno*, *Pallas*, and *Venus* contended, and was won by *Eris*, Judge of the strife, given to *Pæon*, is at large related by *Calanus* in his Poem upon that subject, excellently render'd into English by *M. S.*

(c) By *Antiope* Daughter of *Laomedon* King of *Troy*.

—who drove  
For unmatch'd beauty with the wife  
of Jove.

[Sandy, Metam. Ovid. lib. 6.]

and was, for her insolence, by *Juno*, turn'd into a Stork. This is the expostion of *Corradus*, better than that of *Servius* or *Dionysius*, who confound this with the precedent cause of her hate.

(b) The *Trojans* descended from *Dardanius* their King and Founder, son of *Jupiter* by *Electra*, and in that respect justly odious to *Juno*.

(c) The story how *Ganymede*, son of *Trojan* King of *Troy*, was



She cast *Love's* winged Lightning from a Cloud,  
 Dispier'd their Fleet with Wind, the Ocean plow'd;  
 Him, breathing Flames which through his Bosome broke,  
 Stak'd with a VVhirl-wind on a pointed Rock.  
 But I, Heaven's Queen, Sister and Wife to *Love*,  
 So many years War with one Nation move:  
 None will hereafter *Iuno's* Power adore,  
 Nor Suppliant at our Altars, Aid implore.

Such things revolving, fir'd with discontent,  
 She to the Land of Storms (<sup>b</sup> *Æolia*) went,  
 Coasts big with Tempests, where King <sup>i</sup> *Æolus* reigns,  
 And the rebellious VVinds in Prison chains:  
 But they, disdaining their so close restraint,  
 Round the dark Dungeon roar with loud complaint.  
 In a high Tow'r, here sceptred *Æolus* stands,  
 Calming their Fierceness by severe Commands;  
 Else in their rapid course they would not spare  
 Sea, Land, high Heaven, but sweep them through the Air.  
*Love* fearing this, them in a Cave immures,  
 And under weight of mighty Hills secures;  
 And gave a King, who knows when to restrain,  
 And, when commanded, how to loose the Reign;  
 To whom thus *Iuno* Suppliant began:

The Father of the Gods, and King of Man,  
 Impow'r'd thee, *Æolus*, Floods to calm, or raise:  
 A Race, my Foe, now sail the <sup>k</sup> *Tyrrhen* Seas,  
 Bearing to *Latium* conquer'd Gods and *Troy*:  
 Raise thou a Storm, and their craz'd Fleet destroy;  
 Or through the VVaves their scatter'd Bodies send.  
 Twice seven most beauteous Nymphs on us attend,  
 The fairest, <sup>i</sup> *Deiopeia*, I will join  
 To thee in VVedlock, to be ever thine;  
 For this great service, the thy Bed shall grace,  
 And make thee Father of a beauteous Race.

VVhen

(b) There are seven Islands beyond the *Sicilian* Seas, nam'd *Æolian*, from *Æolus*; by *Pliny*, *Vulcania*, and *Ephesiades*. *Homer* acknowledges but one, and from him *Virgil*. In this only they differ, that one describes the Habitation of *Æolus* as a Palace, the other as a Prison: which though it may not improperly be understood of all the seven Islands, yet is by *Turnebus*, 21. 10. thought to agree best with the third of them *Strongyle*, by *Salmasius*, c. 12. call'd the House of *Æolus*. See also *Pliny*, 3. 9. and *Strabo*, lib. 6.

(i) King of the *Æolian* Islands; by the Clouds commonly imminent over them, but chiefly by the Smoke, he foretold the change of VVinds, and therefore was thought to have power over them, whence believ'd their God.

(k) The *Tyrrhen*, *Tuscan*, and *Lower* Sea is all one, to which is oppos'd the *Ægean*, *Ionick*, and *Higher*.

(l) The Physical ground of all, is this; Tempests are begotten by the Clouds, over which *Juno* presides; they being agitated by the VVinds, of which *Æolus* is Lord. His Image, as describ'd by *Albion*, suits with this place; *Æolus* flood in a Cave, cloth'd in a Linnen Garment, girdle, under his Feet, bellows; in either Hand, a Horn, which putting to his Mouth, he seem'd to blow; from each Horn issued six Winds: and because *Juno* is suppos'd to have bestow'd the Kingdom on him, she standing at his Right Hand, encompass'd with a Cloud, sets a Crown upon his Head; on his Left, a Nymph half-naked, as rising out of the Sea, who *Juno* promised to him for a wife.

# AENEAE TROIANI NAVIGATIO

Ad Virgilij lex priores Aeneidos.  
Studio et opera, Wenceslai Hollari Bohemi.



When *Æolus* said, 'Tis thy part to enjoyn  
 Commands, great Queen, but to Obey, is mine:  
 Thou in this Realm and Throne didst me invest,  
 And, by thy means, 'mongst Gods with *Jove* I feast;  
 Thou me o're Storms and Tempests didst advance.  
 This said, he pierc'd the Mountain with his Lance;  
 Winds rush like Troops, finding themselves enlarg'd,  
 And the whole World with one great Tempest charg'd.  
 They take the Sea; *Eurus* and *Notus* raves,  
 And stormie *Æfricanus*, from deepest Caves,  
 Th'whole Ocean vex'd, tumbling vast Waves to Shore;  
 The Sea-men clamour, Shrowds and Tackle roar:  
 When from the *Trojans* fight dark Clouds restrain  
 Heaven and the Day, black Night broods on the Main;  
 The high Poles thunder, and thick darted Fire  
 Inflames the Skye, swift Ruine all conspire.  
 Straight are *Æneas* Limbs benumm'd with *Cold*,  
 Who fighting, up to Heaven his hands did hold:  
 Then said, 'O happy, more than happy, you,  
 Who near *Troy's* Wall dy'd in your Parents view!  
 Why was not I by thee, O *Diomed*, slain,  
 Most Valiant *Grecian*, on the *Dardan* Plain?  
 Where great *Sarpedon* lost his Life, and where  
 Bold *Hector* fell by fierce *Achilles* Spear;  
 Where, *Simois*, depriv'd of Valiant Souls,  
 So many Heroes, Shields and Helmets rowls:  
 Then from the North a sudden gust did rise,  
 Took them a Staies, and VVaves advanc'd toth' Skies;  
 Oars break, about she hurries with the Tide,  
 A Mountain raking o're her weather-side;  
 These hang on Billows, others, yawning VVaves  
 The Bottom shew, the Sand with breaches raves.  
 By South-winds, drove on hidden Rocks, three fall;  
 Rocks 'midst the Floods, *Italians* ' Altars call;

Z

Rang'd

(m) *Turbinus* and *Germanus* by *Africanus* underlaid *Zephyrus*, the West-wind; as not thinking it likely, that the Poet should name the same Wind twice: The North-wind comes in afterwards to complete the Storm, and to drive them upon the *Africk* Coast, which was proper to him, and the intention of the Author. Therefore *Seneca* unjustly blames him, *Quod locum in illa rixa non habuit Aquilo*. And again, with as little reason, for bringing contrary VVinds together, which need not here be understood diametrically opposite. Nor will any man deny the concurrence of contrary VVinds in the main Sea, by which are occasion'd VVind-pools, and the like, till at last the strongest gets the Mastery. Thus *Lucretius*; adding the testimonies of *Homer*, *Metastasis*, *Seneca*, and others.

(n) So the Interpreters expound *Frigus*, not fear of death, faith *Servius*, for the dead he calls happy immediately, but of the manner, by VWater; for the Soul being conceiv'd so be of a Fiery substance, was thought to be wholly destroy'd by the contrary Element.

(o) *Plutarch*, *Symp. p.* reports, That after the taking of *Carthage*, *Marcus* commanded some Boyes, that had been brought up in Literature, to write something whilst he look'd on them; whereupon one of those that were taken Captive, writ those Verses of *Homer*, (*Thrice happy, &c.*) where *Ulysses* calls them Fortunate, that died with honour at *Troy* (which place *Virgil* here imitates) whereas *Marcus*, taken with the ingenuity of the Boy, fell a weeping, and set at liberty all that were any way allied to him.

(p) Son of *Tydem*, he wounded *Morvaul Venus* in the *Trojan* VVar: To prepare him for which Attempt, *Tallas* gave him *plutus* & *brutus*, Strength and Courage. *Hom. Iliad. 8.* He wounded *Venus* as she relieved *Æneas*, who she had perith'd in Duell with *Diomedes*; to which *Æneas* here relates.

(q) Son of *Jove*, and King of *Lycia*, who aided the *Trojans*, and lost his life in their Quarrel.

(r) A River that driveth his birth from the top of *Ida*, glideth through the *Trojan* Valleys, and dischargeth it self into the *Hellefpont*.

(s) There are nine Rocks that lye betwixt *Africk* and *Sardinia*, at which the *Romanas*, in the first *Punic* VVar, made a League with the *Carthaginians*: And because such Covenants are commonly made in Temples, at *Alfars*, these obtain'd that denomination, and were afterwards call'd *Are propitia*. But *Jeseph Scaliger* (in *Asconius*) affirms, that amongst Antient VVriters all *Crepidines* & eminentia, prominent places, have this name.

Rang'd are their craggy Shoulders 'bove the Sea ;  
 East winds on Shoals, a wofull fight, forc'd three ,  
 Bilg'd them on Banks, and stuck in ' Beds of Sand.  
 That with ' *Orantes* and the *Lycian* Band ,  
 In his own view, a huge Sea from the North  
 Breaks o're her Stern, the " Master tumbled forth,  
 Pitch'd on his head : but she thrice hurried round ,  
 With a swift Eddie in the Ocean drown'd.  
 Some few appear swimming in boysterous Floods,  
 With-Arms, and Oars, and Planks, and *Trojan* Goods.  
*Ilioneus* stout Ship now the Tempest tore ,  
 Now bold *Achates*, next that *Abas* bore ,  
 Then old *Alethes*, through ripp'd sides each takes  
 In treacherous Waves, and founder'd are with leaks.  
 \* *Neptune* mean time perceiv'd the Sea engag'd  
 With mighty Storms, and how rough Billows rag'd ;  
 He much incens'd, and carefull all to save ,  
 His faving Brow lifts 'bove the highest Wave.  
 Tofs'd through the Floods, *Aeneas* Fleet he spies,  
 Distrest with Seas, and fury of the Skies ;  
 Straight he his Sister's Fraud and Malice finds ,  
 When thus aloud he hails th'unruly Winds.  
 Have you such confidence of your 'High Birth ,  
 Without our leave to vex thus Heaven and Earth ?  
 How dare you raise such mighty Hills as these ?  
 Whom I — But first swoln Waves we must appease :  
 Nor shall I thus such Crimes hereafter spare.  
 VVith speed \* depart, and to your King declare,  
 Not the Sea's power, and mighty Trident, fell  
 To him, but me ; let him in thy house dwell ,  
*Emus* 'mongst Rocks, in those Courts *AEolus* may  
 Command, and in the VVinds close Prison sway.  
 Sooner then said, he calms the Sea, then clears  
 The Skye from Clouds, the Sun again appears.

Cymothoe

(f) There were two of these *Syrtes*, or Quick-sands, in the *Libyan* Sea. *Pomponius Mela* understands *Virgil* of the Greater, as being nearest *Carthage*.

(r) It seems he succeeded *Sarpidon* in command over the *Lycians* at the *Trojan* War ; and accompanying *Aeneas* in his Travels, here perishes.

(u) His name, *Leucaspis*, whom, with *Orantes*, *Aeneas* saw on the Banks of *Stryx*, when he went to *Elysium*, lib. 6.

(x) Son to *Saturn*, Brother to *Jupiter* and *Dis*, God of the Sea.

(y) Of the Origin of the Winds, see *Hesiod*. *Iliad*. *Odyssey*. *Virg.* *Georg.* *Met.* *Zephyrus*, and *Auster*, are of Celestial descent ; the rest Terrestrial, from *Typhon*, with which *Jove* here reproacheth them.

(z) *Maurus* (say the *Grammarians*) is that which is neither quick nor slow, but betwixt both ; of which accurately *Agellius*, 10. 11. *Macrobius*, 6. 8. But *Turnebus*, disclaiming this subtlety, expounds *maurus*, *sestivus* *discedere*, *propere*, *se hasten* ; with whom agrees *Donaus* ; his interpretation we follow.

*Cymothoe* "Tryton joyn, *Neptune* himself  
 Alsifts to clear them from the dangerous Shelf ;  
 Op'ning vast Syrtes, he calms the raging Tides,  
 And, with light Wheels, over the Surface glides.  
 As when great Cities with Sedition rage ,  
 The giddy Vulgar furiously engage ;  
 Madness makes all things Arms, Stones, Fire-brands fly :  
 Then if some 'grave religious Man they spy ,  
 For worth renown'd, all list to what he saies ,  
 His Speech commands their Souls, their Passion swaies :  
 So did his Prefence calm the troubled Main.  
 Then through clear Skyes *Neptune* with gentle Reign  
 Wheels his swift Chariot, and well-manag'd 'Horse.  
 The *Trojans* wearied out, resolve their course  
 For the next Shore, and soon they *Libya* reach'd.  
 "Far within Land, an Isle, with sides out-stretch'd ,  
 Did make a Port, which broke all Storms from Sea ,  
 And cuts it self into a Land-lock'd Bay ;  
 On each side Rocks, of which two threat the Skies ;  
 Calm VVater under their protection lies.  
 A trembling Grove the entrance pleasant made,  
 VVhere thicker Woods did cast a horrid shade ,  
 And Nature, of arch'd Rock, a Cave had hewn,  
 Grac'd with sweet Springs, and Seats of living Stone,  
 The Nymphs 'aboads : strest Ship within this Bay,  
 Safe without Cable, or sharp Anchors, lay :  
*Aeneas* with seven Vessels made this Port ,  
 Thirteen being lost ; the *Trojans* straight resort  
 To long'd-for Shores, and much-rejoycing land,  
 To rest their Sea-sick Bodies on the Sand.  
 Then first *Achates* Sparks strikes out of Flint,  
 And feeds the Fire with Leaves ; dry nourishment  
 He next about the catching Flame supply'd.  
 They wearied out, such as they had, provide ;  
 Corn with Salt-water tainted ; what they find ,  
 They dry with Fire, and with a Stone they grind.

Z z

Mean

(a) Tryton is *Neptune's* son by *Amphitrite*, and his Trumpeter, *Cymothoe*, a Sea-Nymph, Daughter of *Nereus* and *Doris*.

(b) There are many examples in this kind. *Thucydides*, a *Platonic*, by his Rhetoric reprovd the *Athenians*, who were running up & down the City, ready to take up Arms. *Thucyd.* lib. 8. *Quintus*, the Consul, did as much in a Fray betwixt his Fellow-Consul *Appian*, with whom the Nobility took part, and *Lelestinus*, the Tribune, of whose side were the Common People. *Dionys.* lib. 9. The time, *Cicero* reports, of *M. Porcius*, the Consul, who hearing the insurrection of the *Platonic* against the Senate, arriv'd as he was, in Robes for Sacrifice, came amongst them, and with his counsel and authority stopt the business.

(c) *Turnebus*, and others, understand here, *Hippocampi*, Sea-Horses. *Stat.* *Theb.* 2.

*Illi ægæo Neptunus gurgite fessas  
 In portum deducit equos, prior hauris  
 habenas  
 Ungula, postremi solvantur in aquora  
 pisces.*

*Hippocampi*, River-Horses, are another Species, perfectly resembling Horses with four feet ; proper to *Nile*.

(d) This description is in imitation of *Homer* ; but some there are who apply it to a Haven of Spain, at new *Carthage*, which is by *Levy*, lib. 26. describ'd much after this manner.

(e) See *Eclog.* 3.



*Nili se prædæ acting  
Tergora diripiunt cos  
Pars in frustra secant  
Litore aena locant ali*

Bernardo Hyde Arm.



*unt, dapibusque futuris  
tis et visera nudant:  
verubusque tremantia figunt  
flamasque minus erant.  
Tabula merito vota.*

Mean while the Prince, earnest to view the Coast,  
Ascends the Hill, if *Antæas* Tempest-tofs'd,  
*Cappys*, or any Sail he might discern,  
Or stout *Caicus* Arms on his high Stern:  
But not a Sail in th'Offin did appear,  
When on the Shore he spi'de three straggling Deer;  
The whole Herd following after in a train,  
Graz'd at their pleasure on the verdant Plain.  
He stands, but snatch'd his Bow and Shafts before,  
VVhich for his Prince faithfull *Achates* bore;  
And first, their Leaders, as they nearer drew,  
Their tall Heads crown'd with branching Crests, he slew;  
Then picks the Vulgar out, untill he drove  
The rest, for safety, to the sheltring Grove;  
Nor left, till Victor, seven fat Bucks he laid  
Dead on the ground, which his Ships number made;  
Returning then, these with his Friends he shar'd;  
VVine good *Acestes* had in Casks prepar'd  
In *Sicily*, and gave his parting Guests,  
The Prince divides, thus chearing their sad Breasts:

Dear Friends, for we have many Dangers past,  
And greater, God these too will end at last;  
You scap'd fierce *Scylla's* rage, and deaf'ning sound,  
And through *Cyclopians* Rocks a Passage found:  
Chear up, Sad Thoughts lay by, this Story may  
Delightfull be to tell another day;  
Through great Disasters, and such strange Retreats,  
*Latium* we seek, where Heaven grants quiet Seats,  
Where we *Troy's* Monarchy may new erect:  
Live, and with Hope such happy Daies expect.  
This said, although oppress'd with weighty Care,  
He shews glad Looks, and hides his deep Despair.  
They take the Quarrie, and prepare the Feast,  
Straight they unlace the Deer, and th'humbl'es drest;

Some

(f) Three Rocks in the Mountain *Ætna*, wherein the *Cyclops* lived. *Pliny*, 3. 8.

Some pieces cut, which trembling spitted were;  
 On Shore, some Boylers place, and Fire prepare;  
 Sitting on Grafs, strength they recruit with Food,  
 And with old VVine and Ven'son chear their Blood.  
 Hunger allay'd, and Boards remov'd, much they  
 Of lost Friends talk; 'twixt Hope and Fear, much say,  
 If dead, and quite despair'd of, or alive;  
 Much the good Prince doth for *Orontes* grieve,  
 And *Lycus* and *Amycus* cruell Fates,  
*Cloanthus*, *Gyas*, much compasionates.

When *Iove* from his ætherial height surveys  
 The fixed Earth, and navigable Seas,  
 Shores and spread Nations, on Heav'n's Spire he stands,  
 Fixing his Eye upon the *Libyan* Strands:  
 To him revolving in his Breast such cares,  
 Sad, having drown'd her sparkling Eyes in tears,  
 Spake *Venus*; Thou, who by Eternal Law  
 Rul'st Men and Gods, and dost with Thunder aw,  
 How could my Son so highly thee incense?  
 What was the wasted *Trojans* great offence,  
 That now for *Latium's* sake must no where plant?  
 From *Teucer's* <sup>b</sup> Line, we had thy Royal Grant,  
*Romans* should spring, that all the World should sway,  
 And make both Sea and Land their Power obey:  
 What Information alters thy Decree?  
 In *Troy's* Destruction this did comfort me;  
 When I cross Fate with Fate did counterpoys;  
 Yet the same Fortune still our Men destroys.  
 What time, great King, shall terminate our woes?  
 Safe could *Antenor* break through all his Foes,  
*Illyrick* Confines, and *Liburnian* Realms,  
 And, without loss, pass proud *Timæus* Streams: (raves,  
 Whence through nine Mouths; a Sea from Mountains  
 Which the whole Countrey drowns in fomie Waves.

Yet

(b) *Teucer* was Founder of the *Trojan* Race, as *Dardanus* of their City; which is the reason the Poet always fetches the blood of *Teucer*, not of *Dardanus*. *Teucer* came first into the place where *Troy* was afterwards built by *Dardanus*, who had married his Sister, or, as others, his Daughter.

(r) Some write, that *Antenor* betray'd *Troy*, and that he gave the signal to the *Greeks* by hanging out a great Light; and open'd the Horle; others acquit him, and render him to be a most wife and religious Person; yet *Livy* saies, that he and *Aeneas* made the Peace, and restor'd *Heleu*. *La Cerda*.



*Parce metu Cythera:  
 Fata tibi cernis urbem.  
 Magna, sublimemque  
 Magnanimum Aenean:*

Honoratiff. D<sup>o</sup> D<sup>a</sup> A<sup>n</sup>e Wentworth



*maeuent immota tuorum  
 et promissa Lavini  
 feros ad sidera Caeli  
 neque me sententia vertit.*

Tabula merito votiva.





Cui Mater media, sese  
 Virginis os, habitumque  
 Spartane: vel qualis egi  
 Harpalice, volucrumque  
 Namque humeris de more  
 Denstrix, dederatque is:  
 Nuda genu, notisque si  
 Honoratit Do: d' Arabelle Wentworth

tulit obvia silva,  
 gerens, et virginis arma  
 os Theissa fatigat  
 fugga prævertit, Hebrum.  
 habitem suspendat arcum  
 mas assuadere, ventis:  
 quæ collecta iuvenis  
 Tabula merito votiva

For new Discoveries of this unknown Land;  
 If Men or Beasts the untill'd Soyl command;  
 Then give his Friends account of what he found.  
 Under a jetting Rock, and shelterd round  
 With Wood, his Fleet lay in a gloomy Shade;  
 Onely *Achates* his Companion made;  
 In's right hand shaking two broad pointed Spears,  
 When his fair *Mother* in the Grove appears;  
 The *Spartan* Virgins have such Arms, and Weeds;  
 Such was *Harpalice*, who swiftest Steeds,  
 Or *Hebrus* could at highest speed out-go.  
 For, as they us'd, she wore a handsome Bow;  
 And to the wanton Winds expos'd her Hair;  
 Tuck'd to her Knee her flowing Garments were.  
 And first to them she calls; Have you, I pray,  
 Seen any of my Sisters pass this way?  
 In *Lynx* skins girt, they cast light Quivers o're;  
 Or heard them hunting of the foamie Boar?  
 Thus *Venus*, when her son reply'd, Not we  
 Did any of thy Sisters hear or see;  
 But who art thou? that Voice, and beauteous Face,  
 Not Mortal is; thou art of Heavenly Race;  
 Or *Phœbus* Sister, or some Nymph. Be blest,  
 Who e're thou art, and comfort us distressed;  
 Say, in what Countrey of the Orbed World,  
 We, ignorant of the Men and Clime, are hurl'd  
 By a prodigious Tempest, from our way,  
 And Hecatombs I'le at thy *Altars* pay.  
 For me such *Presents* are not, she reply'd;  
 We *Tyrian* Maids bear Quivers by our side,  
 And high our Purple *Buskins* on we lace.  
 Carriage thou seest, built by *Agenor's* Race,  
 But *Libyck* Coats, where Warlike Men are bred;  
*Dido* reigns here, who from her Brother fled:  
 The story's sad and long, but I'le in brief,  
 Of many Passages select the chief.

A 2

Sicæus

(c) The constant Companion and Counsellor of *Æneas*, *Servius* derives the name, *domi vè d'æw*, from *Soliusvire*, clau which, no Accident more certain with Princes. Much of the *Agate Stone*, upon this occasion, is alleg'd by *La Cerda*, worth consulting.

(d) *Æneas* (saith *Scaliger*) is said to be the son of *Venus*, because she was predominant in his Horoscope; and that with *Jupiter*, or both with *Mars*, Lords of part of the *Sun*, and *Moon*, and the Horoscope, which the *Ambians* in their Language call *Powerful*. Hence it came to pass, that he got left from *Troy*, out of a War occasion'd by a Woman.

(e) The *Lacedæmonian* Virgins (by *Lycærgus* his order) were brought up to all Manly Offices, as Music, Running, Wrestling, Riding, Hunting; whence the Mountain *Parthenia* there took its name, being frequented with Virgins, who met there to hunt.

(f) A Virgin, whose Father being taken and carried away by the *Greeks*, pursued and overtook their fleet Horses, her self being on Foot, at the River *Heber* in *Thrace*, and freed her Father.

(g) The Poet exactly describes the Habit of a Huntress.

(h) It being the Custom of Hunters to array themselves in the spoils of such Beasts as they took; especially the skin of a *Lynx* was esteem'd for its lightness.

(i) *Nannius* thinks that the Poet alludes to the old Custom of sacrificing to this Goddess, not Blood, or Beasts, but Incense and Flowers, for with the other the was not delighted, saith *Acron* upon *Horace*, *Ode* 19.

(k) Proper for a Huntress, and in that respect given her by *Callimachus* also, *Hymn*. 3. *Amphiamus*, as by *Philostratus* to *Adriana*, *epitheta*, describ'd by *Pollux*, lib. 5. amongst other properties of a Huntress, a kind of Shoe rising hollow to the mid-leg, bound with a strong band, which the Author here intimates, whereas the height of the other sort of *Buskins*, viz. the *Tragic*, was from the Sole downwards, so seem more flatly, as more high, not unlike the *Venerian Clappe*. This distinction I think true, though confirm'd by *Tauman* upon these words.

(l) *Jupiter* begot *Epaphus*, he *Belus* the elder, he *Agenor*, he *Phœnix*, he *Belus* the younger, Father to *Dido*, *Pygmalion* and *Ania*. Here *Carriage* therefore is call'd *Agenor's* Seat, for *Antonomasia*.



(m) The Poet softens the rougher names, making *Sichæus* of *Sichæus*; *Belus*, *Dido's* Father, *Alnus*.

(n) *Tyri*, *adverbium*. *Pygmalion*, whil't yet a Child, was honour'd with a Crown by the People, and reigned 47 years. He was the roch. from *Hiram*, who supply'd *Salomon* with Cedars towards the building of the Temple. From which *Hiram*, to the building of *Carthage*, *Scaliger* reckons 103 years, in *Prolog. de Enand. Temp.*

(o) *Dido*, driven upon *Libya*, and ready to be turn'd away again by *Jove*, cunningly intreated that the might buy of him (others say, that he would give her) so much ground as an Ox's Hide would compass; which he granting, she cut the Hide into so many small pieces as enclos'd twenty two *Stadia*.

Thus (saith Camden) *Our Annals* record, that *Hengist* the *Saxon*, after he had vanquish'd the *Picts* and *Scots*, and receiv'd very large Possessions in other places, obtain'd also, in *Lincolnshire*, of *Vortigern*, so much ground as he could compass round with an Ox Hide cut into small Thongs, whereon he founded and built a Castle, afterwards called *Thong-Castle*. Whence it is that one who hath written in Verse a *Breviary* of the *British History*, turn'd *Virgil's Verses* in this manner:

*Acceptisq; solum, salti de nemine  
Thongum,  
Taurino quantum poterat circumdare  
torgo.*

A Ground he took, which Thong he call'd,  
As much as he, a Bull Hide cut,  
could well compass in.

As to the name, *Byrsa*, *Scaliger* (in *Festum*) observes, that it is us'd, by *Metaphrasis*, for *Byrsa*; originally an Hebrew word, signifying a *Tower*, or *Fortified place*: for *Carthage* was a Colony of *Tyrians*, who spake Hebrew. But that this story is to be understood only of the *Tower*, not of the whole City, which was afterwards added to it: as they grew greater, we have the authority of *Apian*, in this more probable than *Liv*, who would understand it of all, *lib. 44*.

"*Sichæus* was her Lord, in VVealth beyond  
All *Tyre*, and she of him extremely fond;  
VVhose Father with blest Omens gave a Maid:  
But " *Tyre* her Brother King *Pygmalion* swaid,  
VVho far exceeds all those that e're engag'd  
To murder Princes, and with Fury rag'd.  
Mad, till her Husband's Gold he had enjoy'd;  
*Sichæus* at the Altars he destroy'd;  
Long hides the Fact, and did her Love despise,  
Yet cherish'd her vain Hope with flattering Lies.  
To whom in Sleep, her Husband un-interr'd,  
VVith a most Gasty Countenance appear'd,  
Dire Altars, and his wounded Bosome shews,  
And all her Brother's Treason did disclose:  
Perswades her, straight that she her Countrey fly;  
A Hoord of Gold, and Silver, to supply  
Her Voyage, he discovers under ground,  
VVhich made her way, and many Followers found.  
Those, who did hate, or fear the Tyrant, meet,  
And suddenly they seiz'd a ready Fleet,  
Transporting thence greedy *Pygmalion's* Coyn;  
A Woman Principal of this Design;  
And found those parts where now huge Walls, and new  
Tow'rs of aspiring *Carthage* thou may'st view:  
Call'd " *Byrsa* from the Bargain; so much Ground  
Bought, as a Bull's hide might compass round.  
But who are you? whence came ye? where d'ye go?  
To her inquiring, he, surcharg'd with wo,  
From a full Breast, drew these. Should I recall,  
O Goddess, things from their Original,  
And would you hear the Annals of our VVoices,  
*Vesper* would first day in *Olympus* close.  
VVe from old *Troy*, if e're you heard the name,  
Through many dangerous Seas, and Tempests came;

By

By Providence thus to the *Libyck* Shore.  
I am *Æneas*, who from Enemies bore  
My Gods with me aboard; my Fame above  
The Stars is known; and sprung from mighty *Iove*,  
I seek my Kindred, and great *Italie*.  
I twenty Ships launch'd to the *Phrygian* Sea:  
What course my Goddess Mother did ordain,  
And Fates, I have observ'd; scarce seven remain  
By Waves and Tempests craz'd; unknown and poor,  
Driven from *Europe*, and the *Asian* Shore,  
I wander *Libyck* wilds. Here *Venus* brake  
Off his sad Speech, and, interrupting, spake.

Who e're thou art, I judge that thou surviv'st  
Dear to the Gods, at *Carthage* who arriv'st:  
To the Queen's Palace therefore straight repair;  
For know, thy Friends and Fleet in safety are,  
And with chang'd Northern Winds be hither brought,  
Or me in vain my Parents Augury taught.  
Lo! twice six Swans, rejoycing in their march;  
*Iove's* Bird had chac'd through Heaven's ætherial Arch,  
Drawn out in Rank and File, on Earth they light,  
And now their taken Quarters seem to flight;  
Escap'd, they mount, clapping triumphant Wings,  
And round the Pole the Silver Confort sing.  
So to the Port thy well-mann'd Navy steers,  
Or in safe Harbour with full Sail appears.  
Then said, now Sirs, keep on the way you go;  
And turning, she her glorious Neck did shew;  
When her *Ambrosian* Hair a heavenly sweet  
Breaths from her Head, Robes flow beneath her Feet;  
Her garb a Goddess shews. He, when he knew  
His Mother, thus her flying did pursue:

Why cruell too, dost thou so oft deceive  
Thy Son with feigned Shapes? may we not give

Right

(p) He glanceth at a story, which the *Lives* of Poetry would not permit him to bring in directly. *Varro*, *lib. 2. Div. reports*, that *Æneas*, from the first hour of his setting forth from *Troy*, saw every day the Star of *Venus*, till he came to *Laurentium*; where seeing it no more, he knew that was the destin'd Ground.

(q) A Number fortunate in *Augury*; to many Vultures gave *Romulus* the Kingdom from his Brother *Remus*; to which perhaps the Poet alludes. The story is related by *Livy*.

Right hands, hear real stories, and reply ?  
 Thus blaming her, he to the Walls drew nigh;  
 But *Venus* with Black Mists them walking shrouds,  
 And covers with a Cloak of sable Clouds,  
 Left any should or touch them, or discern,  
 And by delays, their cause of coming learn.  
 Then the pleas'd Goddess back to *Paphos* flew,  
 Her own dear Seats, and Temples to review;  
 Where crown'd with Garlands to her sacred name,  
 With Eastern Gums an hundred Altars flame.

But they mean time went as the path did lead,  
 And now ascend a Hill, whose rising Head  
 Did much o're-top the City, and look down  
 Upon the adverse Bulwarks of the Town.  
 The Prince, late Cottages, now lofty Spires;  
 Gates, busy Throgs, and paved Streets admires.  
 The *Tyrians* ply their work; some Bulwarks Found;  
 And Stones, to raise high Walls, dig under ground;  
 Others a place to build their House inclose,  
 Lawes, Magistrates, and a Grave Counsel chose;  
 Some make the Port, others a Platform drew  
 For Theaters, from Rocks huge Pillars hew,  
 High Ornaments to grace the future Scene.  
 As Bees through Flow'rie Meads, the Air serene,  
 Work in the Spring, when hopefull Youth they train,  
 Or when they treasure their delicious gain,  
 And with the purest *Nectar* stuff their Hive,  
 Or ease the Laden, or imbattell'd, drive  
 The Drones, a slothfull Cattel, from their Cels;  
 All work, of Thyme the fragrant Honey smells.  
 O you are happy Men, whose Walls are laid,  
 (Admiring their high Roofs) *Aeneas* said;  
 Wrapt in a Cloud, most strange, then marcheth in,  
 And mixing with the People, went unseen.

Amidst

(r) *Paphos*, or *Talaphatus*, a City on the East part of *Cyprus*, where *Venus* had a Temple with a hundred Altars, faith *Tacitus*, on which no Bloody Sacrifices were ever offer'd, as we already have said. *VV*hence she is call'd by *Catullus*, *Sanguinis expert*.

(f) *La Cerda* conceives that the Poet alludes to that Theater which was built at *Rome* by *M. Scævus* the *Edile*; which *Pliny*, 36. 15. faith, consisted of 360 Columns, the lower part Marble, the middle *Glaſs*.

Amidst the City was a shade Grove,  
 VVhere first the *Pæni*, by a Tempest drove;  
 Digg'd a Horse head, which sign great *Juno* gave,  
 How well in War they should themselves behave,  
 And through all Ages be with Plenty fill'd:  
 Here *Iuno's* Temple did Queen *Dido* build,  
 Wealthy with Presents, and the Goddess grace;  
 Brads Portals mount with Steps on Beams of Brads,  
 On groaning Hindges Brazen Gates reſound.  
 Here first the Prince some light of Comfort found;  
 New Objects leſ'ning Doubts, he not despairs  
 Of better Fortunes to his sad Affairs.  
 For whilst, attending on the Queen, he ſtaid,  
 And the high Temple round about ſurvaild;  
 Whilst he admires the Cities Chance, and strife  
 Of emulous Artists imitating life,  
 He ſaw the *Trojan* War moſt rarely done; (known.  
 War, now by Fame, through all the World made  
 He ſaw *Arrides*, *Priam* too was there,  
 And ſtern *Achilles*, unto both ſevere.  
 Weeping, he then, *Achates*, ſaid, what State;  
 What Kingdome hath not heard of our ſad Fate?  
*Priam* behold! Reward here Virtue finds;  
*Troy* Tears, and our Misfortunes pitying Minds:  
 Fear not, this Fame may bring ſome Help. This ſaid,  
 On liveleſs Picture he his Fancy fed.  
 Sighing, then bathes his Cheeks in Streams of Brine,  
 To ſee how they near *Troy* did Bartel joyn:  
 Here *Grecians* fly, and *Hector* preſſeth on,  
 Creſted *Achilles* there, and *Trojans* run.  
 Next *Rhesus* ſnowie Tents his Eye invite,  
 Whoſe Quarters *Diomed*, in dead of Night  
 Had beaten up, and dreadfull Slaughter made,  
 And to his Camp their Fiery Steeds convey'd;

(t) In digging the firſt Foundation (ſt Carthage) there was found the Head of an Ox, which was a preſage of a fruitful Soil, but of a City, laborious, and always ſubjected; in another part they found the Head of a Horſe, which ſignified, that the People ſhould become Warlike and Powerful, and gave the City a fortunate Omen. Thus *Juſtine*, lib. 18. *VV*hence *Calvus*, lib. 18. 38. obſerves, That Carthage was of old call'd *Caccabe*, which in the *Punic* Language imports a Horſes Head.

(u) *Servius* ſaith, that *Virgil* alludes to an Edit in his time, which order'd, that (after the Capitol was betray'd by the *Tarpeian* Virgin) all the Hindges ſhould be of Brads, that the noyſe might give notice of any Treason.

(x) *VVe* follow thoſe who read *Atrides*, not *Aridas*; for though, as *Taubman* pretends, they might be here taken for one Perſon; as being Sons of one Man, and ſo *Priam* and they come within the compaſs of the *ambobus*; yet how he will make good that *Achilles* was rugg'd and cruel to *Meneleus* (as he was to *Priam* in the death of his Son, and to *Agamemnon* at the Iſſs of *Briftol*) I know not. *Seneca* confirms our reading, *Epist.* 104. where he makes *Cæſar*, the *Victor Agamemnon*; *Pompey*, the *Vanquiſh'd Priam*; *Cato Uticensis*, *Achilles*, Enemies to both, in behalf of the Commonwealth.

(y) *Rhesus*, King of *Thrace*, preparing for the aid of *Troy*, was told by the Oracle, that if his Horſes ever drank of the River *Xanthus*, and eat *Trojan* Fodder, *Troy* ſhould overcome the *Greeks*; But *Dolon*, a *Trojan* Spy, being taken that very night that *Rhesus* ſate down near *Troy*, by *Diomedes*, in the *Grecian* Camp, diſcover'd *Rhesus* his coming thither, ſo he was intercepted and ſlain. *Plautus* indeed reckoning three Fates whereon the ſafety of *Troy* depended, *Bacchid*, 4. 9. names not this: The firſt, *Signum ex arce ſi perſiſſet*, the Iſſs of the *Palladium*; *Aleram* *eriam* of *Troilus* moſt; the death of *Troilus*: The laſt, *Cum porta Scæa limen ſuperum ſcinderetur*, when the *VV*alls were broke down to let in the *VV*ooden Horſe. But as to the ſtory of *Rhesus*, it is excellently ſet down by *Homor* and *Emipides*.

Etc

(*a*) *Troilus*, though here call'd *Prius*, was, as *Hyginus* and *beccae* affirm, one of the eldest of *Prius*'s sons; by whom, after the death of *Heitor*, the *Trojan* Party was chiefly upheld, as having in one Skirmish slain 16 Greek Princes with his own hand: And when they cried out, that now *Heitor* was dead, they need not fear any thing. *Dionides* and *Ulysses* answer'd, that *Troilus* was no less valiant than *Heitor*. He wounded *Menelaus*, *Dionides*, *Agamemnon*, and *Achilles* himself, by whom he was slain, but the margin differently related; *Servius* saith, that *Achilles* betray'd him by putting some Sack Dyes in his way, in which he knew that he delighted; *Lycophron*, that he was kill'd by *Achilles* in the Temple of *Apollo*; others, that his Horse, being wounded, threw him in Fight, at which advantage *Achilles* flew him.

(*a*) *Iscariot*, *ex. sc. ur. scilicet*, in allusion to the Seal point of the Seal, wherewith they wrote in their *VVaxen* Table-Books. *Symp. A. 1. 10.*

(*b*) The *Trojan* business succeeding to ill without the *VValls*, *Hector*, *Polyxena*, *Cassandra*, and the rest of the Ladies in the City, with loose Hair, bearing their Beasts, after the manner of *Supplicants*, went up to *Minerva's* Temple, so commanded by *Heitor* (not *Helenus*) who dedicated the mention'd Garment to her. In great perils, when they had recou'd to the Gods, they did not only embrace their Images, but put on their Garments, in that Habit believing they might the sooner obtain favour of the Deity, to whom it belon'd. This *urachus* observes, lib. 14. c. 15. *P. 1. 1. 1.* is, according to *Servius*, properly a *VVoman's* Garment wrought with the Needle connect'd to *Minerva*.

(*c*) That *Prius* bought the body of his son *Heitor*, of *Achilles*, is known from *Homer*, *Iliad*. 24. who saith, that he gave for it, *amphipros*, *infante*, *presenti*, *cadon*, saith, *God's*, silver, and Precious Raiments; which was afterwards required by the *Trojan*; for when he was shot by *Pariis*, the *Grecians* were fain to pay for his body the weight of it in Gold. So *Ennius*.

(*d*) *Aeneas* falling in Love with *Thibon*, Brother of *Leomedon*, had a son by him call'd *Memnon*, who went to assist the *Trojans* upon the interest he had of affinity with them, but was slain by *Achilles*.

(*e*) *Eurotas* is a River of *Lacedaemonia*, on whose Banks grew a Laurel sacred to *Apollo*. *Cynthus* is a Mountain in the Island *Delos*, fam'd by the birth of *Apollo* and *Diana*, thence call'd *Cynthius* and *Cynthia*.

E're they drank *Xanthus*, or near *Troy* had graz'd.  
Poor *Troilus* disarm'd, here flies amaz'd,  
Too weak for these *Achilles*, backwards slung;  
With *Horfes* dragg'd, he by his Chariot hung;  
Foul Earth doth his fair Neck and Tresses smear;  
'Scribbling the Dust with his inverted Spear.  
When *Ilian* Dames, with Hair<sup>b</sup> dishevell'd, went  
To angry *Pallas* Fane, and Robes present:  
Beating their Breasts, her they implore with Cries,  
But th'angry Goddess fix'd on Earth her Eyes.  
Here, thrice *Achilles*, *Heitor's* pale Corps rowl'd  
About *Troy's* Walls, and ransom'd it for<sup>c</sup> Gold.  
Then a deep Groan his Breast did almost rend,  
When he the Corps, Spoils, Chariot of his Friend;  
And *Priam* saw when naked Hands he rears.  
He knows himself amongst the *Grecian* Peers,  
Knew Eastern Squadrons, and black<sup>d</sup> *Memnon's* Arms;  
*Pentibisilea* raging midit Alarms,  
Her Crescent-shielded *Amazons* brought on;  
Her naked Breast girt with a Golden Zone;  
Against whole Regiments she chargeth then;  
And (a bold Virgin) dares encounter Men.

Whil'st on these things the *Trojan* Prince did look,  
And, much admiring, with the Object took;  
With a strong Guard, Queen *Dido*, the most fair,  
To the high Temple did in State repair.  
As on<sup>e</sup> *Eurotas* Banks, or *Cynthus* Top,  
*Diana* Dances leads; a beauteous Troop  
Of Mountain-Nymphs attend on every side;  
Her Golden Quiver at her Shoulders t'ide,  
Walking, she all the Goddesses excels,  
Whil'st Joy *Latona's* silent Bosome swells:  
Such *Dido*, who her self so nobly bears,  
Hastning the work, to settle State-affairs.

In *Juno's* Porch, the Temples mid-arch, round  
Guarded with Arms, on high the fate inthron'd;  
A Woman gave Men Laws, and Tasks assigns  
In equal Portion, or by Lot enjoyns. (view

When straight the Prince did with great concourse  
*Antheus*, *Sergestus*, and *Coanthus* too,  
And other *Trojans*, in the Tempest toft  
By raging Billows, to another Coast.  
*Aeneas* and *Achates* both admire,  
Hope bids them on, Fear stops their rash desire  
T'imbrace their Friends; but still in doubt they shrowd,  
Longing Spectators in the hollow Cloud,  
To know what hapned to their Friends, and where  
They left the Fleet, what business brought them there;  
For from each Ship Petitioners were sent,  
Which altogether to the Temple went;  
After admision, and free audience had,  
Undiscompos'd, bold *Ilioneus* said, (Tow'rs,

Great Queen, whom *Iove*, to raise these stately  
And curb proud Nations by strict Law, impow'rs;  
Drove through all Seas, with mighty Storms distrest,  
We miserable *Trojans* thee request  
To save our Fleet from Fire, the Pious spare,  
And nearer look into our sad affair.  
Nor have we Landed in a Hostile way;  
As Pyrats, on the *Libeck* Coasts, to prey:  
Such Pride, such Courage, vanquish'd, we have lost.  
There is a Warlike and a Fruitfull Coast,  
The Greeks<sup>f</sup> *Hesperia* call, whose famous Land  
Th' *Oenotrian* People did of old command;  
Call'd by Posterity, as goes the Fame,  
<sup>h</sup> *Italy*, from *Italus* their Princes name;  
To these parts we were<sup>i</sup> Bound.

B b

When

(*f*) *Italy*, so call'd from *Hesperus* Brother to *Atlas*; famed *Magna Hesperia*, to distinguish it from *Spain*; so call'd also from *Hesperus* the Star; yet not with respect to the bigness, but preeminence in excellency.

(*g*) *Oenotria* is a Maritime Coast of *Italy*, so call'd from *Oenotrus*, an *Arcadian*, Son of *Lycam*, who dwelt there, if we credit *Dionysius Halic.* and *Pausanias*: but *Cato* and *Pliny* say, from *Oenotrus*, King of the *Sabines* and *Hetrurians*; *Servius*, from *Oen*, Wine: whence perhaps *Janus* by the *Grecians* is named *Oenotrus*; *Jain*, in *Hebrew*, signifying Wine, the use whereof in Sacrifices, and other Religious Offices, he first brought to *Latium*. *Nannius* observes, that by the *Greeks* they are call'd *Oenotres*, and therefore not here to be read *Oenotri*, but *Oenotri*, to preserve the quantity of the *s*, which he confirms by *Manuscripts* of *Virgil*.

(*h*) Concerning the Original of the Name, there are divers Opinions. *Aristot.* 7. *Pol.* saith, it was from *Italus*, a Commander there. So *Fabius Pictor*, lib. 1. de Orig. *Italiae*. *Italus* (saith he) taking into his nation *Janus* and *Hetruria*, quise extinguishing all other names, from himself call'd all the Country on this side and beyond *Tiber*, *Italy*. To this derivation *Virgil* here inclines: Others there are that with less easiness derive it from *Atre*, a *Latine*, quasi *Atalia*. Others from a *Bull*, call'd *Italus* by the ancient *Grecians*.

(*i*) This is the first broken Verse in the Book: Some think he left them so imperfect out of a kind of Glory, knowing no Man was able to supply them; Others, that he was taken off by Death, otherwise that he had made them up himself; which they argue from his *Elogues* and *Georgicks*, which underwent his last hand, in which there is not any but entire. *Nannius*, lib. 6. *Metell.* produceth many of them completed; but with such success as might be expected after *Virgil*.

(k) Orion was Son to *Jupiter*, *Nepene* and *Mercury*, slain by a Scorpion for his Insolence towards *Diana*; then assum'd into the number of Constellations, whereof one bears his name. The rising of *Orion* (which as well as *Arcturus*, and the *Pleiades*, presag'd Storms, *Plin.* x8. 28.) is here said to be *ex improvise*, because he riseth in his magnitude many times; whence his time is uncertain to the most skillful Navigators, faith *Tautman*: whereby *Ulixeus* here executeth his Mariners. And though *Junno* rais'd this Storm, yet the Poet upon all such extraordinary occasions, observes the same Decorum to suit them with their natural signs and causes.

(l) His story thus told by *Servius*; when *Laomedon* had deni'd *Nepune* and *Apollo* their promis'd Reward for building the Walls of *Troy*, *Nepune*, being angry, sent Whales to infest them: whereupon, consulting the Oracle of *Apollo*, he likewise was left distressed, and, despair'd, That they should expose to them Virgins of Noble Birth; which being often done, a certain Man, named *Hippotes*, fearing to lose his Daughter *Egelta*, (Helione the Daughter of *Laomedon* the King, having been destin'd for that purpose already) he put her into a Bark, committing her to the mercy of the Waves, which brought her into Sicily, where, by the River *Criminus* (which *Virgil* with Poetical liberty calls *Ciminus*) in the form of a Bear, others say of a Dog, She was got with Child of *Egellus*, by *Virgil* call'd *Aceffes*, who built a City for the Trojans, which he nam'd after his Mother *Egelta*, afterwards call'd *Segesta*.

When moyst <sup>k</sup>*Orion* with the Flood did rise;  
Then thundring Storms did suddenly surprize  
Us, and on dangerous Shelves prevailing bore,  
Onely a few were driven upon your Shore.  
What a rude People's this? what barbarous Land  
Admits such Customs? from the common Strand  
Us they repulse, and as most deadly Foes,  
By force of Arms, at landing doe oppose.  
If Men, and Mortal Powers you not regard,  
Yet know, the Gods both Right and Wrong record.  
*Aeneas* was our King, for Piety,  
Iustice and Prowels, none more Great than he;  
Whom, if Fates grant ætherial Air to breath,  
Nor summon'd yet to dismal Shades beneath;  
There is no question, thou shalt e're repent,  
That him thou didst in curtesy prevent.  
Sicilian Cities we, and Arms enjoy,  
Where good <sup>l</sup>*Aceffes* governs, sprung from *Troy*.  
Grant we draw up our Navy, craz'd with Storms;  
Sheath in your Woods, and fit with Naval Arms;  
If of our King, and our lost Friends we hear,  
We may to *Italy*, and *Latium* steer:  
But, of our Safety, if no Tidings come,  
And thee, best Trojan Prince, the Waves intombe;  
Nor of *Ascanius* any Hope remains;  
To Seats prepar'd, where King *Aceffes* reigns,  
We shall return, and former Harbours find.  
*Ilioneus* said, the Trojans with one mind  
Gave loud Applause.

Then *Dido* brief and modestly declares;  
O Trojans, fear not, and seclude your Cares:  
To settle our new State is found so hard,  
That we our Confines are forc'd to guard.

Of

Of Trojans, who? of *Troy*, who ignorant are?  
Those Valiant Heroes, and that bloody War?  
*Tyrians* are not so dull, not yet the Sun's  
" Chariot so distant from our City runs.  
If great *Hesperia*, *Latium*, or if more  
You wish for " *Eryx*, and *Aceffes* Shore,  
Safe I'll dismiss you, and supply your want.  
Will you alike with us this City plant?  
This Town I build is yours: your Ships forsake,  
I'll twixt the Nations no distinction make.  
Would the same Wind your King had hither brought.  
But several waies he shall with Care be fought,  
Through all these Confines, to our furthest Coast,  
Should he in *Defarts* be, or Cities lost.

*Achates* and the King, with these words fir'd,  
Long since, to break the Gloomie Cloud, desir'd.  
When first *Achates* said, Great Goddes Son,  
What do thy doubtfull Thoughts now fix upon?  
All safe thou seest, thy Fleet and Friends are found,  
Onely one lost, which we our selves saw drown'd  
Amongst the raging Billows; all proves true,  
That your blest Mother late fore-told to you.  
Scarce spake, when straight the circumfused Shade  
Dis-curtain'd, and the glorious Scene display'd,  
Where, shining in bright Air, *Aeneas* stood,  
His Face, and gallant Person, like a God:  
*Venus* his Tresses curl'd, his Cheeks she dies,  
And smiling Honour sprinkles on his Eyes.  
So polish'd Ivorie, or Silver, would,  
Or *Parian* Marble, shine in purest Gold:  
VVhen to the wondring Queen, and all the rest,  
Suddenly spake an unexpected Guest;  
Trojan *Aeneas*, whom you seek, you see,  
From Dangers of the dreadfull Ocean, free.

B b z

O

(m) For the more Northern the Country is, generally the less civil, and less ingenious, *Lucan*.

*Quicquid ad Eos trahit mundus, reporem Labitur, emollit gentes elementa cæli.*

But *Servius* and *Dovatus* here interpret *obtusis pellora*, *Cruell*, not *Scupid*; and refer it to the Fable of *Atræus*, who let his Sons before his Brother *Thyestes* to eat; at which horrid Act the Sun turn'd away his Face.

(n) *Eryx* was Son of *Venus* and *Butes*, who being slain by *Hercules*, gave a name to the Mountain where he was buried, whereon his Mother built a great Temple (by the Poet ascribed to *Aeneas*, lib. 5.) whence she is call'd *Erycena*. In this Mountain of Sicily, *Achates* also is said to have been buried. At present, call'd by the Inhabitants, the Mountain of S. *Julian*.

(o) *Turribus* and *Julius Scædiger* will have the Poet allude to the old fashion of the Romans, who wore their Hair very long.

(p) Of much account for such uses, *Pausanias*, in *Attica*, mentions a Statue of *Venus*, cut out of this Stone by *Phidias*.



*Quare agite, o tectis  
Ne quoque per multos  
Luctulam, hac demum  
Non ignam mali.*

Carolo Seymour, Filio nato, ma-  
ni Seymour de Howbridge.



*iuvenes succedite nostris,  
similis fortuna labores  
voluit consistere terni,  
miseris succurrere disco.*

ximo, Francisci Seymour, Baro  
Tabula merito votius,

O thou that only pitiest suffering *Troy*,  
And us, whom cruell *Greeks* could not destroy,  
Spent with Misfortunes, and all kind of want,  
By Land and Sea, with thee and thine would'st plant:  
We no return, great *Queen*, nor all our Race,  
Can pay, now scatter'd o're the wide *Worlds* face:  
If any Providence Piety protect,  
If any Iustice on it self reflect,  
They will reward: What Age did bring thee forth?  
VVhat Parents mad'st thou happy at thy Birth?  
Whil'st Silver-footed Streams to th' Ocean march,  
Whil'st Hills cast Shadows, whil'st Heavens Crystal Arch  
The Stars supports, thy Honour, Praise, and Name,  
VVhat Land soe're invites me, I'll proclame.  
Then *Ilioneus* hand his Right hand meets,  
His Left *Sergestus*, *Gyas* next he greets,  
And bold *Cloanthus*, then salutes the rest.  
VVhen wondring *Dido* thus her self exprest.  
VVhat dangerous Fate pursu'd thee, Goddess son?  
VVhat forc'd thee on these Barbarous Shores to run?  
Art thou *Æneas*, whom fair *Venus* bore  
To great *Anchises*, near swift *Simois* Shore?  
I well remember *Teucer*, driven from home,  
Seeking new Kingdomes, did to *Sidon* come  
For *Belus* Aid; my Father then did spoyl  
*Cyprus*, and Conqu'ror, tax'd the Wealthy Isle;  
Since then to me are *Trojan* Fortunes known,  
The *Grecian* Princes Titles, and thy own.  
He, though a Foe, the *Dardans* much extoll'd,  
Boasting ' himself deriv'd from them of old;  
Therefore bold *Trojans* to our Court advance;  
Through many Toyls, not much undiff'ring chance  
At last compell'd me on these Shores to rest,  
Taught by my VVo'es, to succour the distressed.

(g) Of the Banishment of *Ten-*  
*cer*, why he was exil'd from *Sa-*  
*lomon* by his Father, how he came  
from thence to *Sidon*, how by the  
help of *Belus* the younger, Father  
of *Dido*, he built a City in *Cyprus*,  
and call'd it after the name of his  
Country. See *Horat.* *Od.* 1.7. *Cicero*,  
1.1. 2. *de Orat.* *Curquidius de Helene*.  
*Plutarch.* *Sophocles*, in *Ajace*, &c.

(r) By the Mother's side he was  
descended from *Hesione*, Daughter  
of *Lacedaemon*.

This

(1) *Indies honorem* i.e. *Ferias*, that there might be a publick Consultation, and the Favour of the Gods attend it; So *Corradus*: But *de vino*, thus; She commanded Supplications to be made: For *Feris* are either *legitima* or *indivisa*: So likewise *Sacrifices*.

(2) Some read *Dii for Diet*, of which see at large *Agellus*, 9. 14. others rightly *Dei*, but apply it to *Neptunus*, whereas it is meant clearly of *Bacchus*, *Læstias* datur.

(3) By *Servius*, and other Interpreters, expounded a thin kind of Garment us'd by Women, call'd *Cybele*.

(4) The Work of *Lada*, as well as her Gift, if the Conjecture of *Nascentibus* may take place. *Lada* was enjoin'd by *Jupiter* in the form of a Swan, by whom she had *Twins*, *Cassus* and *Felix*. *Helenus* and *Cytemestira*.

(5) Whom *Homer* calls *Lædice*, *Iliad*. 6. She, when *Troy* was taken, pray'd to the Gods, that the Earth might open and swallow her, to prevent her falling into the hands of the *Greeks*. *Calp. lib. 3.*

(6) *Germanus* observes, that amongst other Gifts of Hospitality, a Coronet was chief among the Antients, and in that sense here presented to *Dido*.

(7) The *Punic* Faith grew into a Proverb to express Treachery: Mr. *Sandy* gives this ingenious reason; They had it from their *Asses* for the *Tyrans*; and no marvel, faith he, for their principal profession was Merchandize.

This said, *Aeneas* she to Court conveys,  
And the Gods' honours in the Temple payes;  
Then to his Fleet sends twenty Beeves, of Swine  
A hundred more, rough with a bristly Chine;  
Then with the Ewes, as many fatned Lambs,  
And Wine, *Lyæus* joy.  
But all within with Princely Pomp was grac'd;  
And, midst the Hall, a sumptuous Banquet plac'd;  
Wrought Carpets, with rich Scarlet, did infold  
Proud Silver Tables, where, ingrav'd with Gold,  
Her Grandfires Acts in a large Series stood,  
Drawn from so many Princes of the Blood.

The King (Paternal kindness never sleeps)  
Sent down in haste *Achates* to the Ships,  
And with *Ascanius* bids to Court repair;  
On his dear Off-spring's all the Parents Care;  
To bring Gifts sav'd from *Troy*; the long Robe, which  
Was purld with Gold, and with Imbroydery rich;  
The " Veil, whose Margins bright *Acanthus* wrought,  
And *Helen* had from *Greece* to *Ithum* brought,  
When to a Fatal Marriage she set forth,  
Her Mother *Læda's* \* Gift, of wondrous worth;  
The Scepter *Priam's* eldest Daughter bore,  
And Chain of Pearl, which once *Ilione* wore;  
The " Coronet, with Gold and Gems incha'd:  
For these *Achates* to the Fleet made haste.

But new Arts *Venus* tries, new Counsels took,  
How *Cupid* might like sweet *Ascanius* look;  
How he with Presents might, to strange desire,  
Inflame the Queen, and set her all on Fire.  
False-hearted *Tyrans* fauning " Tongues she fears;  
Night, and fierce *Juno's* Rage, increase her Cares.  
When thus wing'd Love she with sweet words perswades.

Dear Son, from whom I boast my greatest Aids,  
Who

Who onely slight'st great Love's Gygantick flame,  
To thee I onely now a Suppliant am.  
How long thy Brother through the World hath been  
(My dear *Aeneas*) told by *Iuno's* Spleen,  
Thou know'st, who Tears oft to our Grief affords.  
Him *Dido* stays with her enchanting words.]  
An entertaining *Iuno*, I suspect,  
Will never Opportunity neglect.  
Some counter-plot may compass our desire,  
To catch the Queen in Love's intangling Fire;  
E're *Iuno* take her off; that she with me,  
May an Admirer of *Aeneas* be.  
How this thou may'st perform, I shall declare.  
The Royal Off-spring, my especial care,  
His Father doth for *Carthage* now employ;  
With Presents sav'd from Floods, and flaming *Troy*.  
In high *Cytherum* him I'll cast asleep;  
Or in *Idalium's* sacred Mansions keep,  
Left any should our Practices display,  
Or his Appearance should our Plot betray.  
Transform thy self to him one Nights short space,  
And thou a Boy, put on a Boy's known Face:  
Then when pleas'd *Dido* takes thee in her Lap;  
At Royal Feasts, crown'd with the chearing Grape;  
And, thee embracing, shall sweet Kisses print,  
Infuse hid Fire, with deadly Venome in't.  
His Mother, Love obeys, Wings laid aside;  
He takes in young *Ascanius* Garb a pride.  
But *Venus* through *Iulus* Limbs distils  
Soft Sleep, and bears to the *Idalian* Hills;  
There in sweet *Marjerom* the Boy she laid;  
Whose Flow'rs imbrac'd him with a pleasant Shade:  
To *Tyrian* Courts with Presents *Cupid* bends,  
As *Venus* bid, *Achates* him attends:

When

(8) Appositely; for *Cyprus* was thy first Soil wherein this Herb grew. The Fable is, that *Amaracus*, a Youth, Perfumer to *Cynarus* King of this Island, was turn'd into it. *Amaracium nigrum* is of excellent scent, to which the Poet alludes.



Postquam prima quies epi-  
Crateras magnos statuunt  
Nec non et Vario noctem  
Infelix Dido; longum  
Domino Georgio Savile Baroneto  
Tabula merito Votiva.

When he came in, the Queen with mighty state,  
Amidst a Golden Bed in Glory sat;  
Then Prince *Æneas*, and the Trojan Guest,  
In highest places, on pure Scarlet rest.  
Water they brought to wash, 'Chargers they freight  
With finest Bread, and with fring'd Towels wait,  
Whilst ' fifty Dames serv'd up the Bill of Fare,  
And to the Gods did Sacrifice prepare.  
An hundred Maids, as many young Men more,  
Boards with fill'd Dishes, and full ' Goblets store.  
In ample Halls the Tyrian Nobles meet,  
And on imbroider'd Beds, commanded, sit.  
Th'admire *Æneas* Gifts, *Ascanius* Grace,  
His feigned Language, and his Heavenly Face;  
The Robe and Veil with rich *Acanthus* dy'de.  
But hapless *Dido*, never satisfide,  
Destin'd to Death, her contemplating Eyes,  
The Boy and Presents equally surprize.  
When he about *Æneas* Neck had hung,  
And serv'd great love of a feign'd Father long,  
He courts the Queen, her Soul and Eye he charms;  
At last she takes the Wanton in her Arms,  
Not knowing what God th'unfortunate betray'd.  
He, mindfull of his Mother, not delay'd  
To blot *Sichæus* out with Lively Love,  
And settled Resolutions to remove.

After first ' silent Feasts, and all took down,  
They mighty Goblets with full ' *Bacchus* crown;  
Through all the ' Court are Noyfes carried round,  
And echoing words through ample Halls refound:  
On Golden Roofs ' Lamps cast reflecting light,  
And shining Torches vanquish fullen Night.

(c) Amongst the many Con-  
trovertes arising hence, we choose  
the opinion of *La Cerda*, That the  
middle place of the Bed (for it held  
but three, was the most honourable  
accounted, at least in *Africa*, (where  
our Scene lies) as appears by *Valerius*,  
who saith, That *Jugurth* was ma-  
lign'd by *Adherbal* and *Himilthal*  
for assuming it. The next place in  
dignity was that on the right hand,  
assign'd here to *Æneas*. The lowest  
on the other hand, proper to Wives  
and Children, in that they repos'd  
in the bosome of those who lay in  
the middle; here taken up by the sup-  
pos'd *Ascanius*. The Posture, ly'g,  
is known to be of general use; and  
that it was so amongst the *Africans*,  
may be evinc'd by *Justine*, who as  
an Argument to doubt that *Hannibal*  
was not of that Country, urgeth,  
That he never lay down on his side.  
I am here to excuse the Grave, who  
though he hath in this Figure en-  
deavour'd to follow that of *Lipsius*,  
in *Saturnalia*, as to the Posture, ob-  
serves it not in the first Bed, in *Dido*,  
*Ascanius*, and *Ascanius*, because it  
would take off too much from the  
grace of the Cut.

(d) Baskets for this purpose are  
mention'd by *Homer*, which *Athe-  
neus* reports to have been sometimes  
of Gold interwoven with Reeds,  
sometimes of pure Gold, *Deipnos*,  
lib. 6.

(e) A great part of the Munifi-  
cence of the Feasts of the Antients  
consisted in the great number of At-  
tendants.

(f) The lesser sort of Cups  
which they us'd at eating were let  
by each man empty, and fill'd after-  
wards by the Servants, as the fashion  
is yet in some parts of *Germany*;  
*La Cerda* saith they were let in form  
of a Battalia.

(g) The interval betwixt the  
first and second Table is by *Virgil*  
properly call'd *Opus*, in which space  
the Dishes are taken away (to *La*  
*Cerda* interprets *Mensa remota*)  
and great Goblets plac'd in their  
room, fitter for their Compositions.  
He follows (saith *Servius*) the Cu-  
stome of the Romans, who had two  
Courses, or Tables, one for Meat, the  
other for Cups.

(h) Either with Garlands, or  
filling the Caps to the brim. The  
first exposition is defended by *Cu-  
stome*, the other by imitation of  
*Homer*.

(i) A noyfe so proper upon this  
occasion, that *La Cerda* cites *Athe-  
neus* for distinguishing the Caps by  
it, *scilicet musici* - *but*, the fifth Cap  
of the noyfe.

(k) Nothing more noble at a  
Feast than those *Trietmii* luminæ, as

*Lucilius* calls them. *Plutarch* speaking of *Cleopatra's* Feast; The greatest wonder was the multitude of Lights which were let down  
from every side, which gave so great splendour, were dispos'd with such admirable art, and adorn'd, as, none in a Quadrangular form  
anon in a Circular, as desired to be reckon'd among the choicest *Spectacles*. *Lanterns* were either Branches to hold them let down from  
the Roof, which *Pendens* implies; or Stands let upon the Ground; such as are describ'd by *Suetonius* in *Cæsar's* Triumph, carry'd  
in form of Elephants.

(1) The first *Belus*, King of *Assyria*.

(m) *La Cerda* (who on this place deserves much to be consulted) proves, That it was the Custom to give Musick at a Feast; and that commonly at the end thereof as here: part of which was a Hymn sung; the Instruments various, but chiefly a Lute or Harp adorn'd with Gold; the Musician long-hair'd, as our *Iopas* here, whose name he derives from *Ion*, *Ion*, *Ion*, *Cythara*. Something more is whisper'd by Interpreters concerning this *Iopas*, that he was King of some part of *Africa*, one of *Dido's* Sisters, yet to please her, honour'd the Feast with his skills. But this is groundless; perhaps they mistook him for *Ierba*.

(n) King of *Mauritania*, most skillfull in Astronomy; whence arose the Fable, that *tegius non aient* (see note) (so is that corrupt text of *Aeschylus*, in *Prometh. Vinct.* to be rectify'd) He supported Heaven with his Shoulders. He, as *Pliny* attests, made the Sphere first. From him the great Mountain in *Mauritania* took its name.

(o) Which *Hartenfuss* and *Stephanus* interpret *Eclipses*. *La Cerda* his Annual and Diurnal race, for which first'd by *Homer*; *agapae*, indefatigable.

(p) Perhaps the Fable of *Deucalion* and *Pyrcha*, or of *Prometheus*: Of both see *Eleg. 6*.

(q) That Rain was begot of Vapours; Lightning and Thunder of Exhalations: or that Vapours are condens'd into Rain in the cold Region of the Air, from whence presently it falls down; Lightning of the collision of Clouds.

(r) The reason of the shortness of the Day in *Vivener*, and length of it in *Summer*. So *La Cerda*.

(s) Made, at *Aurora's* request, by *Vulcan*, in which respect famous.

(t) *Diomed*, King of *Thrace*, had very fierce Horses, which he fed with the flesh of Men. These *Hercules*, killing the Tyrant, brought to *Argos*. *Enriphens* dedicated them to *Juno*. *Diomedes* affirms, that the Breed continued till the time of *Alexander the Great*; others, to the time of *Anthony* of which was the *Equus Scianus*, so unfortunate to his Masters, as it grew into a Proverb. *Agell. 3. 9.*

(u) She enquires not after the Valour, but Stature of *Achilles*.

A Golden Bowl, whose sparkling Jems did shine,  
The Queen commands to fill with richest Wine,  
Which *'Belus* us'd, and all of *Belus* Race.

Silence commanded, thus then *Dido* prays;

O *Jove* (for thou protect'st all Guests, they say)

Make to both Nations this a happy Day,

Which alwaies let Posterity record:

Glad *Bacchus*, and best *Juno*, blest the Board,

And *Tyrians* celebrate this Feast; she said,

And flowing Honour on the Table paid.

Then with her Lip she touch'd the Frothy Brim,

And gave the Bowl to *Bitias*, haſt'ning him;

He straight obeys, turns the full Goblet up;

And drench'd himself in th'overflowing Cup.

Then other Peers; whilſt curl'd *" Iopas* plays

Upon his Golden Harp great *" Atlas* Lays:

He changing Moons, and the Sun's *" Labours* sung;

Whence *" Men* and Beasts, whence *" Showers* and Light-

The Bears, *Triones*, Kids fore-telling Rain; (ning sprung;

Why Winter *" Suns* rush headlong to the Main,

And what the tardie Night so long delays.

*Tyrians* and *Trojans* thunder out his praise.

But all that time unhappy *Dido* drove

Away with various Talk, and Drinks long-Love;

Of *Priam* asking much, of *Hector* more,

Curious to know what Arms black *' Memnon* wore.

Next she enquires of stern *' Tuiides* Horse,

*Achilles* *" Giant* size, and mighty force.

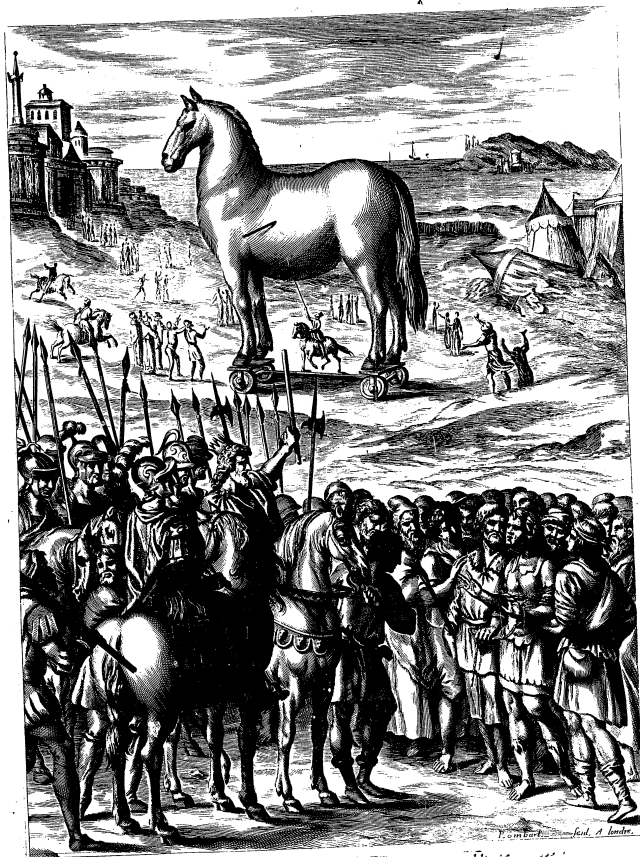
Be pleas'd from first your story to relate;

Tell *Grecian* Treasons, and the *Trojan* Fate;

And your own wandrings, since now feven Years toſ'd

Through dangerous Seas, and drove to many a Coast.





Quisquis es, amissos hinc  
Noster cris, mihiq; hæc  
Quo molem hanc immani  
Quidue petant: quæ religio:  
Dixerat ille doctis instru:

Honoratissimo Dommo  
de BELFAST, Vice-Co-  
Tabula merito



jam obliviscere Grivos:  
edissero vera roganti.  
equi statueret quis author:  
ant quæ machina bellicæ  
tus, & arte Pelagæ

Dom ARTHURO Baroni  
mili Chichesterio.  
voliva

Æneis. 2.



# VIRGIL'S ÆNEIS

THE SECOND BOOK.

## THE ARGUMENT.

*A* Pollo's Priest the Trojan Horse assails.  
Simon's false Story, with feign'd Tears, prevails.  
Laocoon and his Sons by Serpents slain.  
The Horse drawn in, the Greeks return again.  
The City taken by their Stratagem.  
Æneas riseth from a troubled Dream,  
And gathers Aid; Resistance makes in vain:  
The Palace burnt, Polites, Priam slain.  
Through Sword and Fire Venus her Son conveys;  
Glad Omens raise Anchises from delays.  
Creusa lost, Æneas from Troy's sack  
Ascends Mount Ide, his Father on his Back.



LL silent, and with deep atten-  
tion fate,  
When thus the Prince spake from  
his Bed of State:  
A Charge, great Queen, thou layst  
upon thy Guest,  
Griefs to revive, that cannot be express'd;

C c 3

How

How cruel *Greeks* did wealthy *Troy* o'rethrow,  
I saw, and acted in that Scene of Woe.  
Which to recount, what " *Myrmidon* forbears,  
" *Dolope*, or Stern *Ulysses* Souldier, Tears?  
Now from the Sky descends Nights Dewie shade,  
And swift declining " Stars to rest perswade:  
But since you earnest are to know our Fate,  
And that I *Troy's* Destruction should relate;  
Though my Soul shrink, at what my Tongue must say,  
And flies the sad remembrance, I obey.

By long War broken, and inforc'd to yield  
To conquering Fate, at length the *Grecians* build  
A " Horse, huge like a Mountain, by Divine  
*Minerva's* Art, whose Ribs with Fir they joyn;  
And, for their safe return, a " Vow pretend:  
Which given out, they in vast Caverns penn'd  
By Night allotted Men, and fill the large  
Sides, and huge Belly, with arm'd Souldiers charge.  
In sight lay " *Tenedos*, of great renown,  
A wealthy Isle, whilst *Priam* held the Crown,  
Now a wild Road, where Ships in danger ride.  
They under these forsaken Shores abide.  
We thought then sail'd to *Greece*, at which all *Troy*  
Dissolv'd long Sorrow into sudden Joy;  
The Gates set open, with strange pleasure they,  
Forsaken Camps, and slighted Works survey.  
Here *Dolops*, there *Achilles* lay inrag'd;  
Here rode the Fleet, the Armies there engag'd.

Some

(a) A People of *Thessaly*, who in this War serv'd under *Achilles*; Nam'd (as *Servius* upon the authority of *Eratostratus* affirms) from their King *Myrmidonius*: They were accounted the stoutest Souldiers in the *Grecian* Camp.

(b) They were brought by *Phonix* (Educator of *Achilles*) to the *Trojan* VVars: So he affirms in *Hom. Iliad*, 9.

The utmost Bounds of *Pthia* I possess,  
Ruling the *Dolopes*:

The fame is attested by *Pindar*, allieg'd by *Strauch*, lib. 9. in both which Testimonies the name is put'd *Δολοί*; according to which quantity here us'd by *Virgil*: Yet in *Pindar*, *Geogr.* where we find *Δολοί*, we should not venture upon these Authorities to reform it, were it not written *Δολοί* in a very ancient fair Manuscript, preferred by the Honour of our time, Mr. *Selden*.

(c) By some expounded, the Beginning; by others, the latter part of the Night; which second interpretation seems the more appetite.

(d) *Tausantius* saith, it was not a Horse, but an Engin to batter Walls withall, which *Virgilius* confirms. Some there are that will have it a Gate, over which was the Statue of a Horse, open'd by *Aeneas* to let in the *Grecians*. Others, that the *Trojans*, after a great overthrow given by the Enemies Horse, fell into this misfortune. Some, that the *Greeks* lay in ambush in a Mountain surnam'd *Hippius*, and intercepting the *Trojan* Army, broke into the Town: This is observ'd by *Delartus*. But in the common opinion, 'twas in the shape of a Horse, framed by *Epeus*, the Son of *Panopaeus*, a great Architect, of whom see *Lyophran* and *Celsinus*. On it was this Inscription, *DANAI ΜΥΝΕΡΑΙ ΕΙΛΙΑΔΙ ΔΟΝΟ*, as *Servius* Faldensis will have it thus; *MINERAE DONUM ΑΡΑΜΙΠΟΡΕΝΤΙ ΔΑΝΑΙ ΑΙΒΕΟΝΤΕΣ ΔΙΕΚΑΝΤ*.

(e) They give out a report, that that Horse was made in Vow and Offering for their safe return into their Country. The Poet reflects upon that old Custome of Vows made by Travellers, or any, upon expeditions, if they get safe home. See *Brissotius*, *Form.* lib. 1. (f) *Tenedos* is an Island behind the *Sigean* Promontory. Many reasons are alleg'd by Interpreters, why it is said by *Virgil* to be so famous: Some referring to a Temple of *Apollo*, some to a Fountain, others to the VValth: But the most memorable thing belonging to this place, was the first Justice of a King thereof, nam'd *Tenes*, who made a Law (saith *Hercules*) that if any man took awayer in Adultery, he should kill him with a Hatchet; his Son being found so, and he that took him asking the King what he should do, he answer'd, Execute the Law. And for this reason, on one side of his Money was imprested a Hatchet, on the other the face of a Man and of a Woman arising out of one Neck. From hence it is said of *Servius Ailius*, as he was with a *Tenedian* Hatchet: Hitherto *Hercules*, by which Act we see the Island was famous even to a Proverb; and perhaps had its name from this King, whom for it they Desist, as seems to be imply'd by *Cicero*, lib. 2. de *Nat. Deor.* One of these Coins is produc'd by the late Learned Mr. *Groves*, in his Discourse of the *Roman* *Denarii*.

Some on chaf't *Pallas* fatal Present gaz'd,  
And that stupendious Horse behold amaz'd.  
*Thymetes* first, bids draw't within the Gates;  
Provok'd by Treason, or *Troy's* conquering Fates.  
But " *Capys*, and the graver sort, desire  
To drown it in the Sea, or search with Fire,  
Or else with Steel anatomize the Steed.  
The giddy Vulgar Judgements disagree.  
*Laocoon* first, follow'd with many Friends;  
Chafing, in half the lofty " Tower descends,  
And calls from far: What Frenzy can beset  
Mad men to think *Greek* Presents veil no Plot?  
Or to suppose the Enemy is gone?  
What! is *Ulysses* yet no better known?  
Either the Foe within this Monster lurks;  
Or the huge Machin's rais'd against our Works,  
The Fort being view'd, the City to surprize;  
*Trojans* beware, within some Mischiefe lyes;  
Be what it will, *Greeks* bringing Gifts I fear.  
This said, with huge strength he a mighty Spear  
At the Beast's side, and crooked Belly flung;  
Trembling it stuck, the hollow Caverns rung,  
And dark Internals groan: Had Fates inclin'd,  
And we not been with our Distractions blind,  
That Den of *Greeks* he had distain'd with Blood;  
Then *Troy*, and *Priam's* stately Tow'rs had stood.  
Behold! mean while the *Dardan* Shepherds bring  
One bound, with mighty Clamours to the King,  
Who cast himself on purpose in their way;  
To work up his Design, and *Troy* betray;  
Bold and prepar'd, either to Face a Lye,  
Or without Mercy, in attempting, dye.  
To see the Prisoner, round about they flock;  
Whom scornfully the Youthfull *Trojans* mock;

Now

(b) A *Trojan* Prince; *Aeneas* *Enx paterno cognominis.*

(i) This adds to the Glory of *Aeneas* his Family. *Laocoon* was Son of *Acetes*, Brother of *Anchises*, Priest of *Apollo*, who contrary to the command of that God took a VVife: VVhich Contempt *Apollo* punish'd; for as he was sacrificing upon the Shore to *Neptune*, attended by his two Sons, *Apollo* sent two Dragons from *Tenedos*, which devour'd first his Sons, and then himself. This the *Trojans* interpreted as done in punishment of his striking the VVooden Horse, sacred to *Pallas*.

(k) From the Temple of *Pallas*.

Now hear *Greek* Treachery, from this one Crime  
Let all beware.

For as amidst dis-arm'd, he trembling stood,  
And round about the gather'd concourse view'd,  
Woe's me, he said, what Land or Sea is free?  
What Refuge now remains for wretched me?  
*Greece* I'me excluded, and, the *Trojan* rage,  
Nothing but Blood and Vengeance can assuage.  
These sad words melt our Souls, all Pasion fell,  
His Stock and Countrey we desire him tell;  
How they might trust him, now their Captive made.  
Then casting off all Fear, at length he said,

I shall, great King, confess all Truths, nor I,  
That *Grecia* is my Countrey, will deny;  
Although hard Fortune *Simon* wretched made,  
To be a Traitor she shall ne're persuade.

If you have heard of *Palamedes* Name,  
And Glory, spread through all the World by Fame,  
'Gainst whom the *Greeks* a forged Bill did draw,  
And th'innocent King, by an unheard of Law,  
Because he would not to this War consent,  
Condemn'd to dye, whose loss they now lament.  
Me, my poor Father, under his Command,  
His <sup>m</sup> Kinsman sent, when first we here did land;  
Whil't in his Kingdome he in safety reign'd,  
And by just Policy his Crown maintain'd;  
We then could boast some Tide and Estate;  
But afterwards, by sly *Vlysses* hate,  
I speak things known, that he to pale Shades went,  
I my sad Life in Woe and Darknes spent,  
And there my Princes unjust suffering mourn'd;  
But could not rule my Tongue: If I return'd,  
If e're with Conquest touch'd my Native Shore,  
I vow'd Revenge. This whets sharp Malice more;

Hence

(1) *Vlysses*, to avoid going to the *Trojan* War, counterfeited Madness; and putting two different Beasts into a Plough, sow'd Sale; But his Imposture was laid open by *Palamedes*, who laid his son *Telemachus* in his way; and *Vlysses*, driving his Plough aside, discover'd his Plot. Thus he was engag'd against his will in that Expedition: During which time, being sent to *Thrace* for Corn for the Army, he return'd without any; for which *Palamedes* much reprov'd him, and going himself, brought great store with him. These two accidents bred so much Malice in *Vlysses* against this excellent Captain, that he feigns a Letter as from *Priam* to *Palamedes*, as giving Thanks for his betraying his Countreymen, and intimating a sum of Gold sent for a Reward. This *Vlysses* carries to the *Greek* Commanders, who not believing the Letter, are brought by *Vlysses* to his Tent, where they find the Gold hid there by *Vlysses*; and thereupon stone *Palamedes* to death.

(m) This he feigns to make his story the better; but he was indeed a kin to *Ulysses*, as being son of *Antenor*, who was Brother of *Antenor*, Mother to *Vlysses*.

Hence sprung my VVoes, on this *Vlysses* rears  
New Plots, and frights with Jealousies and Fears  
The Vulgar rout, and guilty, Arms did raise,  
Nor rests, till *Calchas*, who his Creature was—

But why such things recount I thus in vain?  
Wherefore delay I? since you entertain  
Us *Grecians* all alike, enough is told;  
Now let me suffer: this *Vlysses* would,  
This with much Treasure would *Atrides* buy.  
Then we grew earnest, to know how, or why,  
Suspecting no such Plots, nor *Grecian* Art;  
Who trembling, thus proceeds with feigned heart.

To raise their Siege, the *Grecians* oft desir'd,  
And *Trojan* Leaguers leave, by long War tir'd.  
(And would they had) oft Storms did us imbay,  
And cruell <sup>m</sup> Tempests terrifi'd from Sea;  
But more since we with mighty Beams did form  
This Horse, all Heaven hath thunder'd with a Storm.  
To th'Oracle <sup>n</sup> *Eurypylus* we hast,  
Who this sad answer brought to us at last.

VVhen first to *Trojan* Shores you *Grecians* stood,  
You <sup>n</sup> calm'd rough Tempests with a Virgins Blood;  
With Blood you must make your return again,  
And expiations of a *Grecian* slain.  
Soon as these words approach'd the Vulgar ear,  
All were amaz'd, a stupifying Fear  
Shot through their Marrow, trembling they desire  
To know whom Fates, whom *Phæbus* did require.  
Here *Ithacus* his Prophet brought along,  
And *Calchas* plac'd amidst the clamouring Throng,  
Importunate to know the Gods Decree:  
Many in secret hinted then to me  
Of that grand Michief-masters dire intent,  
And silently foresaw the sad event.

D d

Withdrawn

(n) That Tempests were religiously observed by the Antients as Warnings to prohibit the Design they were about, is not unknown. So when *Valerius* the Consul was ready to assault the *Ægei*, a sudden Storm, with Thunder and Lightning, such *Dionysius Halicarn.* lib. 9. diverted him from his Enterprize.

(o) Of whom see *Iliad.* 2.

(p) *Agamemnon* whil't he was at *Adria* (being in the *Trojan* expedition) sacrific'd a Hart, sacred to *Diana*; wherewith the Goddess incens'd, detain'd them Wind-bound: The Oracle being consulted, answers, that the Offence must be expiated with the Blood of *Agamemnon*: They bring his Daughter *Iphigenia* to offer to the Goddess; who pitying the Maid, took her away from the Altar, and carried her to *Tauris*, where she waited on her; putting in her room a Hart, which the *Grecians* sacrific'd in her stead. Something differently is the story reported by *Pausanias*, in *Bœot.* But the first relation parallel'd by *Pausanias* with another to this effect: When the Africans were about entering into a League with the Sicilians against the Romans, Metellus, chief Commander of the Romans, omitted sacrificing only to *Vesta*; who dissuas'd there-with, sent them contrary Winds: C. Julius the Augur said, they would cease if the General should sacrifice his own Daughter: Thus Metellus constrain'd, brought her forth to offer her; but *Vesta* compassionate her, put a Cow in her room, and took away the Maid to *Lavinium*, and made her Priestess of the Dragon which in there worship'd.

(q) He alludes (faith *La Cerda*) to that which they call'd Occultation, which *Feistius* interprets a singing an unacceptible Song to any with particular reproaches. Of this kind are those we call *Lampropos*. Upon the words of *Feistius*, *Scaliger* cites this old Law, *SI QVIS CARMEN OCCENTASSIT QUOD ALTERI FLAMMIGITUM FAXIT, CAPITALE ESTO.* Whence by we see the reproaches infer'd in them were of so much malice and scandal, that they deserved a capital punishment. Such the *Greeks*, by the infestation of *Vlysses*, are supposed to cast upon *Simon*.

Withdrawn and mute ten daies, he did refuse  
Any to mention, or the Victim chuse:  
At last, forc'd by *Vlysses* Clamours, he  
Breaks silence, and to th'Altars' destins me.  
They all assent; what each himself did fear,  
Turn'd to the ruine of one Wretch, they bear.  
Now came the Fatal Day, Rites were design'd,  
Salt Fruits they bring, my Brows with Garlands bind.

I must confes, that I my Fetters brake,  
And, Death escaping, in a Rushy Lake,  
Cover'd in Mud, all Night concealed lay,  
Till they set sail, if e're they would away.

No hope is left my Antient home to see,  
Sweet Children, or dear Father, who for me  
Perhaps shall suffer, and for our flight may  
In cruell Death sad Expiations pay.

By Heaven's all-knowing Powers, b'unbroken Faith;  
(If any, residence 'mongst Mortals hath)  
On miserable Me, Compassion shew,  
A poor Wretch pite, overwhelm'd with Woe.

We for feign'd Tears, Pity and Life afford.  
And first King *Priam* bids unloose the Cord;  
Next from his Wrists the galling Fetter take;  
Then thus to him in Courteous Language spake:  
Who ere thou art, forget the *Grecians* gon,  
Thou shalt be ours; but first these Truths make known;  
Why left they this huge Horfe? who Authors are?  
What would they? Sacred is't, or work of War?  
He, his Arts Master, learn'd in *Grecian* Lyes,  
His unbound Hands advanceth to the Skyes;  
Eternal Fires, he said, you Powers that be  
Inviolable, testifie for me;  
Dire Altars, and those cruell Swords I fled, (head;  
And sacred Wreaths, which crown'd your Offerings

Our

Our solemn League and Covenant now I may  
Abjure, and all their Damned Plots betray;  
By our own Laws we may esteem them Foes,  
And more than Devilish Practices disclose.  
If *Priam* Promise keep, if *Troy* prove true,  
If Truth, if great Things I repay to you.

Our chiefeft Hopes and Confidence were laid,  
Since first this War began, in *Pallas* Aid,  
Till impious *Diomed* with *Ulysses* went,  
(The best that ever Mischief did invent)  
And boldly from her sacred Fane convey'd  
Fatal *Palladium*, and dire Slaughter made;  
These the blest Image pulling down, disdain'd  
With bloody Hands, and Virgin-wreaths prophan'd.  
The *Grecian* Hopes from that time backwards went,  
Our Strength decay'd, the Goddess discontent.  
Nor doubtfull were the Signs of her distast;  
For, scarce they in our Camp her Statue plac'd,  
When from her burning Eyes dart fiery Beams,  
And salt Sweat trickles down in briny Streams: (hear,  
Three times she leap'd from Ground, wondrous to  
Bearing her glittering Shield, and trembling Spear.  
Straight *Calchas* cries, they must to Sea, nor *Troy*,  
Millions of *Grecian* Forces could destroy,  
Unless new Omens they from *Greece* convey,  
And please the Power they had with them to Sea.

And now for *Greece* they sail through swelling Floods,  
There to recruit, and pacifie the Gods;  
That suddenly from Sea they may invade  
This Land again. The Plot thus *Calchas* laid;  
And this huge Monster for *Palladium* left,  
In expiation of so great a Theft.  
This mighty Mountain *Calchas* built so high,  
And ruin'd Okes bid once more kiss the Sky,

D d z

Left

(r) *Tanquam piaculum & obsequium*

(f) Immolation was perform'd with Salt scatter'd upon the things sacrific'd. *Festus*, *Immolare est melle id est, farre molito, & sale hostiam perfundere lacrare*. There is some controversy here amongst the Grammatians, whether *Virgil* allude to the *Roman* or *Grecian* Rites; *Turnebus* defends the first, *Germanus* the latter.

(c) Whereof they bound the eyes of the Malefactor. See *La Cerda*, (u) This is the difference betwixt *Alga* and *Ulua*.

*Alga venit pelago, sed nascitur Ulva palude.*

(x) *Servius* saith, that the Poet under the person of *Simois* here, reflects upon the story of *Marius*; Of whom *Ovid*, *A. de Pont.*

*Ille Jugurthino clamor, Cymbroq; triumpho,  
Quo vitrix toties Consul Roma fuit,  
In ceno jacent Marius, Cannag; pallo-  
stri.  
Peritula & tanto multa pendenda viro.*

(p) Not *choras*, as *Servius* would have it, and for it is reprehended by *Parochius* in *Claud.* who understands it of *Argos*, a City in *Peloponnesus*, noted for Antiquity. But *La Cerda* more naturally expounds *Patriam Antiquam* in opposition to *Novam*; that Country out of which a man goes, being his own, to seek another.

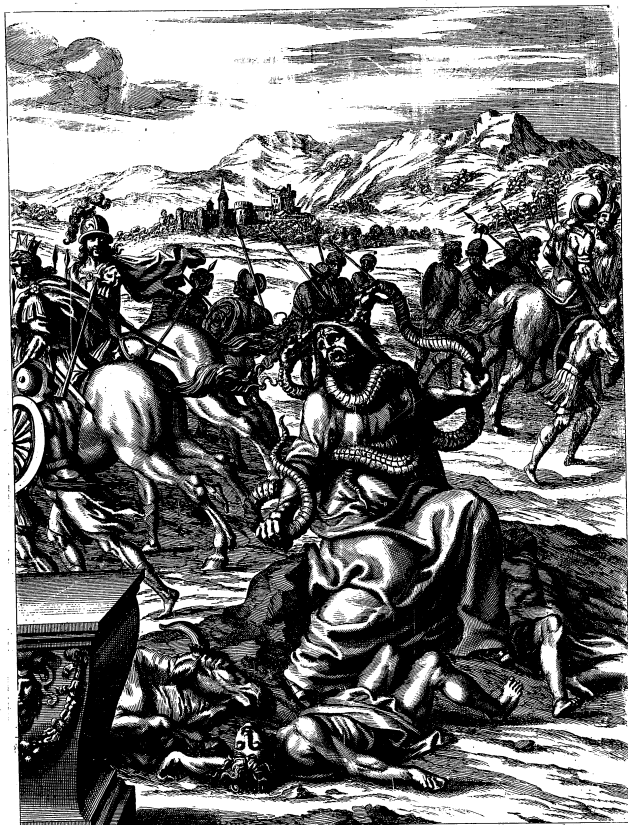
(z) Alluding (saith *Germanus*) to the old Common Law of the *Grecians* and *Romans*, whereby the Children were made capable of punishment for their Fathers offences; as well to saw the Fathers by their love to their Posterity as to take away all thoughts of Revenge from the Sons for their Fathers, by punishing or employing them to obtain pardon for their own.

(a) Either the Stars, or the Fires of the Altars; the first seems most proper. Some understand it of the Fire of *Vesta*.

(b) The *Palladium* was a little Image of *Pallas*, made of the Bones of *Peleus* (of much use in the Superstitious Rites of the Ancients, &c.) first by the *Athenians* bought of *Abarus* the *Scythian*, as *Julius Firmicus* affirms, *De Superstitiis veterum*; (where for ab *Abari* *Scythia*, is corruptly read, ab *avari* *Scythia*, for he means that *Hypoborus* of whom *Jamblichus*, *Harporatien*, and the Fables of the *Athenians*, report much) *Cedrenus* saith, it was an Image of *Pallas*, Consecrated by Impious Diabolical Rites, out of a vain presumption, that the Town was inexcapable whilst that remain'd in it. This is confirm'd by *Joannes Antiochenus*, that it was no *idol*, (not fallen from Heaven (as the common story goes, and perhaps was given out to begget a greater reverence and care of it, as *Numa's* *Ancile*) but *Elanus thiasodion*, a car'd Image, telestomatically made (probably of Ivory, such were *Peleus* Bones) under a good Heroscope, by *Aleus* the Philosopher, and presented to the Founder *Troas*, as a Statue enabled by Art to preserve the City, wherein it should be kept, in a wilderness impregnable condition. Thus *lat Antiochenus*, cited by Mr. *Gregory* in his Observations upon the Scripture, Chap. 7.

(c) *Germanus* saith, this is not to be understood of any Lightning, but that the Image of the Goddess alter'd its posture, and stood upright; which the *Augurs* thought very prodigious, because the Images of *Pallas* were most commonly sitting, as *Enstatius* observes, as *Phocæa*, *Maffilia*, *Rome* and *Chios*.

(d) Alluding to the *Roman* Custom; the Generals us'd to go back to the City to fetch new Omens, for without the City they were not to practise Divination. So *Poppius* the Dictator, *Livy*, lib. 8. The same property *Virgil* here ascribes to the City *Argos*, whence they had their Omens before the expedition.



Ille simul manibus  
Perfusus sanæ vittas,  
Clamores simul hor-  
quales mugitus, fugit  
Taurus, & incoertum ex-

Domino Guilielmo Paston Baroneto  
Tabula merito



tendit diuellere nodos,  
atque veneno  
rendos ad sidera tollit  
cum saucius aras  
cussit securo securim.  
de Paston in Corn. Norfol.  
votiva

Æneid. 2

Left you within your Walls the Present draw,  
And live protected by your Antient Law.  
But if *Minerva's* Gift you violate,  
Destruction (which may Heaven on them translate)  
On *Priam* will, and *Phrygian* Kingdoms fall:  
But if your Labour bring't within your Wall,  
*Asia* shall war under our Cities Gates,  
And for our Off-spring wait your wofull Fates.  
Thus perjur'd *Sinon's* Craft belief prepares,  
And vanquish'd these with Fraud and feigned Tears;  
Whom neither *Diomed*, *Achilles*, nor  
A thousand Ships could tame, nor ten Years War.

But here a Spectacle of greater doubt,  
Did totally our staggering Judgements rout.  
*Laocoön*, whom for *Neptune's* Priest they drew,  
A stately Bull at Annual Altars slew;  
When two huge Serpents through the quiet Flood,  
(Whose mention curdles now my frighted Blood)  
With vast Infoldings briny Waves divide,  
And to our Shores from *Tenedos* did glide;  
Their speckled Breasts plow up the Frothy Brine;  
And bloody Crests o're curled Azure shine;  
Their waving Sterns silver the furrow'd Main;  
Rouling long Backs with a voluminous Train.  
They land, with Volleys from the breaking Flood;  
Their burning Eyes speckled with Fire and Blood;  
Their hissing Mouths they lick with brandish'd tongues;  
Whil't we affrighted fly from thence, in Throngs.  
But to *Laocoön* they direct their pace,  
And first his two Sons seize in dire embrace,  
Coyl'd round about them, on the Wretches prey'd,  
And slender Bodies bloody Banquets made:  
Next him they seize, to rescue them, prepar'd;  
And fetter, with their vast Infoldings, hard:

(f) He seems to mean all the Cities of Peloponnesus, and thence all Greece.

(g) The same number *Æschylus* attests, in *Agamemnon*. *Æschylus*, in *Androm.* and others. *Homer* reckons 1080. *Dionysius*, 1280. *Dares*, 1240. These are reconcil'd by *Yates*, *de Rebus*, 2. 1. If the number (saith he) be not exact, as it is not when we say a Thousand Ships went against Troy, or the Government of Rome consists in a hundred Men.

(h) So long the Trojan War lasted. *Dares* increaseth this account by eight months, and twelve daies. See *Thucydides*, lib. 2.

(i) Alluding to the manner of choosing Priests; for when any fail'd, another was chosen by Lot; which *Germanus* observes out of *Tacitus*, to have been the Custom of the Romans. *Annal.* lib. 1.

Twice

Twice round about his Waist, his Neck twice round,  
The Serpents with their scalie Cordage bound;  
Then o're his Head their lofty Crests they rear.  
He strives with all his Strength those Knots to tear;  
His sacred Wreath, Blood and foul Poyson stains,  
And to the Stars he dreadfully complains.  
So roars a wounded Bull, from th'Altars broke,  
When on his Head glanc'd the uncertain Stroke.

But the two Serpents to the Temple glide,  
And at the <sup>k</sup> Feet of cruell *Pallas* hide.  
Strange Terror here surpriz'd us, yet all said,  
*Laocoon* for his Rashness justly paid,  
Who durst his Arm 'gainst sacred Oke advance,  
And wound the Present with an 'impious Lance.  
They cry, The Gift to *Pallas* Temple draw,  
And on the Goddess call.

The Walls are levell'd, and a Breach is made.  
All lend, to finish this good work, their Aid;  
Some for the Feet straight rousing Wheels provide,  
And to the Neck strong Hempo Cordage ty'd:  
Pregnant with Arms, the Fatal <sup>m</sup> Monster goes,  
Whom <sup>n</sup> Boys and beauteous Virgins round inclose,  
Singing sweet Hymns; they hale the Ropes with Loy,  
So menacing, at length it enters *Troy*.

O *Ilium*, where the Gods once Mansions found;  
And, O you *Dardan* Walls, in War renown'd!  
Four times, in th'entrance of the Gates, it hung,  
As oft within, the clash of Harnels rung:  
Yet we besotted, <sup>o</sup> draw with all our Power,  
That curst Monster to the sacred Tower.

\* *Cassandra* then, ensuing Fates foretold,  
Whom *Trojans* ne're believ'd, to *Phœbas* would.  
But we that never must behold the Morn,  
With Flow'rs the Temples of the Gods adorn.

(k) Under the Feet of the Statues of their Gods, the Antients us'd to figure the Monsters overcome by them: So Callimachus (saith *Tertullian*, de *Corona Mil.*) brought the Statue of *Pallas* into *Argos*, with a Lion's skin under her Feet. A Dragon always un-<sup>r</sup>der that of *Pallas*, *Paulin*. Att. At her Feet a Shield, at the bottom of her Spear a Dragon. So likewise figur'd by *Phidias*, *Plut.* de *Isid.* & *Ofirid*, where amongst others of the same kind, he reckons Dragons, as sacred to *Pallas*.

(l) *Nascentius* supposeth the Poet to allude to that *Hæta* *scelerata*, which, according to the Custom of the *Romans*, the General, before the taking of any City, held out to the Enemy, to signify their destruction.

(m) *Servius* ingeniously observes, that *Hæta* were thrice fatal to *Troy*; First, when *Laocoon* demolish'd the Horses which he promis'd to *Hæta*; Secondly, when they admitted this Wooden Horse; Lastly, when the *Ilians* refus'd to let in *Cimæna*, the third Consul, into their City; at what time a Horse being caught between the Gates, hindered them from shutting.

(n) *Nannius* *Miscellan.* 7. saith, that the Horse is brought into the City with the same Religious Ceremonies which are us'd towards the *Theræ* of the Gods, for which he cites *Aconius* upon 3. *Verr.* *Theræ* is a sacred Chariot, a Procession of the States and Sacrifices. Some think them to named, from Divinity; others, a *crucis* *toris*, which strings every one thought himself happy that could say hold of.

(o) *Calaber* mentions many other Prodiges which happen'd whilst the Horse was brought in, viz. That the Sacrifices did not burn, the Fires went out, a bloody Smoke rose from them, the Altars fell down, the Libations turn'd into Blood, the Images of the Gods shed Tears, and many of the like.

(p) *Cassandra*, Daughter of *Priam* and *Hecuba*, was promis'd by *Apollo* whatsoever she would desire for her Virginitie: She asking the gift of Prophecy, had it granted; then flying from him, the angry Deity smit'd this Curle. That whatsoever she foretold, though Truth, should not be believ'd.

Mean while Night rose from Sea, whose spreading shade  
Hides Heaven and Earth, and Plots the *Grecians* laid;  
About the Walls the *Trojans* silence kept,  
And, resting their tir'd Bodies, soundly slept.  
The *Grecian* Fleet, now with a favouring gale,  
From *Tenedos* to well-known *Censina* fail;

The silent <sup>r</sup> Moon did tacitly invite  
Attendance on the Admirals leading <sup>s</sup> Light:  
When *Simon*, sav'd by spitefull Fates design,  
Privately open'd a close Door of Pine,  
And from the teeming Horse deliver'd come  
*Greeks*, that inclos'd lay in his dismal Womb;  
<sup>t</sup> *Tisander*, *Stibnelus*, stern *Vlysses* broke,  
And *Thoas*, joyfull, from the hollow Oke;  
*Neoptolemus*, *Athamas*, and *Machaon*,  
With *Menelaus*, by long Ropes slide down;  
And *Epeus*, who the Mischief did design.  
They take the Town, buried in Sleep and Wine;  
They kill the Watch, and straight at open <sup>u</sup> Gates  
Receive their Friends, and joyn to their known Mates.

It was when Sleep, first seiz'd the Weary Soul,  
And Heavens chief Blessing on poor Mortals stole.  
When in my Sleep, behold! to me appears  
Most wofull *Hector*, drown'd in Floods of Tears,  
Dragg'd at a Chariot, foul with bloody Dust,  
And cruel Reigns through his swollen Feet were thrust;  
(How strangely chang'd! ah me! how alter'd from  
That *Hector* in *Achilles* Spoils march'd home;  
Or when the *Grecian* Navy in his ire,  
He fir'd with darted Flames, and *Phrygian* Fire)  
Foul clotted Gore had starch'd his Beard and Hair;  
Shewing those Wounds, which more than many were,  
In *Troy's* defence receiv'd; I seem'd to weep,  
And thought I spake thus Troubled in my Sleep.

(p) That *Troy* was taken at midnight, the Moon being in the Full, is warranted by *Clement* *Alexandrinus*, *Strom.* 1. 10. *La Cæsa* adds, that the *Grecians* us'd for the most part to fight at that time of the Moon, as being most auspicious to them: which he confirms by *Aristotle*, 2. *Plat.* The *Lacedæmonians*, saith he, either being engag'd to Fight with the *Mæcenians*, or that they waited for the Full of the Moon, could not aid them. The Month and Day is, according to the *Marmora Arundiniana*, the 24 of *Thorgelios*. The year, after the computation of *Scaliger*, 3531. of the *Julian* Period, before our Saviour's Incarnation, 1184. *Petavius* accounts a year sooner. The *Arundelian* Stone 26 years more early.

(q) Torches, by way of sign us'd by the *Grecians* upon Agreement betwixt them and *Hæta*, or *Sinos*, saith *La Cæsa*. Of this Custom see *Æschylus* *Agamemnon*, *lrv.* lib. 25. and others.

(r) *La Cæsa* ingeniously observes the aptness of these names and persons; *Tisander* implying a man desirous of Revenge; *Stibnelus*, Courage and Military Strength (who *Philistatus* saith went unwillingly into this Machine, saying, that it was stealing a Victory, not storming a Town) *Vlysses*, always pernicious to the *Grecians*; *Athamas* and *Thoas*, two eminent Commanders mention'd with Commendations by *Hom.*; *Neoptolemus* (implying a young Warriour) Son of *Achilles*; *Machaon*, excellent for Chirurgery as well as Valour, Son of *Æsculapius*; *Menelaus*, the person to whom the injury, the occasion of the War, was given; *Epeus*, who framed the Horse. More there were, as is by the Poet imply'd. Some say (saith *Isæzus* in *Lycophrum*) 50 or 300, or, as I think, 23 *Grecians*: which second number seems to be mistaken, perhaps for 30.

(s) *Asi* soon as they were within the Walls, saith *Dicys*, l. 5. dividing themselves into several quarters of the City, upon a Signal given, they fell with great eagerness on all they met with, and kill'd them in their Houses and in the Streets.

Troy's chief Protector, Ilium's only Aid,  
 What cros occasions thee so long delay'd?  
 Whence com'st thou, dearest Hector? from what Coast?  
 After so many of thy Friends are lost;  
 After such various Toyls of suffering Troy,  
 That we so tir'd, thee, so desir'd, enjoy.  
 Why is that Noble Face in Sorrow drown'd?  
 Must I behold thee, thus all o're, one Wound?  
 To my vain Questions, he made no Reply,  
 But groning, said, Fly Venus Off-spring, fly,  
 Scape from the Fire; the Greeks possess the Town,  
 And Dardans lofty Tow'rs are tumbling down:  
 Enough is done for Priam, and this Land;  
 Could Strength save Troy, I had with this Right Hand,  
 Who now her ' Gods and Rites commends to thee,  
 Let these Co-partners of thy Fortune be;  
 With these build Walls, which Spacious thou shalt raise,  
 After long Voyages through dangerous Seas.  
 This said, he brought me from great Vesta's Quire,  
 Her sacred \* Wreaths, and the eternal Fire.

(†) In allusion to that Custome of the Antients (saith La Cerda) who when their Temples were on Fire, or in any other danger, brought their Sacred Things into the Palace or House of their Prince, as next the Temple, being the most secure Sanctuary.

(\*) Vesta were of great esteem amongst them; these were the consecrated Veils of their Gods: From this place *Menestheus* argues, that *Vesta* was one of the *Penates*, or at least their Companion. The never-dying Fires of *Vesta*, preserv'd by Virgins appropriate to that Office, are not unknown: but *La Cerda* contends, that none of that Fire is here meant as brought to *Aeneas*, but only the Image of that Goddess who is taken for Fire itself.

(\*) The *Grecian* Faith grown into a Proverb, to express Treachery.

Mean while, with various Cryes the Walls resound,  
 And more and more (although in shade Ground  
 My Fathers house remote, obscurely lay)  
 Loud Noyse draws near, and clashing Arms dismay;  
 I shake off Sleep, and mount the Battlement  
 With speedy steps, and stood with Ears intent.  
 As Corn on fire, when furious Winds contend,  
 Or when swoln Torrents from high Hills descend,  
 Which Corn, the Oxens toyl, destroys, which Woods  
 Hurries down headlong in impetuous Floods;  
 Th' amazed Husbandman, on higher Ground,  
 Sits on a Rock, and wonders at the sound:  
 But then the Truth too plainly did appear,  
 And *Grecian* \* Treacheries discover'd were.

In

In conquering Fire *Deiphobus* Palace falls,  
*Eucaligon* next had flaming Funerals;  
 The broad \* *Sigæan* Billows shine with Fire,  
 Loud Trumpets sound, and Clamours now grow higher.  
 Desperate I arm'd, 'gainst Reason rais'd a Power,  
 And with a Party, to defend the Tower,  
 We do resolve, Fury our Iudgement charms;  
 And we conceive it brave to dye in Arms.  
 But *Panthus* broken through the *Grecian* power,  
*Panthus Otrides*, Priest of *Pheebus* Tower,  
 With him our Gods, and sacred Reliques brought,  
 Amaz'd, the Shore with his young Nephew sought.

(\*) To express the greatness of the burning, he saith, That the Waves of the *Sigæan* Promontory shone therewith in the darkness of the Night.

How stand things *Panthus*? what Fort may we take?  
 Scarce these I said, when with a Groan he spake;  
 The *Dardans* last and dismal Hour is come,  
 We have been *Trojans*, once was *Ilium*,  
 And supreme Glory of the *Teucrian* state;  
 All cruell *Jove* to *Argus* doth translate.  
 The *Greeks* now theirs the burning City call.  
 From that huge Horde standing within our Wall,  
 This cruell Brood of armed Furies came,  
 And haughty *Simon* mingles Flame with Flame;  
 Our double Gates are with strong Guards beset;  
 Never from *Greece* so many Thousands met.  
 Others the Streets and narrow Passes fill,  
 Who stand with glittering Swords, prepar'd to kill.  
 Those which our Works did keep, surpriz'd in Night,  
 Could not themselves defend, retire, nor fight.

Stirr'd up with *Panthus* words, and Heavens consent,  
 Through cruell Arms, and dreadful Flames, I went;  
 Where sad *Erynnis* rag'd, where Groans, where Cryes,  
 And echoing Clamours storm the arch'd Skyes.

E e

Ripheus

*Ripheus* and aged *Iphitus* conjoyn'd  
 Themselves to me, *Dymas* and *Hypanis* find  
 Us by the glimmering of the Moons pale Beam,  
 And young *Choræbus* adds himself to them;  
 Who to the *Trojan* War, through all parts fam'd,  
 Extremely with *Cassandra's* Love inflam'd  
 A Suter came, and brought her Father Aid;  
 But Prophecies of the inspired Maid  
 Did not regard.

Yet when I saw a Fight they durst maintain,  
 Bold youth, I said, your courage is in vain  
 To save a City that is all on fire;  
 But would you dye, and gallantly expire;  
 You see your Chance; our Kingdoms Guardian Gods  
 Have left their Altars, and their blest abodes:  
 Then let's encounter Death, and bravely on;  
 Vanquish't mens safety is to hope for none:  
 The yong-mens Bosomes Furie thus posselt;  
 Like ravening Woolvs in a dark night oprest  
 With Hunger and Necessities hard Law,  
 Their whelps expecting with a thirsty jaw;  
 So we through weapons and th'opposing Foe  
 To certain Death on resolutely goe;  
 And to the Center of the City made,  
 Black Night surrounding with a hollow Shade:  
 Who can the Funerals of that dismall Night  
 With equall Tears be able to recite?  
 Th'old City falls, which rul'd so many years;  
 In every Street Slaughter in heaps appears,  
 In Houses, Sacred Temples, Bodies thrown:  
 Nor did the *Trojans* suffer Death alone,  
 The vanquished their Courages recall,  
 And now the *Grecian* Conquerors do fall.

(c.) Of this *Choræbus* it is said, that he was so foolish, that he would count the drops of the Sea, and grew thereby into a Proverb, *More foolish than Choræbus*. *Q. Calaber lib. 13.* faith, that he was slain by *Diomedes*. So likewise *Pausanias*, though our Poet otherwise.

(a) *Macrobins* and *Servius* expound this of the Gods calling them away: But the more probable opinion is that of *Varro*, *Minerva*, and *Dei*, that the tutelary Gods of every City, as soon as it was taken, left it; which more particularly is observ'd of *Troy*. *Æschylus: Sept. 44. ad Thetis*

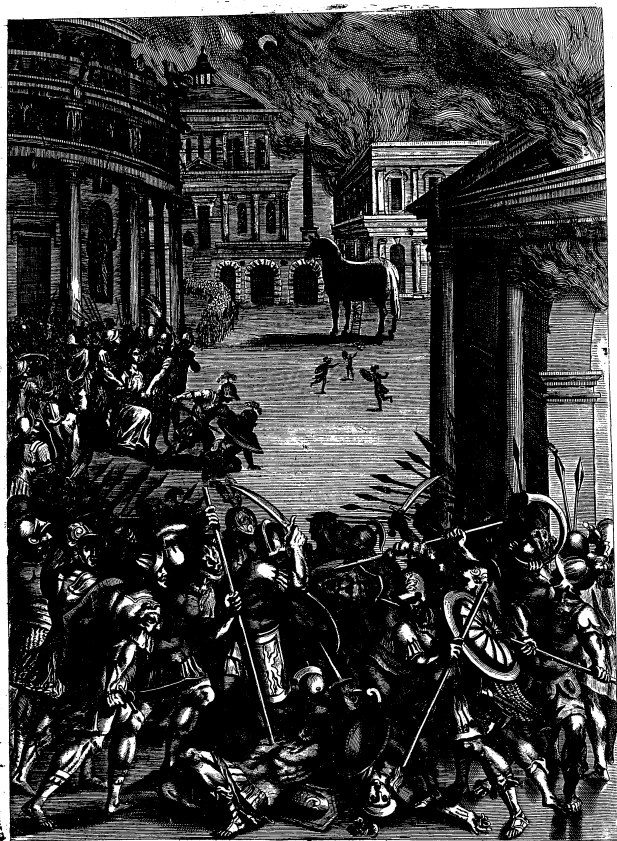
—Do they not say  
 The Gods from Captive Cities hast away?

upon which words the Scholiast faith that upon the taking of *Troy*, the *Trojans* saw their Gods bearing their own Images away, out of their Temples.

In all parts cruell Grief, in all parts Fear,  
 And Death in various Shapes seen every where.  
 First of the *Greeks*, to us *Androgeos* bends,  
 With a great Troop, supposing we were Friends;  
 And kindly thus in gentle Language said;  
 Haft Sirs, make haft, how were you thus delay'd,  
 Whil' it others ranfack burning *Ilium*?  
 Did you but now from our tall Navy come?  
 In speaking these, he suddenly espy'd  
 (For in a doubtfull manner we reply'd)  
 Himself to be engag'd amidst his Foes,  
 And with the Word astonish'd, backward goes.  
 As one who on a Serpent, 'mong sharp Briers,  
 Treads unawares, and trembling, straight retires  
 From his rais'd Wrath, and purple swelling Head:  
 So at the sight *Androgeos* frighted, fled.  
 We charg'd, and hemm'd them in surpriz'd with Fear,  
 And soon defeat, not knowing where they were:  
 This our first service Fortune pleas'd to aid.  
 When heighten'd with success, *Choræbus* said;  
 Dear Friends, the means by favouring Fortune shewn  
 For safety, take, as She commands, go on:  
 And now change Shields, in *Grecian* Armour go;  
 Who questions Fraud or Valour in a Foe?  
 Thus having said, he makes *Androgeos* yield  
 To him his stately Crest, and gallant Shield,  
 And claps an *Argive* Sword unto his side.  
 Thus *Ripheus*, *Dymas*, thus were all supply'd  
 With recent Spoils, and with the *Grecian* Power  
 We mix our Forces in a Fatal Hour;  
 Yet oft with Nights assistance on we fell,  
 And many a great-soul'd Heroe sent to Hell.  
 Some to the Ships and safe Shore fly with speed,  
 Others ascend, struck with bafe Fear, the Steed,

(b) *Servius* faith, that on the Shields of the *Grecians*, *Neptune* was figur'd; on those of the *Trojans*, *Minerva*; whence the Poet here faith, *hauri munera iussit*. *Æsc:* adds, that the *Grecians* had likewise Letters for distinction, The *Lacedæmonians* Λ, The *Peloponnesians* Π. So on the *Sicyonian* Shields, *Xenophon: Græc. Hist. lib. 4.* which Custom was thence deriv'd to the *Romans*; A Contestation arising betwixt the Soldiers of *Marins* and *Q. Cæcilius* about the Victory against the *Cimbri*, they search'd the dead Bodies, and such Darts as were from the Soldiers of *Cæcilius*, had his name.





Ecce, trahebatur pas-  
crinibus à templo Cas-  
ad cælum tendens arden-  
lumina: nam teneras  
Iohanni Fitz-Jam: de Lewe:



Tabula merito

sis, Priamæia virgo  
sandra, adytisque Minervæ,  
tia lumina frustra;  
arcebant virgula palmas  
Stone in Com: Dorlett: Arm  
notiva

And once again in the known Belly hide.

Ah! who may hope, when Heaven hath Help deni'd!  
Here we beheld, from Pallas' Temple, fair  
Cassandra dragg'd by the dishevell'd Hair,  
Her sparkling Eyes lifted to Heaven in vain;  
Her Eyes, for Cords her tender Hands restrain.

At this sad fight Choræbus much inrag'd,  
Amongst the Thickest desperately engag'd;  
We follow, and break through an Armed Throng.  
Here first by Darts from the high Temple flung,  
Our own destroy us, and sad Slaughter make,  
By change of Arms, and Grecian Helms mistake.  
Th'incens'd Grecians from all parts recruit,  
And sharply for the rescu'd Maid dispute;  
Then both th' Atrides all their Men draw up,  
Fierce Ajax charg'd, and the Dolopian Troop.

So Winds to Battail bring up all their Force,  
Zephyre and Notus, Eurus Eastern Horse;  
The Woods resound, incens'd Nereus raves,  
And with his Trident stirs up dreadfull Waves.

Those we by stratagem had overthrow'n,  
And by Night's help chac'd round about the Town,  
Again appear; their Fellows Arms they know,  
And by our wanting of the VVord, the Foe.  
O're-pow'r'd Choræbus, Peneleos slew,  
And Pallas Altars did with Blood imbrue:  
Next Riphæus fell, most faithfull to his trust;  
Nor in all Troy none knew a man more just,  
Though it pleas'd Heaven that he should suffer too:  
Their own Friends Hypanis and Dymas slew;  
Nor thy great Piety could save from Death,  
Thee Panthus, nor Apollo's sacred VVreath.  
Troy's Ashes witness, and last Flames of mine,  
If in your fall I Danger did decline,

(c) In great Extremities they us'd to fly to the Temples for Sanctuary, which had so much privilege, that they could not be forc'd away from thence; Panfania in Achæie. Of this we need no other President than Cassandra her self, who being ravish'd in the Temple of Pallas by Ajax, the Goddess reveng'd it by Thunder upon the Ravisher. See before lib. 1.

(d) This is he we last mention'd, Son of Oileus, for the other, son of Telamon, kill'd himself before the taking of the City. See Ovid lib. 13.

(e) Nereus is here, in the Opinion of Porphyrus, taken for Neptune: as by Claudian: 1. de Rept. Prof. Where he saith that Nereus divided Scythia from Italy, which Dionysius after asserts to have been done by Neptune with a blow of his Trident. This is likewise here confirm'd by that Ensign of his Deity which is here attributed to Nereus.

(f) Germanus conjectures that Riphæus was, whilst he liv'd, very much a Friend to Virgil, who thereupon, in Gratitude, here brings his name, as Homer doth that of Menestes by whom he was cur'd of the infirmity in his eyes: So observ'd by Herodotus.

Or

Or Grecian Force, Death, had it been my Lot,  
This hand had drawn; Thence off with us we got  
*Pelias* and *Iphitus*: *Iphitus* weak with age,  
And *Pelias* wounded by *Ulysses* Rage.

Next dismal Clamours us to Court invite.  
Here was a Conflict, such a bloody Fight  
As if there had no other Slaughter been;  
So fierce with Malice, and for Plunder keen,  
The  $\epsilon$  shelterd *Greeks* we saw approach the Wall.  
Some Ladders mount, some up the Pillars crawl;  
Shields on their left hands gave their heads defence,  
Whilst with their right they seize the Battlements:  
*Dardans* resist; down Roofs and Towers they cast,  
And with such Arms, since they behold their last,  
Prepare to save themselves in Death's extremes;  
High Honours of old Princes, golden beams  
They tumble down; others with drawn Swords stood  
To keep the Gates, and with strong Guards make good:  
Something refresh'd, we to the Palace made,  
With our join'd Force the vanquished to aid.  
There was a private but a well-known way,  
Which in the Court behind the Pillars lay;  
By these back-Stairs, oft the unfortunate  
*Andromache*, whilst *Priam* held his State,  
Did unattended young *Astyanax* bring  
To see her Mother and the aged King:  
Here to the lofty Battlements I past,  
From whence vain Weapons wofull *Trojans* cast.  
There was a Tower erected wondrous high,  
Whose stately Bulwarks seem'd to kiss the Sky;  
On this all *Troy* accustomed to view  
Th' *Achaick* Camp, and *Grecian* Navy too;  
This with my Sword I loos'd, and on that part  
Where jutting Beams did from their Mortels start,

We

( $\epsilon$ ) *Tetudo* is a military Engin, by the Greeks call'd *gongis* likewise *Scutum*, which *Dionysius Sicul.* faith was invented by the *Greeks*, in the *Trojan* War; to which *Turnebus* thinks that *Homer* alludes in these words, *Il.* 23.

*Helmet* to *Helmet*, *Shield* to *Shield*, and *Man* to *Man* is knit.

It consisted of many Shields joyn'd close together to defend the Soldiers underneath, from all that might be cast down on them. See *Livy lib.* 44. more of this *Lat. Certe*.

We gave a shove, when suddain from the height  
Thundring it fell, and on the *Greeks* did light:  
But fresh men still supply'd, nor any kind  
Of Battery seisd.

Just at the Gate insulting *Pyrrhus* storms,  
More glorious than the Sun, in  $\epsilon$  Brazen Arms;  
So in the Spring a Serpent we behold  
Familt with want, and swoln with biting cold,  
His Skin being cast, from under ground appears  
In gallant Youth, and proud his Bosome rears  
In towry circles to the cheering South,  
Triple Stings brandisht from his hissing Mouth:  
With him bold *Periphas*, and *Automedon*  
*Achilles* Squire and Charioteer came on;  
These, seconded by all the *Scyrian* Bands,  
Who on the Roof cast Fire and flaming Brands.  
Through strongest Gates bold *Pyrrhus* made a Pass;  
And from their Hinges tore down Beams of Brads:  
Then hews huge Pillars, cleaving knotty Oke,  
And a large Breach for a wide passage broke.  
The house within appears, long Halls unfold  
*Priams* Bed-chamber and the Kings of old:  
The Entrance they might see arm'd Souldiers guard,  
But within Tumults and lowd skreeches heard,  
The arch'd Sielings howl with female cries,  
And clamours to the golden Stars arise;  
Then fearfull Matrons run from place to place;  
They ' kiss the marble Pillars and imbrace:  
Strong, as his Sire, *Pyrrhus* maintains the Fight,  
Nor Guards nor Rampiers can resist his might:  
Gates with his battering Ram are overthrown;  
And from their Hinges saums lye tumbled down.  
They force their way, the first they meet they kill,  
And Royal Courts now basest Soldiers fill.

( $\epsilon$ ) *Magus Aristoteli* 3. 3. faith, in exposition of these words, that Iron was so rare with the *Antients*, as for that Reason they made their Armour commonly of Brads, sometimes of Tin: But withall it is very certain, that with the antient Poets, especially the Greek, by Brads is meant Iron and Steel.

( $\epsilon$ ) Such was the manner of those that were going into Captivity, to take an eternal farewell of their Homes by kissing the Gates or Pavements. So *Dion. Cassius lib.* 41. speaking of those who went with *Pompey* from the City, they invoked the Gods, faith he, and kissed the Pavement. For *Turnebus* gives another reason, that they believ'd a Deity to be in the Gates, Hinges, Thresholds and Walls of their Houses; So as that Kissing was aswell in token of Veneration and Religion; to this likewise is refer'd the solemn adorning them with Crowns and Garland.

A

A fomie River not so fiercely goes,  
When breaking forth, his Banks he overthrows,  
And on the Plains with hostile Billows falls,  
Bearing along both Cattle and their Stalls.  
I did behold how bloody *Pyrrhus* rag'd  
To enter, how th' *Atrides* were engag'd:  
*Priam*, the Queen, her hundred Ladies view'd;  
And hallow'd ' Fires which his own Blood imbrud';  
He fifty Daughters did with Marriage grace,  
Such hopes there was of his Illustrious Race.

Beams rich with \* Gold, and Spoils, fall in their ire,  
And *Greeks* possess what's not possess'd by Fire.

But here thou mayst enquire of *Priam's* Fates;  
When he beheld *Troy* taken, his Court-gates  
Torn down, and *Greeks* through all the Palace rage:  
On th' old King girds, palsied with Feeble Age,  
Arms long unworn, and claps upon his Thigh  
A useles Sword, resolving so to dye.

Amidst the Palace, in the open Air,  
An \* Altar stood, an ancient \* Laurel near  
Embrac'd the Gods with a declining shade:  
Here *Hecuba* and all her Daughters fled,  
As Flocks of Pigeons from a Tempest hast,  
And round the Statues of the Gods embrac'd.  
But when in Youthfull Arms she *Priam* spy'd,  
O my most wretched Husband! out she cry'd,  
What Counsel thee to put on Arms did move?  
Into what danger dost thou run, dear Love?

These times no such Defenders will allow,  
No, if my *Hector* should be present now.  
Draw near, this Altar may protect us all,  
Or here in Death we will together fall.  
Then she her Husband by the hand did bring,  
And plac'd in sacred Seats the aged King.

Behold!

Behold! *Polites* one of *Priam's* Sons,  
To get away from bloody *Pyrrhus*, runs  
Through armed Foes, through Courts, and Halls about,  
Wounded, to seek some sheltring Corner out;  
Whom raging *Pyrrhus* fiercely did pursue,  
Now takes, and strikes him with his Lavelin through:  
At last, where in his Parents fight he stood,  
He fell, and pours his Soul out in his Blood.

Here *Priam*, though with Death beleaguer'd round,  
Free passage both for Wrath and Language found.  
To thee for this, for this bold Act, he cry'd,  
The Gods, if any of the Deifi'd  
Such Deeds observe, shall just Rewards ordain,  
That hast our Son thus in our presence slain,  
And with his Blood the Parents face defil'd.  
*Achilles*, whom thou Father falsly stil'd,  
Was no such Foe to me; he blush'd, when I  
Implor'd the Law of Arms, nor did deny  
*Hector's* pale Corps should have a Native Tomb,  
And me again sent with a Convoy home.

This said, th' Old Man a feeble Iavelin threw,  
Which could not pierce his sounding Target through,  
But on the Margin hung the harmless Spear.  
Then *Pyrrhus* said, this News my Father bear,  
My cruell Deeds remember to relate,  
And how that I, his Son, degenerate;  
For thou shalt dye. As soon as these he said,  
Through his Sons Blood, he dragging him, convey'd  
Trembling to th' Altars; then his Hair he wreaths  
In his Left Hand, his Right his Sword untheaths,  
Which to the Hilt he buries in his side.  
So finish'd *Priam's* Fates, and thus he dy'd,

Ff

Seeing

(k) *Cecum murus*, not Daughters-in-law to *Priam*, for he already said that *Priam* had but fifty Sons, unless, with *La Cerda*, we allow every Son two Wives; and then expound it with *Tanban*, *Natus impati, ut erat: hoc nomen si non affinitatis*.

(l) Upon that Altar of *Jupiter Herceus*, at which *Priam* was kill'd, there was continually maintain'd a sacred Fire, never suffer'd to go out. *Turneb.* 14. 15.

(m) So many Sons he is said to have, others number 51. *Higynus* 54. There are who say but five Sons, and three Daughters.

(n) *Phrygiæ*, The *Phrygiæ* abounded with Wealth and Gold, as well as the *Persians*, these two being the most wealthy Kingdoms: How it becomes *Æneus* to call his Country-gold barbarous, is evinc'd by *Germanus*. See likewise *La Cerda*.

(o) *Jupiter Herceus* is said to have three eyes, and so nam'd from his Altar, which was within the compals or enclosure (*ἑκαρ*) of the Walls, yet as here declar'd in the open Air, not cover'd at the top. So *Athenæus*, lib. 5. *Homer*, saith he, *almakes placeb the Hall to open places*, where was the Altar of *Herceus Jupiter*. At this was *Priam* kill'd. *Trojanorum*.

At th' Altar of *Herceus*, sick of breath, Bold *Pyrrhus* put the aged King to death.

Those who read there *Herman Jupiter* with *Orsinus*, and so in *Caliber* with *Germanus*, besides the Authority of our Poet, undervalue *Euripides*, *Ovid*, *Seneca*, and others.

(p) Which, as the story goes, was fram'd in the midst of *Priam's* Court by Mathematical Art; the Trunk whereof was pure Gold, in length 12 Cubits; the Top spread into such large Branches as encompas'd all the House; the Blossoms, Branches and Leaves, were part Gold, partly Silver; amongst the Fruit, Jewels of great value. This Tree *Ulfes* and *Dionys* (or as others say, *Palmus*) being sent Embassadors to demand *Helena*, beheld with great amazement.



Nunc morere. Hæc dicens,  
Traxit, &c. in multo lap =  
Implicitque comam  
Extulit, ac lateri capulo

Iohanni Stone de Stewckley

Tabula merito



altaria ad ipsa tremementem  
santem sanguine nati;  
leva, dextraque coruscant  
tenus abdedit ense.

magna in Com. Huntingdon Arm

votiva.

Æneis. 2.

Seeing *Troy* burn, whose proud commands did sway  
So many powerfull Realms in *Asia*;  
Now on the Strand his sacred Body lyes  
Headless, without a Name or Obsequies.  
But then I was surpriz'd with sudden Fear,  
My Father in my Fancy did appear,  
As I beheld the King give up his Life;  
Just of his Age; and my neglected Wife;  
My rifled Houfe, and poor *Iulus* chance.  
I look'd to see how strong we might advance:  
All weary had forfook me, and leap'd down,  
Or in the Flames then wretched Bodies thrown.

And now alone, in *Vesta's* Portal I  
Did *Helen*, taking Sanctuary, spy;  
The mighty Fires which shone more bright than day,  
Discover'd her, where close conceal'd she lay;  
She for *Troy's* ruine fears the *Trojan* Sword,  
The *Greeks*, and rage of her forsaken Lord:  
Who both the Scourge of *Greece* and *Troy* had been,  
Lay hid at th'Altar, fearing to be seen.  
I rage, and to revenge my Country, burn,  
That just Rewards I might with Death return:  
Shall safely the enjoy her Native Soyl?  
A Queen in *Sparta* triumph in our Spoil?  
Her Lord and Court, Children and Parents see?  
Shall *Phrygian* Ladies her Attendants be?  
Shall Steel destroy our King, and Fire his Sear?  
So oft these Shores lye in a Bloody Sweat?  
Not so. Although no Honour we can gain,  
Nor Conquest boast, to have a Woman slain:  
Yet such a mischief that hath ruin'd *Troy*,  
Will purchase Honour, if I should destroy,  
Quenching revengefull Flames disturb my Breast,  
And my Friend's Ashes feat in quiet rest.

F f 2

This

(q) The Poet complies with both opinions, as well theirs who affirm that *Priam* was kill'd at the Altar, as those who say, that he was dragg'd by *Pyrrhus* out to the *Sigæan* Promontory, where was the Tomb of *Achilles*, and there slain. But he alludes to the death of *Pompey*, who flying to *Egypt*, was there beheaded, and his Body cast upon the Shore.

(r) Some omit the 22 Verses next following, as being rejected by *Tucca* and *Varius*, to whom *Augustus* committed the revision and correction of this Poem, as well because it is unbecoming a Man of Courage to be angry with a Woman, as that there appears some contradiction to this in the sixth Book,

*Omnia Diophobo solvisti.*

But *Servius Fulvius* affirms, that these Verses were not rejected, but forgotten by *Tucca* and *Varius*: they are evinc'd to be truly *Virgil's* by *Erythraeus*, *Nazianzenus*, and above all, *Scaliger*, *Var.* 3. 1. 1. and 3. 2. 3. whom consult.

(f) The *Phrygian* work was much esteem'd for curiousest, and consequently the Slaves of that Country; which *Andromeda* complains of in *Euripides* his *Troas*.

(g) A term not improper to *Helen*, in respect of her many Vile-nesses, first ravish'd by *Thesau*, then being married to *Menelaus*, she left him to run away with *Paris*; nor was she constant to him; for whilst she was in *Troy*, she was incestuous with *Corydon*, Son of *Paris*, by *Ovidius*: Her Loves with *Achilles* are celebrated by *Philophrastus*. And in respect of the ill fortune she brought along with her, this expression as well suits with her, as that of *Enriades*, who calls her *Evil*, *Mischief*, *Disgrace*; and faith, she was not Daughter of *Jupiter*, but *δαμαστος* *οδον* *εως* *δαμνη*, *Of some malicious Devil*, of *Evil*, of *Mischievous*, of *Death*.

This said, spurr'd on with Fury, on I went ;  
 When my blest Mother did her self present  
 In her full Glory, shining through the Night ;  
 As 'mongst the Gods she casts Celestial Light ;  
 Her Deity declar'd, she wrings my hands,  
 And from her Rosie Lips thus countermands :  
 What grief, dear Son, hath thee distemper'd thus ?  
 Where is your Duty and Respect to us ?  
 Consider first how thou mayst disengage  
 Thy Father, old *Anchises*, spent with Age ;  
 Lives thy *Creusa*, or *Ascanius* yet ?  
 Whom all the *Greeks* had every way beset ;  
 Had not my ready Care their Rage withstood,  
 Or Fire or hostile Swords had drank their Blood.  
 Let not such Folly thy sad Soul inflame  
 'Gainst *Helen's* Beauty, nor yet *Paris* blame ;  
 For the inexorable Gods destroy,  
 And from their deep Foundations ruine *Troy*.  
 Behold (for all these Mists shall vanish quite,  
 Which, interposing, hinder humane sight ;  
 Nor fear thou to obey what we command,  
 Nor, what thy Parents shall advise, withstand)  
 These mighty Heaps thou seest, Stone rent from Stone,  
 And Ashes mixt with Smoke, are overthrown  
 By *Neptune*, his great \* Trident shook the Wall,  
 And, the Foundations moving, ruin'd all.  
 Now cruell *Juno* guards the *Scean* Gates,  
 And from their Fleet calls her Confederates,  
 Girt with a Sword.  
 On a high Tower thou mayst stern *Pallas* spy,  
 Shining through \* Clouds, her cruell *Gorgon* by.  
 Fove the *Greeks* strengthens, and their Bosoms warms,  
 Must ring all Heaven against the *Trojan* Arms.

(\*) *Neptune* was suppos'd to have the power of shaking, not the Sea only, but the Land, with the stroke of his Trident, *Turck. 26. 33.* This is more particularly express'd here by the Poet, because about that time there was an extraordinary Earthquake which much shatter'd the Walls of *Troy* ; The Gods, as was conceiv'd, conspiring to cast down what they had built ; *Juno*, the Gates, whereof she was President ; *Pallas*, *quæ condidit arces*, the Towers ; *Neptune*, the Walls which he erected.

(x) A Divine Cloud ; *Nimbus*, saith *Servius* *Dante*, is a fulgid ( *Tanbman* reads, fluid ) Light, encompassing the Head of any Deity. Some read, *Limbus*.

Fly

Fly Son, thy Labours finish, I'll be near,  
 And safe thee to thy Fathers Thresholds bear.  
 Then she her self in Nights dark shade conceal'd ;  
 When cruell Shapes, great Deities, reveal'd  
 Themselves averle to *Troy*.  
 And now *Neptunian* *Troy*, and all her Spires,  
 Seem'd sinking, conquer'd in conjoynd Fires.

As where rough Swains, with many a sturdy stroke,  
 Hew in high Mountains down some aged Oke ;  
 Cut round with cruell Steel, she threatens now,  
 Shaking her Tresses with a palsied Brow,  
 Vanquish'd with Wounds, at last she gives a Groan,  
 And brings a Ruine, being overthrown.  
 From thence, by \* Heavens assistance, on I pass,  
 Weapons retreat, and horrid Flames give place.

When to our Antient Seats I had retir'd,  
 My bed-rid Father, whom I first desir'd  
 To carry to the Mountain, did deny,  
 And, *Troy* destroy'd, more willing was to dye  
 Than suffer Exile ; You, he said, whose Blood  
 Runs in clear Channels with Youth's sprightly Flood,  
 Save you your selves.

If Heaven would save my Life, these Seats for me  
 Had been preserv'd ; it is too much, I see  
 One Fall, once to out-live this \* City took :  
 Thus let, O thus the bed-rid be forsook.  
 I shall find Death, pitied by Foes, who shall  
 My Spoils seek : Loss of Sepulcher is small,  
 Useless with age, and in Celestial hate,  
 I long expected my too lingring Fate,  
 Since Heavens great King, and Father of the World,  
 Thunder at me, and dreadfull Lightning hurl'd,  
 And thus his Resolutions he declares.  
 My self, my Son, and Wife are drown'd in Tears ;

And

(y) All Interpreters here understand, and truly, *Venus*, whom the Poet here calls a God, as the *Greeks* call their Goddesses *Deæ* sometimes, as well as *Seæ* ; *Arsenius* cites this Verse as usually sung by the *Mæcomæans* : *ô deæ pulchra ô ô nuptia ista in ægæm dedit, ô Gæd, ô Gæd greater, and great, is Venus. Servius, Macrobius, Suidas*, and others, mention a Statue of *Venus* with a Beard, having a Comb in her hand ; it is more particularly describ'd by a late Author *De gli Imagini de gli Dei* ; the reason is, her particular power in the union of both Sexes.

(z) This taking of the City, besides the Poets who speak much of it, is mention'd by *Thucydides* *Hellensæstæ*, lib. 7, where he relates the coming of *Hercules* into Italy ; and by *Aristides* in *Rhodiaca* *Troy*, saith he, was twice taken, first by *Hercules*, then by the *Greeks*.



*Ecce autem complexa  
Harebat parvunque  
Si periturus abis, et nos  
sine aliquam expertus  
hanc primum tulare domum  
cui Pater et Coniux quon-*

Domino Simoni Fanshaw, Equiti



Aurato,

*pedes in limine Cor. a  
Patri tendebat Iulium;  
rape in omnia secum;  
sumptis spem ponis in armis,  
qui parvulus Iulus,  
dam tua dicta, relinquor.*

Tabula merito votiva.

And the whole House, left whilst on him we wait;  
We all together suffer in one Fate.  
Yet still he keeps his Bed, did still deny.  
I desperate arm, and am resolv'd to dye.  
What Aid can Policy or Fortune give?  
That I would leave thee here, couldst thou believe?  
Can Fathers thus discourse? If these aboads  
Are destin'd to be ruin'd by the Gods,  
And thou wilt adde to this unhappy Land  
Thy self and thine, Death's Gates now open stand;  
And *Pyrrhus* comes with *Priam's* Blood defil'd,  
Before the Parents face he kill'd his Child,  
And at the Altar then the Father slew.  
Through Sword and Fire, this Spectacle to view,  
Didst me, blest Mother, bring? and where I shall  
Th'insulting Foe behold within my Wall?  
My Father, Son, *Creusa*, in a Flood,  
Lye weltring here, of one anothers Blood?  
Arm, arm, bring Arms, the last day bids us go;  
Dear Countreymen, let's once more charge the Foe;  
We shall not perish unrevenge'd all.

Here girt I on my Sword, my Target brac'd  
To my left Arm, and to the Portal hast.  
When my dear Wife clung fast unto my Knee,  
And going out, held forth our Son to me.  
Goe'st thou to dye? then let us go along:  
But if thou thinkst thy self sufficient strong,  
First save your House, your Son, your Fathers life,  
And mine, whom once you pleas'd to call your Wife.  
At this the House was fill'd with Groans and Tears,  
When straight a wondrous Prodige appears;  
Betwixt our Hands, in the sad Parents fight,  
Lo! from *Iulus*! Crown a Flaming Light

(a) Amidst the embraces of his Parents, as *Servius* *Daniels* well interprets; for *Iulus* was of greater age than to be carried in their Arms, as may be argued from his following afterwards on foot, *non passibus æquis*; and that being seven years older, he was both a Huntsman and a Warriour.

(b) There are three kinds of *pileorum* (of Caps) us'd by the Romans; *Apex*, which properly is *Virga laeva*, a little Wool wound up on the top of the *Pileus*; *Tutulus*, wholly of Wool, *meta figurâ*; and *Galeus*, made of the skin of some sacrifice'd Beast. *Apex* therefore is properly the top of the Cap or Head. But *Virgil* here alludes to the story of *Servius Tullius*, to whom, being a Boy, whilst he slept, the same thing happen'd which here is reported of *Alecanus*: A harmless flame seiz'd on his Hair, and so continued till he wak'd; which portended Rule and Empire. See *Livy*.

We

We saw arise, and harmless Fire did spread  
 With a soft touch, and round his Temples fed.  
 We frighted, hast to shake the flagrant Hair,  
 Water to quench the sacred Flame prepare.  
 But to the Stars *Anchises* lifts his Eyes,  
 His Voice and Hands advancing to the Skyes.

*Fove*, if thou hast to any Prayers regard,  
 Look down and hear; if Merit find Reward;  
 Confirm this Sign, grant, Heavenly Father, Aid.  
 When with a mighty Crack, these words scarce said;  
 We 'd left hand Thunder heard, and through the Skyes,  
 With a bright Train, a blazing Meteor flies,  
 Which we beheld o're the high Roofs to move,  
 And our Course marking, in th'*Idæan* Grove  
 Conceal'd it self, then in a Furrow broke,  
 And with a Flash made all with Sulphur smoke.

Th'old man, thus vanquish'd, rose, then first implores  
 The Gods, and their auspicious Star adores:  
 Hast, hast, he said, I'll go to any place.  
 You tutelar Pow'rs preserve our House and Race:  
 This is your sign, who *Troy* in us protect.  
 Dear Son, I go where Heaven shall thee direct.  
 This said, the crackling Fires we louder hear,  
 And from the Walls devouring Flames draw near.  
 Dear Father, get upon my Shoulders freight,  
 Nor burthen some to me shall be your Weight.  
 What ever chance, one common Danger we  
 Shall equal share, to both one safety be:  
 I shall *Ascanius* my Companion chuse;  
 My Wife must follow, but some distance use;  
 And you, my Servants, list to my Commands.  
 Near unto *Troy*, an Antient Temple stands,  
 Of sliighted *Ceres*, an old Cypres near,  
 Kept by our pious Fathers many year;

By

By several waies there we'll together meet.  
 Dear Father, take our Countrey-Gods, unfit  
 For me to touch, return'd from so much Blood,  
 And such great Battails, till the Living Flood  
 Cleanse me again.  
 O're my broad Shoulders, on my Neck, this said,  
 Above my vest a Lions skin I laid,  
 And take the load; *Ascanius* did embrace  
 My hand, and follow'd with no equal pace,  
 My Wife behind, and through dark Streets are born.  
 I that but now did show'rs of Javelins scorn,  
 And thickest Ranks of *Greeks*, begin to fear  
 Each breath of Wind, and smallest Noyse I hear,  
 Troubled alike both for my Load and Son.  
 The Gates I reach'd, and thought the business done;  
 When sound of Trampling Feet our Ears invades;  
 My Father spies them through the Gloomy Shades;  
 And out he cries, Fly Son, O fly, they're here,  
 Their shining Arms, and glittering Shields I appear.

Here know I not what unkind Power bereft  
 My Judgement; for whilst usual waies I left,  
 And by obscurer Streets, and nearer croft,  
 Ah, by sad Fate, I my *Creusa* lost;  
 Whether she dy'd, did stray, or tir'd gave o're;  
 Uncertain, but I saw her Face no more:  
 Nor look'd behind, nor mis'd her, till we come  
 To sacred Seats, and Antient *Ceres* Tombe:  
 Here we all met, one onely thus bereav'd,  
 Who me, her Father, and her Son deceiv'd.  
 What God or Man did not my Frenzy call  
 In question? what worse Chance since *Ilium's* fall?  
 My Son, my Father, and *Troy's* Gods I leave,  
 Which in a sheltering Vale my Friends receive.

G g

Troy

(c) This memorable piety of *Æneas* is related by *Ellen*, 3. 22. of which, thus an uncertain Author in the Anthology, lib. 3.

*Cum ferret medios proles Cytherea per hostes*

*Impositi collo languida membra patris*

*Parcite, ait Danaï; vivis est sine gloria rapto:*

*At non exopto gloria patre levis.*

*Antiquus Prius* had a Signet bearing the Image of *Æneas*, with his Father on his back. *Sanazarus* hath an Epigram upon another of the same which he had, too long to be here inserted. VVe shall onely pursue the story with that of the *Catarei*; two Brothers, who carry'd away their Parents in the same manner, delivering them from the eruption of the Flames of *Ætna*. See *Claudian* upon that subject.



*Hæc fatus, later hume-  
Veste super, fulvique  
Succedoque oneri.  
Implicuit, sequiturque  
Pone subit Coniux.*

Honoratiss: Dom: D<sup>ni</sup> Jacobo  
Comiti Northampton.



*ros, subiectaque colla  
In sternor pelle leonis:  
Dextra se parvus sulus  
patrem non vastibus aguis.*

Compton, Baroni de Compton,  
Tabula merito votiva.

Troy I re-visit, gird on shining Arms  
All Dangers to renew, through all Alarms  
Ilium to search, and once more Dangers try:  
The Walls I first, then gloomy Gates draw nigh;  
Obscur'd with Night, back, I my own steps trace  
With searching Eye, and with a wary pace.  
Horror each where, nay Silence strikes a fear.  
Thence home I went, hoping to find her there;  
But in the House the cruell *Greeks* I find,  
And eating Fire rowl'd to the Roofs with Wind;  
Then Flames ascend, Smoke towreth in the Air:  
To *Priam's* Seat and Palace I repair;  
There *Phœnix* and *Ulysses* guard the Spoils  
In *Juno's* Temple, and forsaken Iles.  
From all parts hither *Dardan* Treasure came,  
Sav'd from the Gods, and Temples sunk in Flame;  
Goblets of Gold, rich Robes in heaps are laid,  
Youth, fearfull Matrons, orderly array'd,  
Stood round about.  
Bold also, I the Streets with Clamour fill,  
And call through Shades, ingeminating still  
Fondly again, again *Crensa*. Here  
To me in quest, thus raging every where,  
Appears her Shade, and sad similitude,  
And her known Form a larger Shape indu'd;  
Speechless I was, upright did stand my Hair;  
VVhen thus the spake, with words appeasing care.  
VVhy so much pleaseth thee a task so vain,  
My dearest Lord, since thus the Gods ordain?  
Neither must thou transport me from these Lands;  
The King of high *Olympus* countermands.  
Thou shalt, long exil'd, plough vast Seas, before  
*Hesperia's* found, where through a fertile Shore  
The *Lydian Tybers* gentle VVaters glide.  
Glad things wait there, a Realm, a Royal Bride;

Gg2

Spars

(f) By *La Cerda* expounded  
those from which Oracles were gi-  
ven.

(g) According to the Military  
Customs of gathering all the Prey to-  
gether into one place, by which the  
Victor pleas'd the Soldiers with the  
fight of what their Labours had  
compuls'd.

(h) This *Turnus* refers to her  
*Apotheosis*, or Deifying; For the  
*admirers* (saith he) attributed a  
larger proportion'd shape to their Gods  
than to Men. *Lipsius* and *Debris*  
suppose, that she was not so indeed,  
but onely appear'd bigger to *Aeneas*  
by reason of his fear. *La Cerda* ob-  
serves, that the Apparitions of the  
Dead are greater than the Persons  
themselves were in Life.



Spare for thy dear *Grecus* Tears ; for she  
*Dolops* proud Seats, nor *Myrmidons* shall see ;  
 I that to *Dardan Venus* am alli'de ,  
 Shall never wait on *Grecian* Dames,  
 The Gods great Mother will for me provide,  
 Farewell, farewell ; take of our Son a care.  
 These words being said, she vanish'd into Air ,  
 And left me weeping, having much to speak.  
 Three times I strove to cling about her Neck ,  
 Thrice her in vain my circling Arms entwinn'd ;  
 She like a swift Dream flies, or nimble Wind.  
 Then I my Friends re-visit, night grown old ,  
 Where numbers I admiring did behold  
 Of new Associates, Men and Women found ,  
 Children and Vulgar, for sad Exile, bound ;  
 From all parts met, willing to sail the Seas ,  
 And venture Life and Fortune where I please.

When *Hesperus* from high-brow'd *Ida* rose ,  
 Ushering the Day, our Gates beset with Foes ,  
 Nor hope of succour, I the Mountain take ,  
 Bearing my aged Father on my back.





Accessi, viridemque ab  
Conatus, ramus, tenerem  
Florendum, et dictu, video  
nam, que prima solo  
Vellitur, hinc, atro, lū,  
et terram, lūbo maculant,  
Honoratissimo Dni Dominio  
Worlby.



Tabula merito

humo convellere Irvam  
ut frondentibus aras,  
mirabile, non artum,  
ruptis radicibus arbor  
quintur sanguine guttae

Johanni Bellasys Baroni de  
votua.



# VIRGIL'S ÆNEIS

THE THIRD BOOK.

## THE ARGUMENT.

Torn Mirtle bleeds; slain Polydor complains;  
Not from a Tree Blood flows, but from his Veins.  
His Rites perform'd, they leave the Thracian Shore;  
To Delos sail; Apollo they implore.  
Phœbus mistook, they plant in Cretæ: from thence  
Admonish'd by a Dream, and Pestilence,  
They launch again; a storm at Sea; The seats  
Of ravenous Harpies; Dire Cænos Threats.  
Helenus, Priam's Son, in Epire reigns,  
T' Andromache match'd, and Trojans entertains.  
He shews what Coasts of Latium they must steer.  
Ætna, the Cyclops, Polypheme appear.  
To sad Dyrrachium next Æneas bends,  
Thence drove to Libya, where his Story ends.



After it pleas'd the Gods the Asian  
State,  
And Priam's 'guiltless Line t'ex-  
terminate,  
Proud Ilium fall'n, Troy smoking on  
the Ground;

To strange Shores, divers Exiles we were bound,

By

(a) Virgil faith, that Virgil  
alludes to a place in Homer, Iliad. 4.  
where Jupiter confesseth, that he  
lov'd no Nation or City like the  
Trojans, Priam and his People.

—For there (saith he)  
My Altars never without Incense  
are.

That City therefore deserv'd not  
Ruine, which was so observant of  
Religious Duties.

By Aug'ries of the Gods; and Ships provide  
Near to <sup>b</sup> *Antandros*, under *Phrygian Ide*;  
Uncertain where to plant, or what course run;  
Our Force we muster: Scarce the <sup>c</sup> Spring begun;  
When old *Anchises* to set fail commands.  
Weeping I leave the Port, and Native Lands,  
VWhere *Troy* once stood, transporting through the Seas  
My Friends, my Son, *Lars* and great Deities.

Far off the <sup>d</sup> *Thracians* plow a VVarlike Land,  
O're whole vast Plains once <sup>e</sup> stern *Lycurgus* reign'd:  
An antient League, and Household Gods conjoyn'd,  
They held with *Troy*, till Fortune us declin'd:  
Hither I came, and led by spightfull Fate,  
Built on curst Shores my first unlucky Seat,  
And it <sup>f</sup> *Aeneum*, by my own name call.  
I sacrifice to *Venus*, and to all  
Those Gods that did our Enterprize approve;  
And slaughter'd a white Bull to mighty <sup>g</sup> *Jove*.

By chance a Hill was nigh, whose swelling Boughs  
Cornell and Mirtle crown'd with armed Boughs:  
To rifle Groves so flourishing, I hast,  
That th'Altars might with verdant Leaves be grac'd;  
VWhen a most wondrous Prodigious I view:  
For, from the Plant which first from Earth I drew  
VWith broken Roots, Drops of fresh Blood distill'd,  
And trickling Gore in blufhes stain'd the Field.  
Surpriz'd with Deadly Fear, I trembling stood,  
Horror to Ice congeal'd my curdled Blood.  
Again I pluck'd another tender Bough,  
Abstainer Causes to discover now;  
And from this also flows a Stream of Gore.  
Much troubled, I the Rural Nymphs adore,  
And *Mars*, Protector of the *Thracian* Land,  
This VVonder might for a blest Omen stand.

(<sup>b</sup>) More within *Caith Strabo*, lib. 12: is *Antandros*, over which a Mountain hangs, call'd *Alcandria*, where they report the Goddess were judg'd by Paris.

(<sup>c</sup>) *Asphas pro Vere*: The beginning of the Spring, at which time the Seas are said to be open'd by the VVest winds.

(<sup>d</sup>) The first Voyage of *Aeneas* was from *Antander* in *Phrygia*, through the Hellespont, to *Thrace*, a Country commended, as *Marcellus*; For there (saith *Arrianus*, lib. 4. upon the Authority of *Strabo*) *Mars* was brought up; and (as *Herodotus*, Orig. 8.) as soon as he was free from *Phrygia's* Fetters, he went thither. As to the fertility of the Country, though deny'd by *Metastasis*, *Enripides* much commends it (in *He-cuba*) for both these qualities.

—Quitting the Trojan Strand, At *Thracian* *Polymnestor's* Seat did land; who the fat Glebe of *Cheroneus* till'd, And o're stout *Martial Men* the *Scepter* wield.

(<sup>e</sup>) King of *Thrace*, Conqueror of the Gods, and particularly of *Bacchus*, fierce and eager of VVar.

(<sup>f</sup>) Most Interpreters here understand *Aeneas*, a Town built by *Aeneas* in *Thrace*; for (according to *Pliny*, 4. 11.) there was the Tomb of *Polydore*. Some refer the allusion to another City built by *Aeneas* in *Macedonia*, mention'd by *Livy*, who calls it *Aenia*; adding, that there every year they sacrific'd to their Founder *Aeneas* with great Solemnity.

(<sup>g</sup>) *Aeneas*, saith *La Cerda*, is frequently induc'd sacrificing by the Poet according to the Customs of the Antients, with whom the Priestly Office was not seldom discharg'd by the Prince. See *La Cerda*, by whom this is observ'd.

On a Third after my whole strength I try,  
And with my knees, on Earth did struggling ly:  
Shall I go on, or not? a Groan I hear (Ear:  
From under ground, and these words pierc'd my  
Why rend'st thou me *Aeneas*? dead men spare,  
And to prophane thy pious hand forbear;  
I born in *Troy*, no stranger was to thee;  
Nor flows this purple from a senseless Tree.  
Me, slaughter'd here, this crop of Javelins hides,  
And sprouts with pointed Lances from my sides:  
Fly then, ah! fly this avaritious shore,  
Fly cruel Coasts, for I am <sup>a</sup> *Polydore*.  
But then I was surpriz'd with sudden fear,  
Nor could I speak, erected stood my Hair.  
This *Polydore*, with mighty summes of Gold,  
Unhappy *Priam*, secretly of old  
Sent to the King of *Thrace*: who, when he found  
Our strength decay'd, and *Troy* beleaguerr'd round;  
How with our wealth our Fortune us declin'd,  
With conquering Arms and *Agamemnon* join'd,  
All Laws of Nations breaks, the Prince destroies,  
And so by unjust Right <sup>b</sup> the Gold enjoys.  
What dares not impious man for <sup>c</sup> curst Gold!  
My fear once o're, this Miracle I told  
My Father, with some few, and Counsell crave:  
All vote as one, those impious Shores to leave,  
And from foul breach of trust, with fair Winds fly.  
A <sup>d</sup> Monument for *Polydorus*, <sup>e</sup> high  
We raise with Earth, and to the <sup>f</sup> *Manes* plac'd  
Altars, with <sup>g</sup> purple wreaths, and <sup>h</sup> *Cypress* grac'd,

(<sup>a</sup>) Amongst the Laws of the 12. Tables was this, *Defuncti injuria ne efficiuntur: do no injury to the dead.* And one of *Solus's* Laws was, *Let no man deface the Sepulchers of the dead, or violate them: let no man take out their bones, or cast down their Graves, or digg out their Ashes.*

(<sup>b</sup>) *Polydore* was of *Kinn to Priam* and the *Trojans*, *Polydore* in his Parallels calls him *Priami* *sepulchre*, Son in Law. But in *Speratus* words he was *the sepulchre* *his* *in* *his* *words*, more nearly all'd to *Woolf*.

(<sup>c</sup>) *Servius* derives this expressed from an old custom of the *Gauls*, and particularly the *Massilians*; who when their City was infected with Pestilence, caus'd some poor man to offer to the Gods, and to sacrifice him for a whole year after they fed at the publick charge, then putting him on consecrated Vestments, and thuck with *Vervain*, they caus'd him quite through the City, accompanying him with cries that all the mischief might fall on him; hence sacred is taken for execrable; not as being really so, but that he who is sacred to the Gods is suppos'd to bear the Executions of men.

(<sup>d</sup>) The Ghost of him who was not with all due Rites buried, was suppos'd to wander up and down; Hence *Aeneas* not content with the first interment of *Polydore* (for he was rather over-whelm'd than buried) makes him a Sepulcher, and renews his Rites of Funeral, that his Ghost might be at rest. Thus *La Cerda* confirms it by what follows *Aeneas*, *Sepulchro condimus*, as if then his Soul were buried, and not before.

(<sup>e</sup>) This was the First of the Rites; The greater the *Tumulus* (or Hillock of the grave) the more Honor to the dead: as preserving them more securely.

(<sup>f</sup>) He intends two Altars, as *Turribus* he observes, and *La Cerda* upon the fifth Eclogue.

(<sup>g</sup>) Women (saith *Servius* *Daniellus*) are said to use Blew Garments when they mourn: Blew is by the Antients taken for Black: But blew *Ones* (Flitters) in near Funerals, especially of the Son of the Family, are us'd: So here *Polydore's* Funeral as a Child was such. (<sup>h</sup>) A Tree suppos'd under the tuition of *Dis* and *Proserpine*, *Servius* saith, because being once cut it never grows again, as a man once dead can by no means be restor'd: for which reason they us'd to throw the Bodies of the Dead with the Boughs thereof. *Varro* gives another Reason, because of the great smell it hath being burnt, which took away that of the dead Body, when cast into the Fire.

Hh

Round



Dardanida duri, que vos  
Prima tulit tellus;  
Accipiet reduces: anti  
Hic domus Aeneae amc  
Et nati natorum, &  
Richardo Benet de Kew  
Tabula merito



à stripe parerim  
eadem vos ubere Leto  
quam exquirite matrem  
tis dominabitur oris,  
qui nascetur ab illis.  
in Coni. Surr. Arm.  
votiva

Round *Ilian* Dames with Hair dishevel'd flood;  
Cups flowing with warm Milk and sacred Blood;  
We, as the custom, offer, then did lay  
The Soul in tomb, and loud his last Rites pay.

Soon as the Seas and Winds Cessation made,  
And whispering *Auster* softly did persuade  
To trust the Deep, we lanch, and fill the Strands,  
And sail from Cities and retreating Lands.  
Dear to the Mother of *Nereides*,  
'A sacred Country, guarded round with Seas,  
Lies in \* *Aegean* *Neptun's* lov'd embrace;  
Which floating Isle, fleeing from place to place,  
*Phœbus* twixt *Mycon* and *Gyarus* binds,  
Made firm to dwell in, and condemn the Winds.  
Hither I came, and this most pleasant Land,  
The weary, in safe Harbour, entertain'd.  
Entr'ing, we honour *Phœbus* City, when  
\* *Anius*, *Apollo's* Priest, and King of men,  
A Diadem and Lawrel on his Brows,  
Met us, and his old friend *Anchises* knows,  
And hand in hand him to his Court convey'd.  
In the old Temple of the God I pray'd;  
Great \* *Phœbus*, rest, to weary Pilgrims, grant,  
An everlasting City let us plant;  
To build new *Troy*, ah let those few survive,  
Whom *Greeks* and stern *Achilles* left alive.

'Whom shall we follow? whither go? vvhether rest?  
Let one cleer Omen ease our troubled breast.  
Scarce I an end of this short Praier did make,  
VVhen all the Temple suddenly did shake,  
The Mountain trembled, and *Apollo's* vvreath,  
And bellowing \* *Tripod* thundred from beneath;

us'd by the Devil in imitation of that shaking which seiz'd the Earth at the sight of the Lord.  
Psal. 114. 7. The T. which came the Voice, *Varro* derives it a *Corda*, because within it the Heart of the Prophets was inspir'd, *Scaliger*, a *Corda*, a Penn  
or Coop, from the shape.

(r) By some refer'd to the old  
customs; As if the *Trojan* women  
flood round about the Tomb wail-  
ing, whilst the Rites were perform-  
ing: By *La Cerda*, to another, of  
placing Statues about the Sepulchre,  
in a morning Habit and Posture. Con-  
sult him.

(J) Blood and Milk, *Servius* saith,  
are very acceptable to the dead in ob-  
lation, because with the one we  
were nourish'd, the other we did  
nourish. *Virgil* joins them likewise  
in the Funeral of *Anchises*.

(r) *Delos* is the most famous  
Island of the *Cyclades*, renown'd for  
the Temple of *Apollo*, and the trad-  
ing of the *Greeks*; it was call'd so,  
because it rose suddenly out of the  
Waters. *Pliny* saies it was call'd  
*Pyripile*; because Fire was first found  
there.

(e) *Nepseus* is so nam'd from  
the City *Aege* in *Enchoa*, and thence  
likewise the Sea; Or as *Pliny* 4. 11.  
from a Rock betwixt *Tenedos* and  
*Chios*, shap'd like a Goat leaping  
out of the Sea.

(s) *Calvus* *Radig.* 7. 15. *Sta-  
phylus* the Son of *Dionysius* had a  
daughter nam'd *Rhea*, with whom *A-  
pollo* lay, which coming to her Fa-  
thers knowle'g, he shut her up in  
a close Bark, and committed her to  
the mercy of the Sea; the by Di-  
vine guidance brought to *Enchoa*,  
was there deliver'd of Boy, whom  
she nam'd *Anius*, from the muchlor-  
row the underwent; *Anius* was car-  
ried over to *Delos* by *Apollo*, where  
he married *Dorippe* by whom he  
had *Oeno*, *Spermo*, and *Elais*, to whom  
*Dionysius* gave this property, that  
whatsoever they touch'd should turn  
into Wheat, Wine, and Oil, whence  
call'd *Coccyropeus*.

(y) On the Altar of *Apollo* at  
*Delos* Blood was never shed; The  
God only there was implor'd with  
Veneration and Prayer, which *Me-  
tastasis* (not without just applause  
of *Virgil's* learning) observes upon  
this word.

(e) *Thymbra* saith *Strabo* 13.  
is a Field through which raneth  
the River *Thymbrius*, and falls into  
*Scamander* at the Temple of *Apollo*.  
*Aeneas* here calls *Delos* *Apollo*,  
*Thymbraean*, in memory of the *Tro-  
jan's* misfortunes, and to begot thereby  
consolation in the God.

(s) *Brissonius* lib. 1. *form.* ob-  
serves, that these two verses com-  
prehend some Formes of the Augures,  
who us'd to pray and wish that they  
might receive certain and prosperous  
Signes from Heaven.

(e) This shaking of the Earth,  
*Heisius* proves to be different from  
that *tripudium jonivium*, with which  
*La Cerda* and other Interpreters con-  
found it. *In Nov. Testam.* but was  
not very large, cover'd with this which they call *Corvina*, a covering *La Cerda* saith of  
Brais, others of Gold, from beneath  
or Coop, from the shape.

We terrified fall prostrate on the ground,  
When to our ears approach'd this dreadful sound.

That Land, bold <sup>d</sup> *Dardans*, did your Sires maintain,  
The same with joy shall cherish you again:  
Seek your old Mother, <sup>e</sup> there the *Trojans* shall  
For endless Generations govern all.

Thus *Phœbus*; then with joy they all demand,  
And Noise confus'd, where was that happy Land  
*Apollo* to the Wanderers had design'd.  
My Father then calling old things to mind,  
Dear friends, he said, your hopes now entertain.

<sup>f</sup> *Fove* Birth-place, *Crete*, lies <sup>g</sup> circled in the Main,  
There is Mount *Ide* the Nurseries of our Race;  
A Hundred Cities hath this wealthy place:  
Our Grandfire first, hath not my Memory faild,  
*Teucus*, from thence to *Rhoetian* Confines faild,  
To plant new Kingdoms; *Ilium* yet unbuilt,  
And *Pergam* Tow'rs, they in rich Vallies dwelt.  
*Chorybantian* Sounds for <sup>h</sup> *Cybel* he ordaind,  
And silent Rites in *Idas* Grove maintaind:  
The Ladies Chariot is with Lions drawn.  
Therefore, where Heaven commands, let us go on:  
Implore the Winds, for *Gnosian* Kingdoms steer,  
Which are (if <sup>i</sup> *Fove* our voiage favour) neer;  
Wee the third Morn may ride in *Cretan* Rods.  
This said, he paies due Honors to the Gods;  
*Neptune* <sup>k</sup> a Bull, a white Bull *Phœbus* Right,  
To Storms a Black Sheep, and Fair VVinds a White.  
*Idomeneus* from his fathers Seat

Drove by his Subjects, had forsaken *Crete*,  
And, as they fam'd, no Foe posselt the Land,  
But empty Palaces neglected stand.

<sup>l</sup> *Ortygian* Ports forsook, we plow the Floods,  
By viny *Naxos*, and <sup>k</sup> *Donyfan* Woods,

*Olearus*

(d) The knot of the Oracle (understand'd by *Anchises*) lay in this word; For saluting them *Dardanius*, it pointed them to *Italy*, from whence came *Dardanius*, not to *Crete*, whence *Teucer*. See *Macrobius* *Sonn. Scip.*

(e) This Prophecy of the continuance of *Aeneas* his Empire (borrow'd from *Homer*) is much admir'd by Interpreters, as being in force fill in the Remains of that Empire in *Germany*, and the house *Aufria*.

(f) Either in the *Mediterranean* Sea, or far from the Continent, or in the midst as we may say of many Seas; for according to *Sollinus* it cannot be prov'd in what Sea *Crete* lies, part lying on the *Libyan*, part on the *Ionick*, part on the *Aegyptian*, part on the *Achaick*.

(g) Wife to *Saturn*; Mother of the Gods.

(h) *Brissinius* from the Authority of *Plutarch* shews, that a Bull us'd to be sacrific'd to *Neptune*. See also *Apollonius* 13. 26. & *Macrobius* 3. 10. A Bull faith *Homer*'s Interpreter, alluding to the roughness of the Sea, black in respect to the deepness, which makes the waters thereof of that colour. Nor is a Bull an improper sacrifice to *Apollo*, who is said to have kept the Herds of *Admetus*. To the First, *Aeneas* sacrifices for his Voyage; to *Apollo*, for the direction of his Oracle.

(i) *Delos* so first call'd faith *Sollinus* from the many Quails first seen in it, which the Greeks call *hyas*.

(k) *Servius* faith, from the colour of the Marble thereof, as *Paros*, in the same respect is presently after call'd white.

*Olearus*, Chalkie *Parus*, pass through Seas  
Sow'd thick with Isles, and scatter'd *Cyclades*;  
The Sailors cheerfull cry our people cheer,  
Wee must for *Crete*, our Grandfires Kingdom, steer;  
When on our Stern attends the rising Gale,  
And we at last this antient Country sail;  
Where I did build our long'd-for Citie's wall,  
And our new Town did *Pergamea* call;  
The Name our people pleas'd, whom I advise  
To build fair Houses, and to Sacrifice.

And now our Ships lay dry upon the Sands,  
Our Youth wed, plow; I gave them Laws and Lands;  
When on the sudden a most sad disease,  
By Heavens corrupted influence, did seise  
Our people, Corn was blasted in the Ear,  
Fruit in the Bud, a most contagious year:  
Either they dye, or walk in lingring pain.  
Then scorching *Sirius* burns the steril plain,  
And the parch'd Earth denies the fickle Food.  
My Father bids remeasure back the Flood,  
To th' Oracle of *Delphos* did perswade,  
And there once more to beg great *Phœbus* aid,  
When he would end their toyls, where his command  
Bids them they should address, and where to Land.

T was night, and Sleep each where did Mortals  
When <sup>l</sup> sacred forms of *Phrygian* Deities, (seise,  
Which off I brought through *Trojans* flames and foes,  
Appear'd to me then laid to take repose,  
A clear full-orbed Moon gave me the sight, (light,  
Which through the windows shew'd a stream of  
Who in these words vouchsaf'd to ease my care:  
VVhat *Phœbus* at *Ortygia* would declare,  
Lo! here he sings, and sent us to thy Gates;  
Who through *Troy's* flames thee follow, and thy Fates,  
We

(l) These Gods (faith *Servius* *Daniels*) were Brought by *Dardanius* out of *Samothracia* into *Phrygia*, and by *Aeneas* from *Phrygia* to *Italy*: Therefore in the Opinion of some induc'd by the Poet advising him in sleep; For by their advice in the same manner he enter'd into League with *Latinius*, and *Latinus* with him: And he protest'd to see them sometimes in sleep, and to be advis'd by them.

We have with thee measur'd the swelling Seas,  
And to the Stars thy Progeny shall raise,  
And give thy City Rule; great Walls prepare  
For greater things, flight, nor long labour spare:  
Change Seats; *Apollo* not advis'd these Lands,  
Nor yet to plant in *Crete* the God commands.

There is an antient and a fruitful Soil,  
Whose warlike Realms the *Greeks Hesperia* stile,  
By *Oenotrians* till'd; Posterity, they fame,  
Since call'd it *Italy*, from their Princes name,  
There seek establish'd Seats,\* where *Dardan*, first  
Of all our Princes, was with *Jafus* nurst.  
Rise, let thy aged father understand  
These Truths, and sail thou for th' *Ausonian* Land;  
For *Jove* in *Crete* grants thee no fixt aboads.

I lay amaz'd to see and hear the Gods,  
Nor did I sleep, I knew what Pow'r they were,  
By their Celestial looks and veiled hair.  
And then I in a cold and trickling Sweat  
From scarce warm Couches suddenly did get,  
Lifting my Voice and Hand unto the Skies,  
I paid Propitiatory Sacrifice.

Due Rites perform'd, the business I unfold,  
And every circumstance *Anchises* told.  
He knew the double Stock, and doubtfull Race,  
And his new error of the antient place.  
Who said, Dear Son busied in *Troy's* affair,  
These things *Cassandra* did to me declare.  
Now I remember she of Realms foretold  
Belong'd to us, and oft *Hesperia* would,  
Of *Italy* name, but who could then beleive  
*Trojans* must *Latium* seek, or credit give  
To what th' inspired Prophetess did say?  
Take the best Counsel, and the God obey.

Thus

Thus having said, all follow his Commands,  
And joyfully forlake new planted Lands;  
Some fevv being left, vve hoise our Sails again,  
And plow vwith hollow Oke, the boisterous Main.

After our Ships so far had left the Coast  
Till all the world, but Sky and Sea was lost,  
A fable Cloud with Night and Tempest rose;  
And th' Ocean rough with horrid darknes grows;  
Inraged Winds make raging VVaves more fierce,  
And through vast Floods us every vway disperse;  
Whilst fleeing Tempests muffle up the Day,  
All Heaven becomes to gloomy Night a prey,  
Perpetual lightning breaks from broken Clouds.  
Drove from our course, we wander through dark  
Nor *Palimurus* knows, in such a Sky, (Floods,  
Day from the Night, or whither he should Ply.  
Three Sun-les Daies, as many Nights we were  
Wandering through dismall Fogs, without a Star;  
But the fourth Davn, we rising Land behold,  
And far off Hills, vvhich misty Clouds in fold.  
Sails struck, we row, our lusty seamen svveep  
The azure Pavement of the briny Deep.  
After I scap'd the danger of the Main,  
First me the *Strophades* did entertain,  
Isles standing in the great *Ionian* Seas,  
And by the *Grecians* call'd *Strophades*;  
Where dire *Celæno* other Harpies led;  
When frighted they from *Phineas* Table fled.  
No Monster like to these, no Plague more fell,  
Nor sharper Vengeance Heaven ere call'd from Hell.  
The Fowl have virgin faces, and hook'd Claws,  
Still purging Bellies, alwaies greedy Maws  
With Hunger pale.

(\*) The Story of *Phineas* and the *Harpies* is thus related by *Eustathius*. When the *Argonauts* came to *Bithynia* they met with blind *Phineas*, King of that Province. The cause of his blindness was this: He had four Sons by *Cleopatra* daughter of *Boreas*, who being repudiated, he married another, to which *Strophades* he deliver'd his Sons by *Cleopatra* to be put to death by an *Accusation*. *Jupiter*, being angry, gave the King his choice, to live blind, or die; he choos'd to be blind. *Phœbus* incens'd sends *Harpies* to torment him with hunger, by snatching his meat from him. The *Argonauts*, who sail'd with *Jason*, knowing *Phineas* to be a wise man, desir'd direction of him how to *Sail* by the *Symplegades*. He promis'd to do it, if they would chase away the *Harpies*; to which they oblig'd themselves. He advis'd them how to *Sail* their Ship was; they answer, that she sail'd as swift as a *Pigeon* flies; he bids them take a *Pigeon*, and let her fly through the *Rocks* when they were parted from each other; when she was through they should without fear let sail. The *Pigeon* is sent through with this convenience only, that the *Rocks* closing tore off her Tail; being presently parted again, the *Argonauts* follow with the same speed, and get through safe with the left only of the *Star*. *Heracles* Zetes and Calais, winged youths, the Sons of *Boreas*, which were with the *Argonauts* in this Expedition, drove away the *Harpies* from *Phineas* to the *Islands* *Ploce*. There being warn'd by *Jupiter* they left the pursuit; and from their remote Islands were call'd *Strophades*. Thus *Eustathius* in *Odyss.* 12.

The



Bellum, etiam pro cede  
Laomedontiade, bellumne  
Et patrio insontes Har-  
pibus Italiam, portus  
sed non ante datam  
quam ira dea fumes  
Ambasas subigat malis,  
Thomæ Benet de Babram

Tabula merito



horum, stratisque juvenis,  
inferre paratis:  
pyras pellerè regno:  
que introre licbit:  
angetis moribus urbem,  
nosque injuria cedis  
absumere mensas.

in Conf Cantab: Arm:

votiva

The Port being entred, as we nearer drew,  
Herds of fat Cattle in the Fields we view,  
And shaggie Goats, no Herdsman in the way.  
We draw our Swords, inviting to the Prey  
The Gods, and *Love*; on pleasant Shores we rest,  
And on high Beds magnificently feast.  
But from the Mountains, with a speedy flight,  
On thundrings Wings Harpies themselves invite;  
Our Meat they seize, and with sharp Talons rend,  
And from foul Lungs forth dismal Skreeches send.

In a Recess, again our Cloth we laid,  
Guarded with Trees that cast a horrid shade;  
Altars once more with sacred Flames supply;  
When from another quarter of the Sky,  
A thundring Troop beleaguers round our Meat,  
And with arm'd Talons, spoyl, and tear, and eat.  
Then I command our Men to take up Arms,  
War must be made with such pernicious Swarms.  
They at the word obey, in Grassy Fields  
Conceal their Swords, and hide their dazzling Shields;  
When feather'd Troops from winding Shores resound,  
*Misenus* Signal gave on higher ground.  
*Trojans* with them in a new manner fight,  
Bickering with horrid Sea-fowl in their flight:  
But Steel soft plumage could not dis-compose,  
Nor were their Bodies liable to Blows:  
They wheeling off, swift through the Skies are born;  
And with foul Prints forsake the Prey half torn:

*Celæno* then, perch'd on a lofty Rock,  
That fatal Prophetess thus silence broke.  
Raise you *Laomedontians* a War,  
For slaughter'd Cattle? and by Force prepare  
Innocent Harpies from their Realms to expell?  
If so, what I shall say, remember well:

I i

What

(p) It was a Custom amongst the Ancients, to vow the tenth part of the Prey and Spoil they should gain of their Enemies, to *Jupiter*, thence signified *Prædator*, and to other Gods. S<sup>d</sup> did *Camillus*, *Levy*, lib. 5. This Military Custom the Poet brings here apply'd to hunting. See *Eclog.* 7.

(q) *Servius* and *Lilius Giral-  
dus* (*Synonym.* 12.) observe, that these words have reference to that kind of Sacrifice which they term'd *Succidentium*, whereas the first *Holocausta prædantia* were not kill'd; but the second, *Succidentes*.

What *Fove* to *Phœbus*, *Phœbus* me foretold,  
I greatest of the Furies none unfold.

That *Latium* which you seek for, you shall find,  
And the Port enter with a favouring Wind:  
But e're your City is with Bulworks fenc'd,  
You for these Slaughters shall be recompenc'd  
With 'r' Famine, which shall make you Trenchers eat.  
This said, on Wings to Woods she did retreat.

Cold Blood dis-animates with sudden Fears;  
No more with Arms, but now with Vows and Pray'r's  
Our heartless Souldiers seek to make a Peace,  
Be they foul Birds, Furies, or Goddeffes.

*Anchises* then, raising to Heaven his hands,  
Implores the Gods, and Sacrifice commands,  
You Powers, call in your Threatnings, ah forbear,  
And from such Punishments the Pious spare.  
Then 'he gave order straight we should un-moor,  
And loose our trembling Cordage from the Shore.

We with full Sails run through the fomie Seas,  
That course, which best, Winds and our Masters please.  
Woodie *Zacynthus* now from Sea arose,  
*Dulichium*, Same, high-clift *Meritis*;  
*Ithacus* Rocks, *Laertian* Realms we fled,  
And curse the Shore cruell *Ulysses* bred.

*Leucates* Cloud-crown'd Mountains next arise,  
And *Phœbus*, which the Sailor terrifies.

From thence, we tir'd, to the "small City haff,  
And from our Prows, for safety, Anchors cast,  
Where we at length land on a dangerous Shore,  
And *Fove* with Vows and Sacrifice implore.  
Naked our Youth practise on th' *Ælian* Soyl  
Their *Ilian* Games, and wrestle, steep'd in " Oil.  
To pafs so many *Grecian* Seats they joy,  
Proud thus through Foes to have transported *Troy*.

Mean

(r) The story to which *Virgil* alludes, and afterwards mingles with Fiction, is thus mention'd by *Strabo*, lib. 12. *Thence going into Latium, Æneas continued there, being advis'd by an Oracle to dwell in that place where he should eat his Tables, which happen'd in Latium, near Lavinium; for there a great Loaf of Bread was accidentally brought in upon a Table, which, with the Meat set upon it, they eat. Servius* also, upon the Authority of *Varro*, affirms, that this Oracle was receiv'd by the *Trojans* from *Jupiter Dodonæus* at *Epyre*.

(f) Of this name there is a Mountain in *Itaca*, and an Island, both mention'd by *Strabo*, lib. 10. The Original of the name thus deliver'd by *Diogenes* (or rather by the Scholiast upon *Homer*, that goes under that name, for *Diogenes* himself is there cited) *Odys.* 18. *The Sons of Perilaus, Ithacus and Neritus, deriv'd from Jupiter, inhabited Cephalonia. Leaving their own Country, they pass'd over into Itaca. Having beheld the situation of the place fit to be inhabited, because higher than the adjacent Countreys, they came hither, and built Itaca. Whereupon the Isle took its name from Ithacus, the Mountain from Neritus.*

(2) See *Eclouge* 6.  
(\*) Not *Antinous*, as *Servius* expounds it, but *Ætium*, according to *Levium Torrenius*; a Town very little before the Colony induc'd by *Augustus*. The Games which follow, were those *Quinquennial Ælian* Games instituted by *Ædugnum* (*Sæton. Aug.*) in honour of *Apollo*. This occasion the Poet takes to flatter his Prince.

(\*) Implying particularly a kind of sports the *Trojans* us'd (not running, or throwing the *Discus*, or the like, but) wrestling, or that which is call'd *Pancratium*, properly a kind thereof, to which Oil was requisite. *Le Cerdæ* further ureth, that the Author alludes to the Primitive Custom of Wrestlers, who us'd onely Oil and Water mix'd, to make themselves slippery, that their Adversary might with less ease fall hold on them: But afterwards they had a Composition of Oil, Duft and Wax, call'd *Ceroma*, from which *Virgil* distinguisheth this by the Epithite *Lethæus*.

Mean while the Sun his Annual Course performs,  
And Icy Winter yext the Sea with Storms.  
A Brazen Shield, which once huge *Abas* grac'd,  
On sacred Walls, I consecrating, plac'd;  
And what it signifi'd, this Verse explain'd,  
From conquering Greeks these Arms *Æneas* gain'd.  
Then I command them row, and leave the Bay;  
Our Rowers cuff the Waves, and sweep the Sea,  
And straight *Phæacus* lofty Towers we hide;  
Then by the barren Shores of *Epire* glide;  
To the *Chæonian* Port our Course we bend,  
And high *Buthrotus* lofty Walls ascend.

Here wondrous Tidings did my Ears invade,  
That *Trojan* *Helenu*s in *Grecia* sway'd:  
*Andromache* marry'd to a Prince of *Troy*,  
Who did with *Pyrrhus* Queen his Crown enjoy.  
I was amaz'd, and burn with strange desire  
To see the King, and further to enquire;  
And left the Fleet, where they in safety lay.

By chance sad Gifts, and Annual Rites, that day  
*Andromache* paid *Ashes*, and implores  
At *Hector's* " Tomb, near feign'd *Simois* Shores;  
Before the Town, in Consecrated Woods,  
She rais'd his empty Monument of Sods,  
And, to pay Sorrow at, two Altars rear'd.  
When I to her in *Trojan* Arms appear'd,  
And she beheld me coming, the strange sight  
So wondrously her troubled Soul did fright,  
That down she falls, all Heat did her forsake,  
And long it was e're these few words she spake.

Is this thy Face? and dost thou still survive?  
Liv'it thou, O Goddes Son? if not alive,  
Where's *Hector*? then her Eyes with Tears she drown'ds,  
And all the Grove with her Complaint resounds.

(7) This was a Custom much taken up by the Antients, as appears by the Gladiators, who being made free, as we may call it (*Emeriti*) hung up their Arms consecrated to *Heracles* with an *Elogy*.

(2) *Andromache*, the VVife of *Hector*, was afterwards marry'd to *Pyrrhus*, by whom he had *Molissus*. *Pyrrhus* afterwards fell in Love with the Daughter of *Menelaus* and *Helenu*s, before espous'd to *Orestes*; and for that reason was slain by *Orestes* in the Temple of *Apollo* at *Delphos*. *Pyrrhus* dying, commands that *Andromache* his VVife should succeed in the Kingdom, and be marry'd to *Helenu*s the Son of *Præmuis*.

(4) The Body of *Hector* was not left in the Tomb at *Troy*, but carry'd to *Thebes* (as *Pausanias* attests) upon this Oracle.

*Thou that inhabit Thebes, fam'd Cadmus Town,  
If you with Blessings would your Country crown,  
Great Hector's Bones from Asia hither bear  
Where by Heavens King his Rites appointed are.*

(5) The true *Simois* was a River at *Troy*; but *Helenu*s, in remembrance of his Country, bellow'd many of the old *Trojan* names upon several parts of the Kingdom which he obtain'd in *Epyre*. So *Æneas* call'd the City which he built in *Crete*, *Perçamæa*. The same Custom is observ'd at this day in *America*; both by *Spaniards*, *French*, *Dutch* and *English*, that go to plant there.





*Vivo equidem, vitamque  
Ne dubita; nam vix vides.  
Hæc quis te casus deus;  
Excipit aut que digna  
Hectoris Andromache,  
Deceat vulbum, &*

Nicolao Lechmere de Hanley Cr. in C6i.de



Wor: Armigero: Tabula merito votiva,

*extrema per omnia duco,*

*clam coniuge tanto  
satis fortuna revivit:  
Pyrrhin' connubia servas;  
demissa voce loquuta est.*

See Encl. 12.

I scarce to her, thus raging, answer give,  
And hardly speaking, said, Behold I live,  
And draw this Breath through all extremes of Fate;  
Doubt not; true things thou seest.

But what's thy Fortune after such a Lord?  
Can any worthy Chance one Smile afford?  
Is Hector's Lady turn'd to Pyrrhus Bride?  
With Looks dejected, softly she reply'd;

O thou of Priam's Daughters the most blest,  
That under Troy's high Battlements deceas'd  
On the Foes Tomb, not drawn by lot, nor led  
Captive, to touch the Conquering Masters Bed.  
We from our Countreys Flames, through all Seas born,

Felt the proud Youth's, Achilles Off-springs, scorn;  
Who after fair Hermione did wed,  
And, Fatal still, enjoy'd a Spartan Bride;  
And me to Helenus his Servant gave.  
But him Orestes, who did strangely rave  
For his lost Spouse, impatient, did pursue,  
Surpriz'd, and at his Fathers Altar slew.  
Thus Pyrrhus dead, part of the Kingdome yields  
To Helenus, who call'd these Chaon Fields,  
And from Troy's Chaon all Chaonia nam'd,  
And in these Streights this Ilian Palace fram'd.  
What Wind, what Chance, or rather favouring God,  
Brought thee, so great a Stranger, to our Road?  
Doth yet Æscanius breath ætherial Air?

Whom Troy to thee—

Of his lost Parent hath he any Care?

How doth his Fathers, or his Uncles Name,

Hector, his Soul to gallant Deeds inflame?

Weeping, she said, and spent much Tears in vain,

When from the City, with a stately Train,

(c) Hermione was the Daughter of Menelaus by Helena, Grandchild of Leda. Pyrrhus falling in Love with her, and understanding that she was given to Orestes, goes to Lacedæmon to demand her of Menelaus in Marriage; who took her from Orestes, and deliver'd her to Pyrrhus. Orestes, enrag'd with this injury, kills Pyrrhus, and regains his Hermione. The manner, according to Euripides, thus: Pyrrhus goes to the Solemnities of Apollo at Delphos, Orestes likewise (unknown to him) went thither also, and whisper'd a report amongst all the Persons there, that Pyrrhus came only to destroy the Temple; this suspicion takes effect; an Ambush is laid for him behind the Altar; whilst he is at his Devotions, the Arm'd men rush forth, and fall upon him weaponless as he was; he retires, seizes upon some Arms than hung up in the Temple, and thereon defending himself, demands of them what was the reason of their outrage, but is only answer'd with Blows; at first he is too hard for them, but in the end, overcome with the Multitude, he falls, and is by them torn into pieces.

(d) Patris ad aras, i. e. at the Altars of Apollo, at which his Father was kill'd. Turneb. l. 17. c. 6. Some interpret this of an Altar dedicated by Neopolemus to his Father Achilles. Others refer it to Apollo, surnam'd Nazos, or Genitrix. Servius Dan. attests, that there was an Altar in the Temple of Apollo bearing this Inscription. ΠΑΤΡΙΟΥ ΑΙΘΡΑ ΑΝΘΟΣ.

(e) Cresia, not of his Country, as some interpret.

The

The Heroe *Helenus*, *Priam's* Off-spring, bends  
His Course to us, acknowledging his Friends,  
And over-joy'd, conducts us to the Wall,  
Whil't show'rs of Tears, at each word speaking, fall.  
Then marching on, I little *Troy* did view,  
And *Pergam* Tow'rs like to the Great ones knew;  
I nam'd the narrower *Xanthus* as I pass,  
And *Scæan* Gates religiously embrace.  
In their Associate City *Trojans* rest.  
Amidst the Hall the King receives his Guest:  
Our Meat is serv'd in Gold, we cheer our Souls,  
In Royal Roofs, with Wine in Golden Bowls.

One day succeeds another, and fair Gales  
First court, then pregnant make our swelling Sails;  
When to the Prophet I my Sute preferr.  
Inspired *Trojan*, Heavens Interpreter,  
Thou *Phœbus*, *Tripods*,<sup>b</sup> Laurel, thou the Stars,  
Birds Language know'st, swift Wings thy Augurers:  
(Though all th'ambiguous Oracles agree  
As one in this, our Voyage blest shall be;  
And all the Gods in full consent persuade,  
We *Latium* should, and Promis'd Lands invade;  
Yet dire *Celæno* Iudgement doth presage,  
Denouncing Famine, and Celestial Rage)  
Advise how we such Dangers may elchew,  
Or else so great Opposings to subdue.

Here *Helenus*, as was the Custome, says  
Fat Steers, and, for the Gods assistance, prays;  
Then takes his Fillet from his sacred Head,  
And to thy Thresholds, me, great *Phœbus*, led,  
Strangely with Reverential Fear dismay'd;  
When from inspired Lips the Prophet said;  
Great Goddess Son, since thou must plow the Main,  
This higher Powers make manifestly plain;

(f) *Xanthus* and *Scamander* are the same River, as is attested by *Aristotle*, who adds, that it was firnamed *Xanthus* by *Homer*, by reason of the yellow Sheep that were there bred. *Hist. An.* 3. 18. *Homer* observes this difference, that it was call'd *Xanthus* by the Gods, *Scamander* by Men. It is here said to be dry, as being but a small River, more for Delight than Navigation. *Lucan.* lib. 9.

*Inscius in fœco Serpentem pulvere  
resum*  
*Transferat, qui Xanthus erat.*

(g) *Ciacomius* will have the Poet here allude to the Custome of the Antients, who plac'd their *Triclinia* in the midst of their Rooms, that the Attendants might have the more liberty.

(h) Either meant of the Laurel which grew in the midst of the Temple, and gave Oracles (mention'd before

—*temere opinia visa repente  
Liminaq; lauribus, Dei.*

by *Callimachus* also, *Hymn.* 2. ) or a Laurel wreath which *Phœbus* himself, and the Priest that gave the Oracles, us'd to wear. *Clarus* is an Island sacred to *Apollo*, who was thence firnamed *Clarus*.

(i) This Verse is by Interpreters observ'd to include all the properties of Augury; as likewise that of *Ovid*, *Trist.* lib. 1. 8.

*Linguaq; servata, penam dixit  
avis.*

The Birds that gave the signs by their note, were call'd *Ofseines*; those that by flying, *Alites*; if their flying were fortunate, *Tropeutes*. See *Agell.* lib. 6. cap. 6.

So Fate, and thus the King of Gods conclude,  
And the firm order of Vicissitude;  
Of many things, I must but little say;  
That better thou may'st reach th' *Ausonian* Bay:  
For Fates from *Helenus* the rest conceal,  
Nor will great *Juno* suffer me reveal.

In the first place, that *Italy*, which thou  
Supplest near thee, and art bound for now,  
Long unknown Waves divorce, with longer Shores.  
Before, *Sicilian* Floods shall bend thy Oars,  
*Ausonian* Seas must by thy Fleet be found,  
Th' infernal Lake, and the *Circæan* Sound:  
Then in safe Lands thy City re-erect,  
And this the Omen, which thou may'st expect:

When at an obscure Stream, much troubled, thou,  
Under an Oke shalt find a mighty Sow,  
With thirty Pigs new farrow'd, laid to rest:  
A white Sow, a white issue at her breast:  
There end's thy Toyl, thy City there erect.  
Nor let thy eating Trenchers thee deject:  
Fate and *Apollo* will, if thou implore,  
Find out a means; but shun this neighbouring Shore  
Of *Italy*, wash'd with our swelling Tide;  
In all those Cities cruel *Greeks* reside;  
*Æarities* here have *Locrian* Bulwarks rear'd,  
*Lyctius* *Idomeneus* Squadrons guard  
*Salentine* Fields: there *Melibœus* small  
Petilia joyns to *Philoctetes* Wall.  
But when your Ships transported reach the Bay,  
And landing, you your Vows on Altars pay,  
Spread o're your flowing Tresses Purple Hoods,  
Left sacred Flame, in honour of the Gods,  
Damp'd by some hostile Face, disturb the sign.  
This pious use thou must impose on thine,

(k) *Turnebus*, *Adv.* 7. 14. affirms, that *Circe* was so call'd after *Homer's* example, from *Ææa* a *Penninsula* in the River *Phægia*, where was once the chief City of *Colchis*; *Ææa* (saith *Enslath*, in 1. *Od.*) is the same with *Colchian*; for *Ææa* is a City of *Colchis*, according to *Lycophron*.

(l) Some say that *Lavinium*, not *Alba*, was built upon this Omen, and 30 years after (intimated by the Pigs) the Kingdom was transferr'd by *Alcanus* to *Alba*. Others, that the 30 Pigs design'd the 300 years before the Sovereignty was remov'd from *Alba* to *Rome*. *Messala Corvinus*, who bore a Sow in his Coat of Arms, said, That *Troia* amongst the first *Latins* signify'd a Sow, as the *French* at this hour, *Truys*.

(m) *Idomeneus* driven from *Crete*, planted himself in *Italy*. He was firnamed *Lyctian* from *Lyctum* a Town of *Crete*, whence he fled, mention'd by *Pliny*, 4. 18.  
(n) *Petelia* was not first built, but inclos'd with a Wall by *Philoctetes*, the great Companion of *Hercules*, and Son of *Pæon*; who going from *Ortilia* in *Thessaly*, settled himself in that part of *Italy*. *Strabo*, lib. 6.

In this thy chaff Posterity instruct.

When favouring Winds to *Sicily* conduct,  
And straight *Pelorus* Bay shall disappear,  
By lar-board Seas, and Shores, long Courses steer:  
But to the star-board by no means be born.

These Coasts long since by a vast ruine torn,  
(Such wondrous Changes Time hath brought to pass)  
Divided were, Land that conjoyned was,  
A huge Flood did with Violence divide,  
Parting *Sicilia* from *Hesperia's* side;  
Cities and Fields retir'd, with swelling Waves,  
A narrow Sea their Margin interlaves.

° *Scylla* the right, *Charybdis* the left side  
Inexorable guards; the swelling Tide  
She at three foops doth from *Hel's* bottome drain;  
Disgorging it against the Sky again, (Waves.  
That Heavens bright Flames are storm'd with briny  
But *Scylla* lurks, hid in obscuring Caves,  
And sinks in rocky mouths up Ships distrest;  
A Female, with a comely Virgins breast  
Down to the middle, but beneath a Whales  
Body, with Wolvish wombs, and Dolphins tails.  
Better for thee to sail *Pahynus* Bay,  
And round about with a long course delay,  
Than once fierce *Scylla* in vast Caves defcry,  
Or Rocks refounding with her blew Dogs cry.

If *Helenus* hath Prudence, if you find  
° *Apollo* hath with Truth inspir'd his mind,  
One special charge I prefs, O Goddes Son,  
Again, again repeat, which must be done.  
Great *Juno* move with Prayers, and her adore,  
The powerfull Lady with frank Vows implore,  
With humble Presents win, Conqueror at last;  
Then steer *Italian* Shores, *Sicilia* past.

When

VVhen thou shalt reach to *Cuma's* sacred Floods,  
And hear'st *Avernus* thundring through the VVoods,  
A Prophetess inspir'd thou shalt behold  
Down in a Cave, who long hath Fate foretold;  
VVhich writ in Leaves, the Maid in order puts,  
And to secure, in hollow Marble shuts.  
They keep their Stations just as she design'd:  
But the Door op'ning, with the smallest VVind,  
The slender Leaves do every way disperse;  
Nor more collecteth she the scatter'd Verfe;  
So they who come to be resolv'd of Fate,  
Return displeas'd, and *Sybils* Mansion hate.

But suffer thou with patience this delay,  
Although thy People murmur, and to Sea  
Thy pregnant Sails invite, the VVind being fair,  
And purchase Oracles of her with Pray'r.  
Oh let her freely prophesy to thee  
Ensuing VVars, and what th'*Italians* be,  
And how such Toyls to wave, or else subdue;  
And honour'd let her grant Success to you.  
These are the things I only must advise;  
Go, raise great *Troy* by prowess to the Skies.

After these hopefull words the Prophet said,  
By his Commands they to our Fleet convey'd  
Ivorie and Gold, and with a mighty mass  
Of Silver, load our Ships, and *Dodon* Brads.  
A Coat of Mail with Gold most richly wrought,  
And a brave Helm with flowing Plumes he brought;  
And, on *Anchises*, *Pyrrhus* Arms bestow'd,  
Horses and Grooms;  
Then did our Men with Oars and Tackling load.  
Mean while *Anchises* bids prepare our Sails,  
Left tardy, we should lose approaching Gales;

K k

To

¶ (e) The story of *Scylla* (in which there is some difference amongst the Relators of it) is thus told by *Ovid*, lib. 14. *Glaucus*, a Sea-god, loves *Scylla*, goes to *Circe*, that by the help of her, and *Herbs*, he might be lov'd by *Scylla*. *Circe* dissuades him from *Scylla*, woes him her self. *Glaucus* refuses *Circe*. She is angry with her that is prefer'd, provides *Herbs*, pays that place of the Sea where *Scylla* us'd to wash: who comes, as formerly, and so soon as she touch'd the Water, sees her self surrounded with Sea-dogs. There she was turn'd into a Rock. The occasion of this Fable, (according to the Scholiast of *Lyceum*) is, That at Rhegium in *Sicily* there is a Promontory shooting into the Sea, in the bottom whereof are many great Rocks, full of Cavities and Dens, Receivers of Sea-monsters.

(p) *Cuma*, a Sea-town of *Italy*, built by the *Comaani* and *Chalcidians*, who went from *Euboea* under the conduct of *Hippocles* and *Me-gasthenes*. But the Commanders had agreed betwixt themselves, that the City should be call'd by the one Peoples name, and the Colony by the others.

(q) *Gorop. Becan. ex Hispaniis*, lib. 4. *Vingl* (if any man else) most diligently us'd not only in *Homer*, but in all other Poets and Historians, sent down his own *Enneas*, whom he compos'd of *Achilles* and *Ulysses*, and adorn'd him with both their perfections, unto *Hell*, near to *Cuma* and *Baie*, at the River *Avernus*, where I have also enter'd the Cave of the *Sibyl*, and seen her Chapel, very admirable for its length and depth, in a Rock: at the furthest part whereof a hot Vapour was not a little offensive to those that enter'd. See of this more largely and exactly what *Mr. Sandys* hath said in his Journal.



Accipe & hac, manuum  
Sint, puer, & longum  
Conjugis Hectorae: cape  
O mihi sola mei super  
Sic oculos, sic ille ma-  
Et nunc aq̃la tecum  
Guillemo Wilde Arm.



tibi quæ monumenta mearum.  
Andromachæ testentur amorem  
dona extrema tuorum.  
Asteractis imago:  
nus, sic ora ferebat,  
pubesceret aeo.  
Tabula merito votiva,  
Dign. Arm. 12

To whom the Prophet highly honouring, said;  
Thou, worthy to enjoy fair *Venus* Bed,  
Sav'd from *Troy*'s ruine twice by favouring Gods,  
Sail to thy own *Ansonia* through the Floods;  
But to the Offspring, and leave these Lands:  
*Latium*'s far off, whither the God commands.  
Blest with a pious Son, Farewell: why stay  
I thus, and calling VVinds with talk delay?  
But sad *Andromache* departing, brought  
Garments with Golden Figures richly wrought;  
Presents *Ascanius* with a *Phrygian* Cloke,  
And honouring him with costly Gifts, thus spoke;  
Take these Remembrances my own hand wove,  
To testify *Andromache*'s long Love;  
Receive these Trifles, made by *Hector*'s VVife,  
Thou, my Son's Picture, pourtraid to the Life;  
Such Hands, such Eyes, the self-same Look had He,  
VVho might in Youth have flourish'd now, like Thee.

Then I departing, thus with Tears begun;  
May you live happy, you whose VVoices are done.  
Stern Fates, to Fates more cruel, us constrain;  
VVhil'st you, at rest, need plow no boysterous Main,  
Nor alwaies seek *Ansonia*'s flying Field.  
You *Xanthus* see, and *Troy* your selves did build;  
I wish it better Fortune and Success,  
And what shall be less obvious to *Greece*.  
If e're on *Tyber*'s pleasant Banks I land,  
And VValls shall see, given me by Fates command:  
Then Seats all'de, Nations one Blood with us,  
Having one Fate, and Father, *Dardanus*;  
*Latium* and *Epire*, both one *Troy* shall be;  
Nor shall our Off-spring change this firm Decree.

VVe pass *Ceraunian* Mountains through the Sound,  
And a short Passage to *Ansonia* found.

K k 2

VVhen

(\*) He leaves this care of Concord betwixt the Cities of *Epirus* and *Hesperia*, to Posterity. This place, and the former, are excellently illustrated by *Nannius*, 7. *Mellæ*, ex *Dionys. Halic.* l. 1. *Antiq. Dionysii* faith, that the *Trojans* and *Æneæ* had some *Epirotians*, Companions, and as it were Pilots, in their Voyage, even into *Italy* (the VVriter names especially *Patronus Thurium*.) By these therefore the *Trojans* were in a manner handed into *Italy*, and received by them. In memorial of this merit (these are the words of *Dionysius*) the Romans afterwards gave *Leucas* and *Anactorium* to the *Acamansians*, when they had taken them from the *Corinthians*, and gave them *Commissaries* to recover the *Ætoliades*, and hold the *Echinades Islands* in common with the *Ætolians*. *Acarnania* is part of *Epirus*. See the care of their Posterity in accommodating the *Epirotes* for the benefit confer'd upon *Æneæ*.

When the Sun set, and high Hills cast a shade,  
 We, on the Earth's delightfull bosome laid,  
 Refresh our selves, and having ship'd our Oars,  
 Sleep's gentle Dew our weary Limbs restores.  
 When hour-wing'd Night had scal'd the middle Skies,  
 Then carefull *Palinurus* did arise,  
 And looks about, trying the Wind with's Ears;  
 Each Star observing glides in silent Sphæars.  
 He did *Arcturus*, and the Kids behold,  
*Triones*, and *Orion* arm'd with Gold,  
 After in Heaven he settled Peace surveys,  
 His Light hung out, our floating Camps we raise,  
 Out Canvass Squadrons are in order drawn.  
 Whil'st rouled Stars fly from the blushing dawn,  
 When low and obscure Hills far off we see,  
 At which *Achates* first cries, *Italy*;  
 A joyfull hail to *Italy* goes round.  
*Anchises* here takes up a Goblet crown'd  
 With generous Wine, and to the Gods thus prays,  
 Plac'd on the lofty Stern.  
 Lords of the Tempests, ruling Lands and Seas,  
 Grant us a happy Wind, and prosperous way.  
 The with'd-for Gale arose; and now the Bay,  
 The Temple, and *Minerva's* Tower appear:  
 Then striking sail, up to the Shore we steer.  
 Bow-bent, the Port lay to the Eastern Flood;  
 And wash'd with Brine, high Cliffs opposing stood;  
 Mongst towrie Rocks it doubled guarded lyes  
 Against all Storms; from Shore the Temple flies.

(f) Alluding (*à la Cérès*) to the Custom of the Ancients, who built the Temples, not onely of *Jupiter*, but of all other Gods, in high places.

(\*) *Virgil* implies (in the opinion of *La Cérès*) that these Horses were consecrated to *Pallas*; according to the Custom of dedicating Beasts, which they mark'd with the name of that God or Goddess to whom they were made sacred.

Here, our first sign, four 'Horses I beheld  
 Grazing about, whose whiteness Snow excell'd.  
 My Father said, Fair Soyl, thou War dost bear;  
 Horses are in Battle arm'd, and threaten War:

But

But yet the Swift, in thundring Chariots joyn'd  
 With curbing Reigns, of Peace I Emblems find.

To the great power then of the armed Maid,  
 Who first receiv'd us, we devoutly pray'd.  
 In *Phrygian* Veils we at the Altars stand,  
 With care obeying *Helenus* Command;  
 And Honours next to *Argive Juno* pay.  
 Our Vows in haste perform'd, without delay,  
 Brought to our Yards, our Sails we brace, then bore  
 From *Grecian* Fields, and leave that dangerous Shore.  
*Herculean* Tarents Bay (if Fame be true)  
 Gainst which divine *Lacinia* we view;  
*Calonia*, and Towers, a Wrack had rear'd;  
 Trinacrian *Ætna* then from Sea appear'd:

And we from far could hear the mighty groans  
 Of battering Waves against the beaten Stones;  
 Where, with the swelling Tide upon the Shores,  
 And troubled Sands, a thundring Billow roars.

*Anchises* cries, This is *Charybdis*, hold,  
 These Rocks so dangerous, *Helenus* foretold.  
 Man well your Oars; all do as he commands;  
 And *Palinure* first to the Lar-board stands:  
 With Wind and Row'rs, so the whole Squadron stood.  
 On high Backs mounted of the swelling Flood,  
 At Heaven we tilt, then suddenly we fell,  
 Watry Foundations sinking low as Hell.  
 Thrice Marble Caves with dreadful howls resound,  
 And thrice the Stars in briny Foam are drown'd.  
 Mean while the Winds forsake us with the Sun,  
 And to unknown *Cyclopi*an Coasts we run.

The Port was great, and calm, with sheltring Shores;  
 But near, from horrid ruins, *Ætna* roars;  
 There in black VVhirl-winds pitchy Clouds aspire,  
 VVith sparkling Cinders mix'd with blazing Fire,

And

(\*) A kind of *Palinure*, nam'd (according to *Fulgensius*) *Tutulus*, wherewith the Priests, going to Sacrifice, us'd to cover their Heads; for that they us'd to sacrifice *aspera capite*, may be evinc'd from *Et capitis ante aram velantur*.

(\*) *Arcturus*, amongst his recital of Nature's Miracles, reports, that *Tarentum* was call'd *Herculean* from *Hercules*, who subdued the *Tarentines*. To this relation (as fabulous) *Virgil* annexeth the Clause (*Sit vera est Fama*) which in uncertain things he is oblig'd by *Servius* always to insert.

(†) *Juno* so call'd, as her Temple *Lacinium*; which, according to the report of *Strabo*, was antiently very rich. There was a heap of *Affes* upon the Altar of this Temple, which though it were constantly expos'd to the open weather, never was mov'd by any Wind, *Pliny*, l. 2. He adds, that the famous piece of *Zeno's*, drawn from the five Virgins, was design'd for this place.

(2) *Sicilian Ætna*. *Strabo* is call'd *Trinacria* from the three Promontories, *Lilibeum*, *Pelorus*, *Pachynum*. Though *Enslathimus* lay, from *Trinacria* Son of *Neptunus*, who reign'd there. It was first (saith *Strabo*) call'd *Trinacria*, afterwards *Trinacria*, for the Sound's sake.

And Globes of Flame high as the Stars are born;  
 Out are the Mountain's Marble Entrails torn,  
 Then upward vomited, and melted Stones  
 Belch'd from his Stomack, hot with horrid Grones.  
*Enceladus* with Thunder struck, they tell,  
 Under the weight of this huge Burthen fell;  
 Above him was the mighty *Ætina* laid,  
 Who now breaths Fire, through broken trunks convey'd;  
 And as he weary turns, a Thunder-crack  
*Sicilia* shakes, and Heaven is hung with Black.

That Night, we sheltering in the Woods, did hear  
 Dire Monsters skreech, not knowing what they were.  
 No twinkling Fires to light Heaven, Night allow'd,  
 But all the Sky was muffled in one Cloud,  
 Midnight the Moon had with long Darkness veil'd.

But now Daies Eastern Ports *Aurora* scal'd,  
 And from the Pole dismiss'd the Gloomy Shade;  
 When from the Woods an unknown Person made  
 His course to us, lean, and extremely poor,  
 And lifts his hands, a Suppliant, to the Shore.  
 We saw dire Filth hang on his Beard, unthorn;  
 And how his tatter'd Coat was pinn'd with Thorn;  
 The rest a *Greek* did shew, who did employ  
 Once Native Arms against beleaguer'd *Troy*.  
 When *Dardan* Weeds and Weapons he espy'd,  
 At the first sight something being terrifi'd  
 He made a stand, then doubling all his speed,  
 With Tears and Pray'rs did to the Shore proceed.  
 And thus he said: Now by the Stars I pray,  
 By all the Gods, and Heavens life-breathing day,  
 You *Trojans*, carry me to any Shore.  
 That I a *Grecian* am, and one that bore  
 Arms at the siege of *Troy*, I not deny;  
 But if th' offence seem of so deep a Dye,

In

In pieces torn, cast me in swallowing Seas,  
 If by Mens hands I dye, my Death shall please.  
 Thus having said, down falls he on his Knees,  
 Imbracing mine: Of what descent he is,  
 And what his Fortunes were, we bid him say;  
 My Father his right hand without delay,  
 The Pledge of Safety, gave the wofull man;  
 Who, casting off all Fear, at last began.  
*Ithaca* is my Countrey, and my name  
 Is *Achæmenides*; to *Troy* I came  
 With my poor Father, under the Command  
 Of *Ithacus*: Ah, had those Fates remain'd!  
 Here my Companions me with Terror struck;  
 In *Polyphemus* dismal Cave, forook:  
 The Den is strangely dark, and wondrous great,  
 Painted with Gore, and pav'd with bloody Meat;  
 But he so tall, he hits the highest Star;  
 You Gods, let such Plagues be removed far.  
 Cruell his Looks, uncivill are his VVords,  
 Bowels of Men supply his bloody Boards.  
 I saw when he two of our stoutest men  
 Seiz'd in his mighty hand, and 'midst his Den;  
 Laid on his Back, against a Pillar brain'd,  
 And with foul Gore the sprinkled Pavement stain'd.  
 He would devour Mens bloody quarters raw:  
 I in his Teeth the warm Flesh trembling saw.  
 But thus *Vlysses* took it not, nor yet  
 His own, nor his Friends dangers did forget:  
 For, as he, gorg'd with Wine and Meat, did lye  
 In his huge Cave asleep, his Neck awry,  
 Vomiting Gobbets mix'd with bloody Wine;  
 VVe take our Chance, imploring Powers Divine;  
 And round about beset him every where;  
 Then pierc'd his Eye with a sharp-pointed Spear.

Midst

(\*) *Namini* would have it *Agamemnonides* (*Miscell.* 7.) from his long stay in the Cave of *Polyphemus*; *μακρὸν δὲ αἶψα θύοντος*; whence *Agamemnon* (according to *Plato*, in *Cratyl.*) had his name likewise in relation to his long siege of *Troy*. But *Achæmenides* is by *La Cerda* deriv'd *ἀντὶ τοῦ αἶψας ἔσθην*, because left in a bad condition by his Companions.



*Monstrum horrendum, informe,  
Fœneca manum pinus re-  
Sanctæ comitantur  
Solameneque mali, de*  
Gualielmo Jumper Londi: Gener:



*ingens, cui lumen ademptum:  
git, et vestigia firmat:  
ovæ; ea sola voluptas,  
collo fistula pendet. Æneis v.  
Tabula merito votiva.*

Midst his stern Brow the Luminary lay,  
Like a *Greek Shield*, or the great Lamp of day:  
With this revenge we pleas'd our Friends sad Ghosts.  
But fly, lost People, fly these dangerous Coasts,  
Such and so huge a *Polypheme* doth keep,  
And milks in dismal Caves his fleecy Sheep.  
A hundred cruel *Cyclops* wander more  
About these Mountains, and this winding Shore.  
Three Moons their silver Horns with Light supply'd,  
Whilst I in Woods and wild Beasts Courts reside;  
And these huge Giants from a Rock survey'd,  
At their dire Voice, and thundring Feet, dismay'd:  
Trees, a poor sustenance, Berries, Stonie Fruits,  
Afforded me, with Herbs and gather'd Roots.  
Looking about, I saw when first this Fleet  
Came in, resolv'd to fall down at your Feet;  
It is enough to scape these Monsters, now  
Kill me, O kill me, 'tis no matter how.

Scarce said, when from the Summit, amongst his Flock,  
Swain *Polyphemus*, like a moving Rock,  
We might behold acquainted Shores to find,  
A horrid Monster, huge, deform'd, and blind.  
To ease his steps, a mighty<sup>b</sup> Pine he bore  
In his right hand, his fleecy Sheep before;  
His Pipe, the onely comfort, and sole check  
To rising sorrows, hung about his Neck.

After that he had touch'd the swelling Flood,  
And from his lost Eye wash'd the putrid Blood,  
Grinding his Teeth, he groans, then through the Tides  
Stalks, whilst rough Waves scarce reach his ample fides.  
From thence we fly, and the poor Suppliant put  
Aboard with us, and silent Cables cut,  
Brushing with lusty Oars the Deeps profound.  
He turns that way from whence our Voyces sound.

L 1

But

(b) Hicron belongs what *Bre-*  
*cares*, and *Magins*, lib. x. cap. 4. re-  
port of the Body of a Giant found in  
a Cave, with a *Stretch* in his hand,  
bigger than the Mast of any Ship,  
the Lead whereof out-weigh'd 1500  
pound.

But when perceiv'd his matchless strength was vain,  
Nor could out-strip Waves of th' *Ionian* Main,  
He fet a Throat up with a dreadfull rore,  
Which shook all *Italy* from Shore to Shore;  
The whole Sea trembles with affrighted Waves,  
And *Aetna* bellow'd from resounding Caves:  
When the *Cyclopians* from the Woods resort,  
And from the Mountains fill the spacious Port.  
We saw the Brethren stand with threatening Eyes,  
Their lofty heads advancing to the Skyes,  
Where they a horrid Convocation call;  
So stand Cloud-kissing Okes with Branches tall,  
Or Cone supplying Cypresses, or *Fove's*  
High Places, or *Diana's* sacred Groves.  
To make us cut our Cables, Fear prevails,  
And the Winds fair with speed to hoyle our Sails.

But nigh Death's jaws *Helenus* shew'd a way,  
Which betwixt *Scylla* and *Charybdis* lay;  
That course we careful with turn'd Sails pursue:  
When from *Pelorus* Streights the North-winds blew,  
' *Pantagia's* mouths of Living Stone I clear,  
And by *Megarus* Bay, and *Tapsus*, steer.  
*Ulysses* Souldier all these Towns did name,  
As back with me he by those Countreys came.

In the *Sicanian* Bay there lyes an Isle  
Gainst rough *Plemmyrium*, which our Grandfires stile  
*Ortygia*: to this place (as they fame)  
Under the Sea, through obscure Channels, came  
*Alpheus*, which, O *Arethusa*, laves  
Thy Margins, now mix'd with *Sicilian* Waves.  
Having ador'd the Genius of the place,  
Fennie *Elorus* Fertile Soyl we pass,  
Straight at *Pachinus* Rockie Cliffs we are,  
And never to be mov'd, appears from far,

(c) A River, call'd, as *Servius* divines, from the Myle, q. *Patagia*.

(d) A Town near *Syracuse*.

(e) An Island hard by *Syracuse*, lying low, that it is almost level with the Waters: Deriv'd for that reason by *Homerus*, from *Ulysses*, as if buried in the Sea.

(f) See *Eclg.* 10.

(g) This River (say the Interpreters) like *Nilus*, overflows its Banks, and makes the adjacent grounds fertile: The name impos'd by a King of the same, who made a Bridge over it; Or some *Elians*, who going for *Argos*, were warn'd by the Oracle not to pass over a nameless River, which they neglecting, were here drown'd, and so gave it a name.

*Camerina*

*Camerina*, in sight *Gelois* came,  
And *Gela*, call'd so from the Rivers name:  
High *Agragas* huge Walls discover'd are,  
The breeder once of Horses fit for War;  
Palmie *Selinis*, thee we left behind,  
And *Lilybæus* Rocks and Shoals declin'd:  
Next, me Port *Drepanum* did entertain,  
Drove by so many Tempests through the Main.  
The ease of all my Care, on this sad Coast,  
My dearest Father I, *Anchises*, lost:  
There my best Parent, weary, me forsook,  
Alas, in vain from so great dangers took.  
Not *Helenus*, who did sad Fates unfold,  
This Loss declar'd, nor dire *Celæno* told;  
Here his long Progress finish'd, and last Toyl.  
From thence the Gods did guide me to your Soyl.  
*Æneas* thus, whilst all attentive fate,  
Declar'd Heavens pleasure, and the work of Fate:  
His Voyage thus describ'd, then made a close,  
And having done, he went to take repose.

observes, l. 17. c. 80.) from the Custom of the Ancients of building Sepulchers of Excellent Men in several places; which he confirms by the very example of *Anchises*.

(b) There is both a Town and Lake of this name; by the Lake (as the story goes) the Air was corrupted, which occasion'd a Plague: VVhereupon consulting the Oracle, they were answer'd, *Mai sine Navela, deinde Ægeusoda, Strux Camerina, let it rest immortalis*. But they contemning the Oracle, died it up: by which the Enemy passing over, reveng'd that contempt. Here are many quarrels rais'd against *Virgil* for making use of names which were not, at the time of the story he writes, in being. The same exceptions may be taken at the Map which we have prefix'd to the Book: but to vindicate the first, it is enough to remember that our Author is *Pates*, and may speak prophetically. As to the Map, if we should only have infer'd the Names according with the Times for which it is intended, it must have been very thin; but the addition of later names gives much light to the placing of the more ancient.

(i) A City in *Sicily*, built (saith *Theophrastus*) by *Anisiphemus* a *Rege*, and *Enimius* a *Trojan*, who nam'd it from the River *Gela*.

(k) *Saturnus* having emulated his Father, threw down the Sickle, which lighted upon that part of *Sicily* which was thence call'd *Drepanum*. *Apollon*, Arg. 4.

(l) Of the place where *Anchises* died, the Ancients have spoken diversely. *Virgil* here says he died in *Sicily* of which opinion were others, according to *Eustathius*. Some, that he died in *Thracia*, *Pausanias*, in *Laconia*. *Cato*, that he came to *Italy*. *Muretus*, *Germanus*, and others, are large upon this subject. The difference arose perhaps (as *Rhodius* observes) from the Custom of the Ancients of building Sepulchers of Excellent Men in several places; which he confirms by the very example of *Anchises*.

L 12

VIRGIL'S



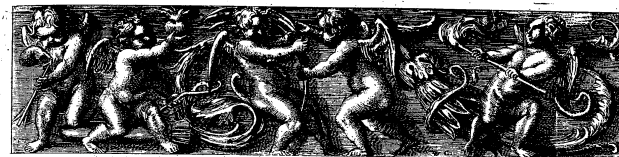


agnasco vete:  
Sed mihi vel tellus op:  
Vel pater omnipotens adi:  
Pallentes umbras Erebi,  
Ante pudor, quam te violens,

Henrico  
Tabula merito



ris vestigia flamma:  
tem prius ima dehiscat,  
gat me fulmine ad rembras,  
noctemque profundam;  
aut tua iura resolvam.  
Osborne Arm:  
votiva



# VIRGIL'S ÆNEIS

\*THE FOURTH BOOK.

## THE ARGUMENT.

**D**ido complains: Her Sister gives advice  
To cherish Love, and offer Sacrifice  
To favouring Gods. Juno craves Peace; her ends  
Venus perceives, and smiling, condescends.  
Æneas and the Queen to hunt prepare.  
A Tempest. Juno thunders through the Air.  
To one Cave Dido and the Trojan came.  
Stoln Love through Libya spread by impious Fame.  
Iarbas vex'd, his Father Love implores.  
Hermes commands Æneas from those Shores.  
Eliza on the Trojan Sword expires,  
Quenching Loves Flame in her own Funeral Fires.



**M**ean time the Queen wounded with  
deep desire,  
Bleeds inward, and consumes in  
hidden Fire.  
Much on his Birth, much on his  
gallant Deeds,

His Looks and Language her sick Fancy feeds:

Nor

(\*) This fourth Book is ascribed by Macrobius to have been taken from Apollonius his description of the Loves of Jason and Medea; but is happily imitated by our Poet, that his Fiddler hath gotten more credit than the true story.

Pygmalion, the eleventh King of Tyre from Hiram, another's Dido, the Husband of his Sister Eliza or Dido, to be Master of his Wealth; which Dido privately ship away, and carry'd with some Friends into Africa: There she purchas'd a piece of Ground of Iarbas King of the Mauritania, and built a Town which first they call'd Bytia (that was the name of the Port) afterwards Carthage. That Voyage of Dido was made in the 7 year of Pygmalion, as Josephus testifies from the Records of the Phenicians. Carthage is said to be built in the 144 year after the Temple was begun, which is the 516 year after the destruction of Troy, and the 869 before Christ; Therefore Dido liv'd almost 300 years after Æneas. For although Carthage, according to some of the Antients, was built before the destruction of Troy, yet they did not take Dido, the Sister of Pygmalion, to be the Foundress thereof. Yet because generally believ'd to be so, Virgil ascribes in her, obliquely Carthage it self, an emulous troublesome Enemy to the Romans.

Nor can her troubled Thoughts admit repose.  
Soon as the beauteous Lamp of Day arose,  
And from the Pole had chac'd Night's dewie shade,  
To her lov'd Sister, thus perplex'd, she said,

Dear Anna, what strange Dreams disturb my rest?  
How great a Person is become our Guest?  
How Valiant, Wife, of what a Noble Mine?  
I think (nor without cause) of Race Divine.  
Fear speaks degenerate minds: Ah, by what Fates  
Hath he been tof'd? what Battels he relates!  
Were I not fix'd, did not my changeless Vow  
All thoughts of second Marriage disallow,  
Since my first Love by Death deceiv'd me; were  
Not *Hymens* name offensive to my Ear;

I had perhaps with this one 'Crime comply'd:  
For I confels, since poor *Sichæus* dy'd,  
Our Household-Gods by Fratricide distain'd,  
This Man alone my staggering Soul hath gain'd.  
I feel the Sparks of my old Flame revive.

But may the Earth first swallow me alive,  
Or *Jove's* dire Thunder sink me down to Hell,  
Where Shades, pale Shades, of Night eternal dwell,  
E're I with Shame, and those dear Ties dispense:  
He who my first Love had, hath born it hence,  
And in his Grave for ever let it rest.

With that a Flood of Tears her Speech supprest.

Anna replies; More lov'd than Light, thy Flow'r  
Of Youth, shall Grief and Solitude devour?  
Of Children and the joys of Love debarr'd?  
This, think't thou Dust intomb'd, or Ghosts regard?  
What though thy sick Thoughts none would entertain,  
Since thou leftst *Tyre*,<sup>b</sup> *Larbas* didst disdain,  
And other Kings which this victorious Land  
Hath bred; yet wilt thou pleasing Love withstand?

Forget't

(a) She calls second Marriage (faith *Servius*) a Crime, in respect to the old Rite, whereby such were repell'd from the Priesthood. Idem. *Fortunæ multibrem non coronabant bis nuptiæ.*

Valerius, lib. 2. Of old those Women who were contented with once marrying, were honour'd with a Crown of Chastity; as believing that they who had the experience of more Marriage-beds, gave a testimony of a certain legal intemperance. Mart.

*Quæ ubi toties, non ubi, adultera lege est.*

(b) *Larbas* was King of the *Maurians*, and Son of *Jupiter*, by whose permission *Dido* built her City; VVhen he understood the worth of the place, and of *Dido*, he sent Embassadors to treat with her of Marriage, and if she consented not, to threaten. The *Carthaginians* understand this first, and are troubled, knowing that the Queen hated Marriage since the death of *Sichæus*: By degrees they discover to her the intention of *Larbas*. After some trouble and weeping, she answers, That she would go whither her own and her Cities Fates should call her. She defies three Months respite, wherein she builds a Pyre, as if she intended to appease her Husbands Ghost; VVhen that time was expir'd, she takes a Sword, and gets up the Pyre, kills her self, and deludes *Larbas*.

Forgetst thou where thou art? on this side are  
'*Getulians*, People never foyl'd in War;  
To Desarts there and wild *Nymidiens* joyn'd,  
There by *Barcæans* and parch'd Sands confin'd.  
What need I mention ' War may come from *Tyre*?  
Thy Brothers threats?  
Sure some kind Powers, by favouring *Juno's* Aid,  
The *Trojan* Navy to this Coast convey'd.  
Oh Sister, what a City mayst thou see  
By such a Match! what may these Kingdoms be!  
The warlike *Trojans* once made our Allies,  
To what a height will *Carthage* glory rise?  
Go to the Gods, straight sacrifice and pray;  
That done, thy Guest with curtesy delay,  
Whil'st Winter, and *Orion* vex the Main,  
And stormie Skies his crazy Fleet detain.  
Thus did she fan her Sisters glowing Flame,  
Sooth'd up her wavering Thoughts, and banish'd Shame.

First to the sacred Temples they repair,  
And seek indulgence from the Gods by prayer;  
Where chosen Cattle, they, by Custome due,  
To *Ceres*, *Bacchus*, and great *Phœbus*, flew;  
But before all, they Royal ' *Juno* move,  
The great disposer of the Bonds of Love.  
The fairest Queen in her fair hand turns up,  
Betwixt a white Cow's Horns, the flowing Cup:  
Or else she ' moves before the Marble Gods,  
And with fresh Offerings smokie Altars loads;  
Or in the Breasts of slaughter'd Cattle pries,  
Consulting on th' inspected ' Sacrifice.  
But ah the ignorance of Priests! can Prayer,  
Blind Prophecies, or Offerings, ease her Care?  
Whilst gentle Flames upon her Spirits feast,  
A secret Wound lyes ranking in her Breast.

Unhappy

(c) *Africk* was first (faith *Servius*, in *Æneid*, lib. 1.) inhabited by the *Getulians*, and rough, uncivilized *Libyans*, whose *Idæa* was *Beasts* *Flesh*, and *Grass*, as *Cattle*. They were rul'd neither by *Civility*, *Law*, nor *King*, wandering and straggling, where the Night took them, they lay.

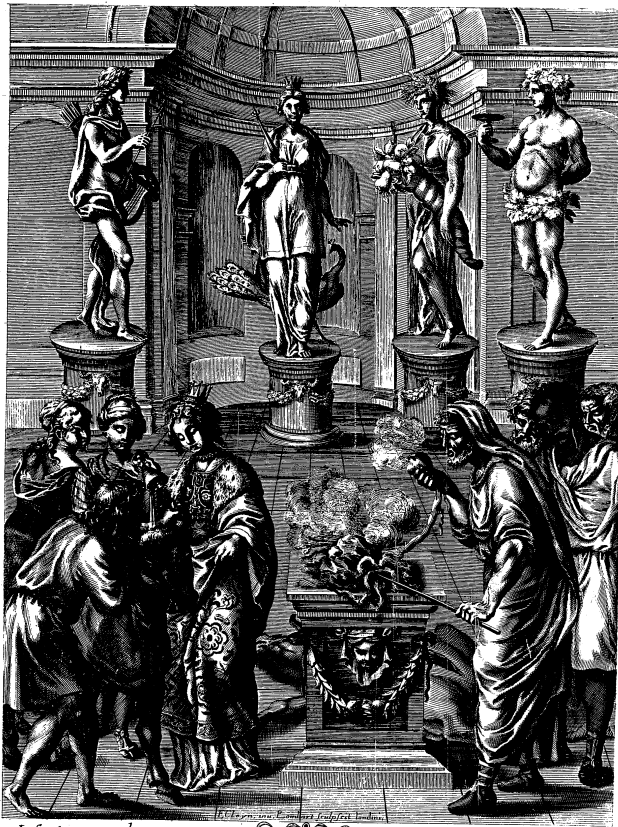
(d) *Pyramus*, as the *Writers* of the *Spanish* Historie affirm) upon the death of *Sichæus* came into *Spain*, and at that part of the *Turduli* where the Town *Almonacur* is seated, built *Idæa* or *Evis*. There having undertaken a Trade with those of the Province, and laden his Fleet with *Spanish* Goods, he return'd into his Country. Having made this Voyage thrice, he is said to have possess'd *Cales*. *Marian*, l. 1. 15.

(e) The Conjugal Deities are five, *Jupiter*, *Juno*, *Venus*, *Proserpina*, and *Diana*. *Jupiter* and *Juno* (faith *Dionys. Halicarn.*) are the first conjunctive Deities: He is call'd the Father of all, she *Zygia*, because she joins Men and Women.

(f) They prov'd the Victim on this manner; which *La Cerda* affirms to be deriv'd from the Ancient Rites of the *Egyptians*. *Herod.* l. 2. That *Dido* here offers a Cow, *Naschimbryus* faith is in allusion to the Law of *Namus*, which (as *Plato* faith) forbade any Woman to marry within ten Months after her Husband's death: But those that would marry within that time, should sacrifice a Cow with *Calves*. *White*, for the better Omen.

(g) It was a *Roman* Custome for Matrons, holding Torches in their hands, to move before the Altars with a grave gesture, in the manner of a solemn modest Dance. *Turneb.* 23. 2. *La Cerda* adds, that they did this in the persons of several Goddesses.

(h) This is agreeable to the *Roman* Custome, which was to tear out the Bowels whilst the Beasts were yet alive and breathing, that they might be confuted before the Blood was cold. They thought there was some power in the Intails, of declaring future things; and according to the constitution and colour of them, judgement was made of dangers or successes.



*Ipsa tenens dextra pa-  
candentis vacce media  
Hæc uationem ignare mentes,  
Quid delubra juvant? est  
Interea, & tacitum vi-*

*Domine  
Tabula merito*



*teram pulcherrima Dido,  
inter cornua fundit:  
quid vota furentem,  
mollis flamma medullas  
vitæ sub pectore vulnus.*

*Dorotheæ Osborne  
Votiva*

Unhappy *Dido*, restless in her Mind,  
Wanders the City, like a wounded Hind,  
Which, unawares shot in the *Cretan* Groves,  
By some sly Forrester in ambush, roves  
Through vast *Disſeian* Woods, and Forreſts wide;  
Fast sticks the deadly Arrow in her ſide.

Now with *Æneas* to the Walls ſhe goes,  
Her rich, and her inviting City ſhews;  
Begins to ſpeak, then off abruptly breaks,  
And ſtately Banquets, Day deſcending, makes;  
Deſires to hear *Troy's* War once more, then ſips  
Again ſweet Poiſon from th'Inchanters Lips.  
When all were gone, and pale Nights conquering ſhade  
Suppreſt the Day, and Stars did Reſt perſwade,  
Laid on his yet-warm Couch, alone ſhe mourns,  
And ſees, and hears, her abſent Love's returns;  
Or keeps *Aſcanius* in her Arms, to prove  
If Likeneſs can delude her reſtleſs Love.  
Now Towers not riſe, the Youth not muſter'd are,  
The Harbour and ſtrong Battlements for War,  
All thoſe ſtupendious Works unfiniſh'd lye,  
And 'Rampiers ready to invade the Skye.

Which when diſcern'd by *Juno* from above,  
And that the Queen neglected Fame for Love,  
To *Venus* thus great *Saturn's* Off-ſpring ſaies.  
You, and your Boy, ſure purchaſe Noble Praiſe;  
Eternal Fame, and glorious Trophies won,  
That two ſuch Gods one Woman have undone:  
I know your Fears and Jealouſies reflect  
On *Carthage* lofty Towers, which we erect.  
But why is all this difference? on what ground?  
Let us, to ſettle Peace, a Match propound;  
You to the height have ſeaſted your deſire,  
And *Dido* burns in Love's tormenting Fire.

M m

Theſe

(1) *Atina*, partes illæ murorum  
in quibus ſunt propugnatores, hoſti-  
buli, minantur; quæ ad emiſſionem  
telorum ſenſerata ſunt.

(k) *Servius* believes the Poet to allude to that kind of Marriage which was perform'd by Co-emption, whereby the Wife became so much subjected to the Husbands power, that she was in the condition of a Servant to their own Children.

These People we may rule with one accord,  
And let the Queen obey a *Trojan* Lord;  
Her wealthy *Dowrie*, *Tyrian Carthage*, take.  
*Venus* perceiving on what drift she spake,  
That the *Rome's* power to *Libya* might transfer,  
Thus gave consent: Who could so strangely erre,  
That would not War for happy Peace decline?  
If Fortune please to favour your Design:  
But who can tell, if Fate, if *Jove* will blefs  
These Propositions with desir'd success,  
And to the *Tyrians* and the *Trojans* grant,  
Though differing Nations, they one City plant?  
Thou art his Wife, and knowst when to perfwade:  
I'll second thee. Then Royal *Juno* said;  
Leave that to us; and how we may effect  
Our great Design, listen, and I'll direct.  
*Aeneas* and fair *Dido*, plung'd in Woe,  
Resolve, a hunting in the Woods to go,  
When early *Titan* first, with Golden Rayes,  
The Duskie Body of the Earth displays:  
Whil't 'Nets they lay, and Horfe the Thickets scowr  
Commix'd with Hail, I'll raise a hideous Show'r,  
All Heaven shall thunder, Lightning be their Light;  
Their Troops shall fly, conceal'd in dismal Night;  
The *Trojan* Prince, and *Dido*, take one Cave:  
I will assit, and if I License have,  
There *Hymen* shall the Royal Couple joyn  
In sacred Wedlock, to be ever thine.  
To her Desires, *Venus* assented straight,  
But yet she smil'd, discovering the Deceit.

When from the Ocean rose the blushing Dawn,  
To the Court Gates up Gallant Youth were drawn,  
With Toys, Nets, Spears, & strong Relays of Hounds,  
And brave *Massilian* Horsmen scowr the Grounds.

The

(l) *Dem trepidant ala*—  
The *Formida* was a large Line, compos'd of many colour'd Feathers, which frighted the Deer into the Toy, by their quavering with the Wind. Of which this *Verie* is a description; strangely mistaken by all the Interpreters. See the *Georg.*

The *Tyrian* Nobles in the Prefence staid;  
Whil't in her Chamber the fair Queen delay'd:  
Her Horfe in Gold and Purple interknit,  
Tramples the Ground, and champs the fomie Bit.  
With a great Train, guarded she comes at last,  
Her *Tyrian* Habit a rich Border grac'd,  
Her Quiver gilt, Gold did her Hair infold,  
The Button of her Purple Vestment Gold.  
The *Phrygian* Lords march with *Ascanius* on;  
Then Prince *Aeneas*, parallel'd by none,  
The Body filis, and joyns his Troop to theirs.  
Returning from cold *Lycia*, so appears  
*Phœbus*, when he to native *Delus* goes  
His Progress, and revives neglected Shows;  
Dryopes, Cretes, py'de *Agathyrsians*, round  
Altars in Anticks, make the Skye refound;  
He walks on *Cinthus* Downs, soft Leaves infold  
His flowing Tresses intermix'd with Gold;  
His quiver'd Arrows at his Shoulder ring.  
Such Majestie adorns the *Trojan* King. (Wood,  
After they reach'd high Mountains cloath'd with  
They might behold wild Goats, affrighted, scud  
O're shelvie Rocks; on th'other side appear,  
In open Champain, Troops of routed Deer,  
Who forc'd to quit their high-land Quarters, shroud  
Their flying Body in a Duffie Cloud.  
But glad *Ascanius* in the Valley prides  
In his swift Steed, now these, now those, out-rides;  
Wishing 'mongst timorous Beasts a salvage Boar,  
Or else to hear a Mountain-Lion roar. (rebell,  
When 'gainst Heavens Peace loud murmuring Clouds  
And, mix'd with Hail, a sudden Tempest fell.  
The *Tyrian* Nobles, and the *Phrygian* Train,  
With *Venus* Nephew, scatter'd through the Plain;

M m 2

Seek

(m) *Tyrian*, either as brought from *Tyre*, or in respect to the colour; for amongst the *Tyrians* the use of Purple was first found. This habit which *Virgil* calls *Chlamydem*, is by *Pollux* describ'd a Venatory Garment; the use thereof being, that upon occasion it might be wrapt about the left hand, and serve for a Shield against the assaults of the Beast.

(n) The opinion was, that *Apollo* did many times make a Progress, and shift his Seats, as from the Island *Delus* to *Lycia* in *Asia*. *Servius* saith, that he us'd the six Winter Months to give Oracles at *Panurg*, a City in *Egea*, and the other six Summer Months at *Delus*.  
(o) The *Dryopes*, according to the testimony of *Pausanias*, inhabit *Parnassus*, lib. 5.

(p) *Apollo* was believ'd to delight in Gold more than any other God. See *Callimachus*, *Hymn*. 2. *Virgil* here alludes to the *Roman* dress, who bound their Hair in with Golden Rings. *Martial*.

*Unius de toto peccaverat orbe comarum*  
*Annulus, incerta non bene fixum acui.*

(q) *Virgil* is by some reprehended for supposing Deer in *Africa*; but may be justified by the Authorities of *Oppian*, *Cyneg.* 2. *Philistruus*, and others. Upon those words of *Pliny*, b. 33. *Africa* is almost the only Country that brings no Deer, *Dalacamp* notes, Though *Aristotle*, as well as *Pliny*, affirm the contrary, yet it is well known that there is store of Deer in *Africa*.



*Speluncam Dido, dux et Trojans eandem  
Deveniunt*

GULIELMO SWAN Armigero  
Tabula merito votiva.



*Quam malum quo non aliud velocius ullum,  
Mollitate viget, viresque acquirit cundo.  
Parva metu prima, nos sese attollit in auroras,  
Ingruiturque solo, et caput inter nubila condit.*

Seek several Shelters, Floods from Mountains rave:

The Trojan Prince, and Dido, take one Cave.

Earth, and contracting Juno, gave the sign,

Whilst Fire, and Air, in guilty Blushes shine.

The Mountain-Nymphs with screeches this foreshow

Thy day of Death, and Fountain of all Woe:

For neither Form nor Fame did Dido move,

Nor counts she stoln Delights unlawfull Love;

Her Crime she justifies by Wedlocks name.

Through Libya's ample Cities straight flies Fame:

"Fame far out-strips all Mischiefs in her course,

Which grows by Motion, gains, by flying, Force;

Kept under first by Fear, soon after shrouds,

Stalking on Earth, her Head amongst the Clouds.

Vex'd by the Gods, th'all-parent Earth brought forth

This Sister last of the Gygantic birth;

The huge foul Monster, swiftly goes, and flies;

So many Plumes, as many watching Eyes

Lurk underneath, and what more strange appears,

So many Tongues, loud Mouths, and listning Ears.

Through dark mid-Regions of the Air she flies

Sounding by Night, soft Sleep near seals her Eyes:

By day, a Spie, on Princes Towers she lights,

Or Noble Roofs, and mighty Cities frights;

Busying the People still with something new,

Relating what is false as well as true.

Fancies, and Truths, alike by her are sung;

How one Aeneas from the Trojans sprung,

Dido vouchsaf'd to marry, and now spends,

In Luxury, long Winter, nor attends,

Took with foul Lust, the business of her Throne.

This every where had the dire Goddess blown.

Thence straight to King Iarbas Court she came,

And more did former Discontents inflame.

(r) The Critics accuse our Author for leaving the Queen without any Attendant: but Nescim-bani vindicates him by the command of Jove, and Aristotele's Poetica.

(f) Why Earth gives the Sign, is not certain: She was believ'd to preside over Marriage, to whom Virgins upon their Weddings sacrific'd. Nor was any thing more ominous upon those occasions than an Earthquake. That she gives the first Sign here, is (according to Germanus) because she hath the priority amongst all that give Signs or Oracles; thence call'd by Æschylus, *apertissime*.

(f) Which La Cerda conceives to have been the Furies, whom the Lovers deceiv'd by their Marriage-joys thought Nymphs.

(s) With this celebrated description may be compar'd that of Ovid, Met. 12.

*Amid the World, between Air,  
Earth, and Seas,  
A place there is, the Confines to all  
these;*

*Where all that's done, though far re-  
mov'd, appear:*

*And every Whisper penetrates the Ear.*

*The House of Fame: who in the high-  
est Tower*

*Her Lodging takes. To this capaci-  
ous Tower*

*Immemorable wates conduct; no way  
Bar'd up; the Doors stand open*

*night and day.*

*All built of ringing Brass throughout  
resounds:*

*Things heard, reports, and every word  
rebounds.*

*No rest within, no silence; yet the  
Noise*

*Not loud, but like the murmuring of  
a Voice:*

*Such as from far by rowling Billows  
is sent.*

*Or as Jove's fainting Thunder almost  
is sent.*

*Hither the idle Vulgar come and go,  
Millions of rumours wander to and fro;*

*Eyes mix'd with Truths, in words  
that vary still.*

*Of these, with News unquenching Ears  
some fill:*

*Some carry Tales; all in the telling  
grow;*

*And every Author adds to what he  
knows.*

*Here dwells rash Error, light Cre-  
dularity*

*Dejected Fear, and vainly-grounded  
Joy;*

*New rais'd Sedition, secret Whisper-  
ings*

*Of unknown Authors, and of doubt-  
full things.*

*All done in Heaven, Earth, Ocean,  
Fame survives;*

*And through the ample World en-  
quires of News.*

Mr. Sandys.

(s) Iarbas was Son of the Nymph Garamanis, by Jupiter Hammon taken away from her Father Garamas (Son of Apollo) and ravish'd.

This

(7) Either an uncertain number for a certain, or with respect to the great Mysteries of the Centenary number.

(8) Plutarch. de defect. Or. Having been lately at Jupiter Hammon's Temple, he said, that he admired nothing so much as a Light perpetually burning, worth observation.

(9) Servius and Turnebus think the Poet alludes to the *Epicureans*, who were of opinion, that *Jupiter* did not send Thunder. Likewise amongst the Antients, by Lightning without Thunder was signified vain fear. *Artemidor.* 2. 8.

(10) *Mitra* is a bending Hat (as *Servius* describes it) by which hung a Covering for the Cheeks. The *Lydian* and *Trojan* Women only us'd that fashion, it being infamous for Men, as effeminate. Hence it is that *Paris* is describ'd with a Hat here by *Virgil*, and by *Calpurnius* though at that time, as *Eschylus* attests, Hats were not worn by the *Grecians*.

This Prince, *Love's* Son, by ravish'd *Garamant*,  
Could in vast Realms a hundred Temples vaunt,  
And Altars to Heavens King he had prepar'd,  
With a Vigil fire, the Gods eternal Guard.  
Slaughter the Ground made rich with Purple Show'rs,  
The Porches flourishing with various Flow'rs.

He, vex'd extremely, at this bitter news,  
Before the Altars raging, did accuse  
His cruel Fates, and thus a Suppliant stands,  
To *Love* complaining with erected hands.

Great King of Kings, whom *Mauritanian* Lords  
Honour with Wine, feasting at stately Boards:  
Behold'st thou this? or Father, are our Souls,  
When thou dischargest Thunder from the Poles,  
Frighted in vain? when dreadful Lightning tears  
Black Clouds with horrid Noyse, are fond our Fears?  
A wandering Woman to our Confinement sold,  
Built a small City at a little cost;  
I gave her Lands, for Love she gives me Hate,  
Investing Lord *Aeneas* in her State.

This *Paris* and his Coward Crew hath got  
Her with his powder'd Hair, and tottering Hat:  
Whil'st on thy Altars our Oblations flame,  
And fondly we adore an idle Name.

*Love* heard him thus, holding the Altars, pray,  
And looking down, the Palace did survey,  
Where Lovers now did better Fame neglect.  
Then *Hermes* calling, spake to this effect.  
With all speed Son, take up the Western Wind,  
And to the *Trojan* Monarch bear our Mind;  
Who *Tyrian* Carthage now resolves to plant,  
Not minding Cities which the Fates did grant.  
This Message bear through Crystal Orbs, be gone:  
His beauteous Mother not for such a Son

Engag'd

Engag'd to me, and past her honour'd word,  
Him twice preserving from the *Grecian* Sword:  
But for a Prince that should great *Latium* sway,  
Groaning with War, expecting every day  
Her Empires birth; from *Tenues*'s Loyns must spring  
A Race, the World shall to subjection bring.  
But if such Glory hath no power to raise  
His meaner Thoughts, and if no sense of Praise  
Moves him to high Attempts, yet why should he  
Deny his Son the *Roman* Dignity?  
What's his Design? what Hope invites his stay?  
Or why amongst Enemies doth he delay,  
His Stock forgetting, and *Hesperian* Lands?  
He must hoist Sail, and fly. Bear these Commands.

About his Father's business *Hermes* goes;  
And first he buckles on his Golden Shoes,  
With which being wing'd, o'er Sea and Land he flies;  
A swift Wind counterpoysing through the Skyes;  
Then takes his charming Wand, whose power pale  
Calls up, or drives to miserable Coasts, (Ghosts  
Gives, and breaks Sleep, and opens Dead Mens Eyes:  
With this he routs the Clouds, and clears the Skyes.  
And now the craggie Tops, and lofty side  
Of *Atlas*, which supporteth Heaven, he spi'd:  
A Shaikh of fable Clouds the temples binds  
Of Pine-crown'd *Atlas*, beat with Rain and Winds;  
Snow cloaths his Shoulders, his rough Beard is froze,  
And from the Old Man's Chin a River flows.

Here first, with fanning VVings, *Cyllenius* stood;  
From thence descending, shoots down to the Flood,  
Like *Foet*, that fishing, from the Rocks do sweep  
The furrow'd Visage of the frowning Deep.  
Thus from his Mother's Father, *Hermes* finds  
A way 'twixt Heaven and Earth, and through the winds,

To

(c) Once from *Diomedes*, another time from *Achilles*.

(d) About his Rod, or *Caduceus* (saith *Macrobius* Sat. l. i. c. 19.) are wreath'd two Serpents, knit together in the midst, from whence the upper parts making a Circle, meet with a kink at the upper end of the Rod. In like manner the Tail meet below with two Wings. VVhich arguments of the *Ægeus* the *Egyptians* draw to the Nativity of *Man*, saying, Four Gods concur therein as Presidents. The *Genius*, *Favore*, *Love*, and *Necessity*. The two first are the Sun and Moon: For the Sun, Author of Breath, Heat, and Light, is the Author and Preserver of Human life, and is therefore call'd the *Genius* or God of him that is born. The Moon is *Fortune*, for she is President of Bodies, which are toss'd with such variety of chances. *Love* is signified by the Kiss, and *Necessity* by the Knot: VVherefore are added VVings, because we believe *Mercury* hath the power of the Mind.

(e) Spoken from the *Roman* Custom, which was, to open the Eyes of the Dead upon the Funeral Pyre, which were shut at home. *Pliny* l. ii. c. 37.

(f) *Mercury*, bred in *Cyllenius*, a Mountain of *Arctidia*. *Festus* derives the name from *Eloquence*, which doth all things without any force of hands; for such as do any thing without hands, are call'd *Manus*.



*Fundamenta locas,  
Extruis. heu Regni,  
Ipse deum tibi me clavo  
Regnator, calum &  
ipse hac ferre tubet*

Guilielmo Cholmley. Arm.



*Tu nunc Carthaginis alte  
pulchramq; uxoribus urbem  
rerumque oblite tuarum:  
demittit Olympo  
terras qui numine torquet:  
celeras mandata per auras,*

Tabula merito votiva.

*Æneid. 1.*

To fandy *Lybia* a speedy flight.  
Soonas the winged Deity did light,  
*Æneas* neer the Palace he could view  
Raifing Foundations, and designing new.  
His Sword all Starr'd with sparkling Jasper shone;  
Of *Tyrian* die, a Mantle, loose upon  
His shoulders hung, which wealthy *Dido* made,  
And with fine Gold the Woof had interlaid.

And thus he suddainly accosts him; Thou  
Who deep foundations for high *Carthage* now  
A stately City laist, thy own affairs,  
Ah! though a Crown, excluded from thy cares.  
The great Director of the world, who swaies  
All by his power, whom Heaven and Earth obeys,  
Commanded me to cut the yielding Air,  
And from the Sky to thee this Message bear:  
Whats thy Design? what hope invites thy stay?  
Why thus on *Libyan* Shores dost thou delay?  
But if such Glory hath no pow'r to raise  
Thy meaner thoughts, and if no sense of Praise  
Mooves thee to high attempts, yet cast thine eies  
On young *Ascanius*, and the hopes that rise  
To him from *Latium* and the *Roman* Land,  
Which Destinies design to his command:  
Here breaking off, from thence *Cyllenius* flies,  
To thin air vanishing from mortal eies.

*Æneas*, struck with Terror at this sight,  
Stood speechles, and his hair did stand upright;  
Now all on fire to leave thote happy Lands,  
And pay Obedience to the Gods Commands:  
What? shall he do, or with what Prologue win  
A patient Audience from the raging Queen?  
His active Soul a thousand waies divides,  
And swift through all imaginations glides;  
But this with wavering thoughts did best agree.  
*Mnestius*, *Sergestus*, stout *Cloanthus*, he

N n

Bids

(c) Cic. Tull. 1. There is not any swift-  
ness which can compare with that of  
the Mind, which being incorrupt and  
like a self, must necessarily be re-  
transported as to penetrate and divide  
Heaven. This was first the Affection  
of *Thales*. See *Plutarch*: in his Ban-  
quet of the seven wise men.

Bids private rig the Fleet, with Arms be stor'd,  
Pretend some cause, and get their men aboard:  
Himself, whilst noblest *Dido* did not hear,  
Nor Breach could in so great Affections fear,  
Would visit her, and for a Licence move,  
At some soft time Auspicious to Love.  
Of these Cominands nothing undon they leave.  
But *Dido*, who a Lover can deceive?  
Building suspicion on the smallest ground,  
Their Plot discovers, at first motion found  
Their whole Design, then impious Fame declar'd  
The Navy ready, they to sail prepar'd.

Through all the Town, distracted *Dido* goes,  
And raging, like incens'd *Thyas* shews,  
When the Gods Statues shake at frantick Rites,  
And dire Triennial *Bacchus* loud invites,

*Cithæron* thund'ring with <sup>b</sup> Nocturnal calls.  
At last th'inrag'd, thus on *Æneas* falls.

And couldst thou hope, perfidious, to deceive  
Me thus? and secretly our Kingdom leave?  
Could Love, nor plighted Troth, nor *Dido* neer  
A miserable end, detain thee here?

Rigg'ft thou thy Fleet in ' Winter? and the Main  
False man, wouldst trust, when Winds and Tempests  
What if no forein Land, or unknown Seat (reign?  
Thou hadst been bound for? if old *Troy* stood, yet  
Wouldst thou seek *Troy* through Storms? or flit thou  
Now by these Tears, by this Right hand I thee (me?)  
(Who now unfortunate can boast no more)  
By our late Vows, our Nuptial Rites implore;  
If ere I did oblige, if ever please,  
Take pittie on a falling House; And these  
Designes, if Praier may yet find rome, lay by.  
Of <sup>k</sup> *Libyan* Peers, and of my Subjects, I  
For thee am hated, for thee quitted Shame,  
My Reputation, and Star-climbing Fame:

f (b) Alluding to the Rites of *Bacchus* call'd *Nyctelia*, because perform'd in the Night in the Mountain *Cythæron*; For the mythologic reason whereof consult *Anon. Clar. in leg.*

(c) *Briffonius* supposeth the Authors to allude to the Roman custom, who, after the Calends of *November* never put to Sea, as conceiving the Season not fitting for Navigation, and the Sea to be shut up.

(k) The *Nomades* or *Nomide*, a People of *Africa*, to call'd *as rē* 'from feeding', for they had no certain place, but wandred along with their Flocks: their Houses were Tents.

To whom me dying leav'st thou oh my Guest?  
Since now for Spouse that name doth only rest;  
What must I stay untill *Pygmalion* sack  
My Town, or me *Iarbas* Prisoner take?  
Yet hadst thou left a Child, and in my Court  
Could I but see a young *Æneas* sport,  
Resembling thee in nothing but his look,  
I should not seem so lost, or quite forsok.

But with fix'd eies he *Jove's* Commands obey'd,  
And, his Rebellious love suppressing, sayd:

Great Queen, I not denie the summ'd-up Charge  
Of all those Favours your Deserts enlarge;  
And whilst a Soul supports this mortal Frame,  
I never shall forget *Eliza's* name;  
But to my Cause; Think not that my intent  
Of leaving thee, to hide I ever meant.  
I nor thy ' Husband am, nor made thee Vow;  
For if the Gods would some release allow  
To that Disquiet which my Life attends,  
Then *Troy*, and the poor Remnant of my friends  
I would restore, and *Priam's* Tow'rs rebuild:  
New *Troy* should Harbour to the vanquisht yield.  
But *Phæbus* me for *Italy* enjoins,  
Me *Italy* the " *Lycian* Lot assigns;

This is my Love, my Country; if the Site  
Of *Carthage*, though a *Tyrian*, thee delight,  
Why may not *Trojans* on the *Latian* Shore  
Their dwellings plant, and Forein Lands explore?  
Of, as on Earth Night her moist shadow spreads,  
And Heavens \* bright Fires desert their waterie Beds,  
My Fathers troubled Ghost disturbs my sleep;  
And from his destin'd Realms my Son I keep;  
And but just now, cutting the liquid Air,  
From *Jove* himself, the Gods Interpreter  
With these severe Commands did visit me.  
I swear by both our lives, the Deitie

(l) Five Torches were carried before the married couple; which office amongst the *Grecians* was perform'd by their Mothers. The reason *Varro* gives is, because Marriages were celebrated in the Night, and afterwards when they chang'd the time, they retain'd the Custom.

(m) *Antipater* the Stoick writes, that *Apollo* was call'd *Lycæus* *as rē* *anagabhai* *anagabhai* *anagabhai*, because all things look white when the Sun shines. This Appellation *Dionysius* refers to one *Lycæus*, who when he came into *Lycia*, built a Temple to *Apollo* near the River *Xanthus*. Otherwise *Pausanias* in *Corinth*, *Danaus* call'd *Apollo* *Lycæus* for this reason; When he was come to *Argos* he drove for the Kingdom with *Calanor* the Son of *Sthenelus*, and when both of them had spoken many probable things to the people, and such as were agreeable to Law, the cause was defer'd to the morrow, because when *Calanor* said 'seem'd not self just. The next day, as soon as it was light, a Wolf (amongst a Herd of Cattle feeding without the Town) set upon a Bull. The *Argives* compar'd *Calanor* to the Bull, and the Wolf to *Danaus*; because as a Wolf is a Creature so very familiar with a man, so neither had *Danaus* been with cheiv; wherefore when the Wolf had killed the Bull, the *Argives* adjudg'd the Rule from that event to *Danaus*. Then he conceiving that the Wolf was sent by *Apollo*, built a Temple to *Apollo* *Lycæus*. Thus *Pausanias*. That Oracles of old were given by way of Lot. See *Plutarch's* *Parerg.* p. 22.

(n) The Stars are by the major part of Philosophers in *Dionysius*. *Lactantius* suppos'd to be of a fiery Nature; whose temperate commition gives birth to all things upon the Earth, and thence they bid'd 'd them fed with Exhalations out of the Earth, as the Sun by Vapours out of the Sea, the Moon by Springs and Rivers: In pursue of this opinion, some averring, that when this Measure shall be consum'd, the whole World shall be set on fire: and in this respect is *Apollo*, *Dens maleficent*, *Agell*, *Veveus*, *Apollo Toror* (i.e. *Scabatus*) worshipp'd at *Rome*, *Sueton.* 2. 70. *Plutarchus* faith the same of him, *Quædā* *Mandi* *hujus* *apparatus* *conferunt* *humorem* *auferendo*, *et* *densitatem* *ac* *coarctationem* *substantia* *extendendo* *ac* *dissolvendo*.

(o) *Jupiter* and *Mercury*; others equall'd *Mercurius* *caput*, *merum* *et* *num*. Nor was it unusual to swear by the Heads of men. See *La Cærdi*.



I saw within these Walls, his Voice did hear ;  
Longer to vex thy self, and me, forbear;  
I seek not *Latium* willingly .

Rowling her scornfull eyes, as these he said ,  
A more exacter view of him she made  
With silent looks: then thus th'inrag'd begun.

Thou art not *Venus* nor *Anchises* Son ,  
Thou *Caucasus* on Marble didst beget ,  
And fed, perfidious, at some *Tigers* Teat.  
Why am I mild? why thus from Passion keep ?  
For more disdain? Sighs he to see us weep ?  
Or turns his eye, or vanquish'd sheds one tear?

Or to a wofull Lover bends his ear?  
What shall I say? great *Juno* from the Skies,  
Nor *Jove* beholds our Cause with equal eyes.  
True faith is lost, To him in extreme woe,  
Cast on our shore, I did my Kingdom grant;

His Ships from fire, his friends from Death did save,  
Ah how transported, I with Furie rave!

Now *Phœbus*, *Lycian* Lotts, now angry *Jove*  
Sent the Gods Emisarie from above :

Yes, sure those Pow'rs all convoked are,  
And the Dead vext in ordering your Affair.

I will nor force, nor yet perswade thy stay ;  
Go to your promis'd Kingdom through the Sea ;  
Sure ( if the Gods have any Pow'r at all )

Split on a Rock, thou shalt on *Dido* call,  
Whilst I make ready my revenging Fire:  
And when my Soul shall in cold Death expire,  
I'll haunt thee wretch; thy Tortures I shall know ,  
By Fame convey'd me to the Shades below .

Thus midst her Speech, she falling off withdrew,  
And sick, removes herself from Publique View,

Leaving

(p) Here (saith *Servius*) is mention of the Ceremonies induc'd. It was a Custom among the Ancients, that the Priest and Priestess should marry by Consecration: They had two Chairs linked together, and covered with the Skin of the Sheep which was sacrific'd; There they sat with their heads cover'd in Consecration. This *Dido* alludes too, complaining that she was forsaken by *Aeneas* contrary to the Law of Wedlock *Regni demens in parte locavi*: For a Wife is said to be *Locata* when she sits with her Husband at the Consecration.

(q) *Socrates* in *Plato's Phædo* affirms, that impure polluted Souls, for some time after their parting with the Body, wander about it, and haunt the Sepulchre: The Reason perhaps of this Opinion is, because they conceive it unwilling to leave the Body, to which it hath in particular an affection: all her delights being Sensual and Corporal: Whereas other Souls, that desire in life nothing more than this separation, and imitate it by Philosophy, retire willingly to their place of rest. Some ground from hence Natural Magick takes for Sufumigations, in which they conceive the Soul of a man violently kill'd (for some time after) may be seen: But a better Reason *Aristophanes* gives in *Nub. Smeok*, and *Clouds* are form'd into any shape the beholder fancies.

Leaving him much amaz'd, whilst he at large  
Was forming of his Answer to her Charge:  
Her Women to the Marble Chamber led  
The swooning Queen, & laid her on her Bed.

Pious *Aeneas*, though he wisht relief  
Might be imparted to her desperate Grief,  
Vollying out Sighs, almost with Love ore-swaid,  
Yet to his Fleet he went, and *Jove* obey'd.  
The busie *Trojans* toyl, to Sea they got  
Their gallant Navy, well-caulk'd Vessells float;  
Oars green with Leaves, Oke knotty as it grew ,  
Mad to be gon, they bring.

Each where thou might'st removing *Trojans* view.  
So cheerfull 'Ants plundering a heap of wheat,  
And minding Winter, to their Granges get;  
The black Bands march; a Convey guards the Spoil  
Through narrow Tracts, some with join'd forces toil  
To bear one pondrous Grain, whilst others bear  
The tardy Troops; all paths with Labour heat.

What thought'st thou *Dido* in that dismal hour ?  
How many Sighs, when from a lofty Tow'r  
Thou might'st behold the Sea, and all the Shore ,  
Vext with low'd clamouring Mariners to rore?  
Dire Love, to what dost thou poor Mortals force!  
Again to Tears and Praiers she hath recourse,  
Suppliant again Loves Fetters to receive ,  
Left ought she dying unattempted leave.

*Anne*, seest thou how they hasten to the Shore  
From every part: their Sails fair winds implore;  
Their lofty Sterns with joyfull Garlands crown'd,  
Sister, had I the least suspicion found  
Of this sad chance, it better had been born:  
This one request grant me, thus much forlorn ;

From

(r) *Germanus* ingeniously observes, that as Bees resemble or rather are a Monarchical estate, *Primiaries* are a Popular. *Arist. lib. 1 de Hist.* affirms they are *αὐτοκράτωρ* without a Leader.

(f) That they us'd to crown the Poop of their Ships before they put out to Sea, is eminent from *Plato's* description of the Solemnity of the Ship which went yearly with an Offering to *Delus*: till the return wherof no condemn'd person might be put to death: In *Phædo*, *La Cæda* observes that they were crown'd both at going forth, and at their return home.

From the false Wretch thou didst great favour find,  
To thee he hath unbosomed his Mind:  
Thou when he is most pliable dost know.  
Sister petition thus the haughty Foe.

I never swore at *Aulis* to destroy  
The *Trojans*, nor ere sent one Ship to *Troy*,  
Nor from *Anchises* \* Tomb his Bones did tear:  
Why stops he then to my complaints his ear?  
Let him this last, a wofull Lover grant,

Then may he not fair Winds nor Passage want;  
Nor sue I former Contracts, which he brake;  
Let him fair *Latium* have, and Kingdoms take;  
A little time I ask, a short Reprieve,  
Whilst my own Fortune teach me how to grieve;  
Which if thou dost, I shall contented die,

And leave to thee a gratefull Memorie.  
Too and again her wofull Sister bears  
These her Complaints; but he's not mov'd with tears,  
Nor yields to any Arguments of Love;  
His willing Ears are stoppt by Fate and *Jove*.

As when loud Tempests their whole furie spend,  
Drawn from all quarters, some old Oke to rend;  
At once the loud-mouth'd thundrers charge her round,  
Strewing, with boughs & scatter'd Leavs, the ground;  
Fix'd on a Rock to heaven her Branches shoot,  
And down to Hell extends her spreading Root:  
So daily she the *Trojan* Prince invades,  
Now with these Reasons, now with those perfwades;  
Though his great Soul felt Love's unequall'd pain,  
Yet fix'd he stands, and Tears are spent in vain.

Troubled at Fate, sad *Dido* plots to dye,  
And now abhors to view the arch'd Skye;  
To which these Omens stirr'd her more: when they  
On smoking Altars did sweet Incense pay,

She

She saw the Sacred Milk grow Black, and, strange,  
The purple Wine to fable Gore did change.  
None, not her Sister, heard of this a word.  
Then in the \* Temple to her former Lord  
Of Marble built, which she with high respect (deckt,  
Honour'd with Wreathes, and snow-white Fleeces  
She heard, when Nights black Carpet spread the  
Her Husband calling with a dolefull sound; (ground,  
And on the Roofs the Owl alone complains,  
In death-prefaging, and sad Funeral strains.  
Besides the many Prophecies of old,  
Which to th'affrighted, dreadfull things foretold;  
Cruell *Æneas* troubles her in Dreams;  
And alwaies to be left alone she seems,  
In a long Progres, her Attendants lost,  
Seeking the *Tyrians* on a desert Coast.  
So Troops of \* Furies raging \* *Pentheus* shuns,  
Amaz'd to see two *Thebes*, two dazling Suns;  
Or like *Orestes* flying o're the Stage,  
To scape his Mothers persecuting Rage,  
Arm'd with black Serpents, and a blazing Brand,  
Revening Furies at the Entrie \* stand.  
Rage, and her Sorrow's instigations, great,  
Resolv'd to dye, the time and manner set;  
To her sad Sister cheerfully he went,  
And veil'd, with joyfull looks, her sad intent;  
Sister rejoice, for I have found the way  
To free my self from Love, or force his stay.  
Neer the Sun's setting and the Oceans Bound,  
There is a place in *Æthiopia* found,  
Where mighty *Atlas* on his shoulders bears,  
Adorn'd with golden Stars, the glittering Sphears.  
I of a Priestess heard, in those Realms bred,  
Who, President of <sup>b</sup> th *Hesperian* Temple, fed

The

(1) At *Aulis* a City in *Boeotia* the *Greeks* upon their expedition against *Troy*, made a solemn League and Conjuraton (saith *Pausanias*) that they would never give over the quarrell, but either raine the City, or leife their Lives in the *Altion*. *Hor.* *Od.* 1. 15.

Quam multo repetes *Græcia* milite  
Conjuratuius rumpere *Nuptias*.

(\*) *Servius*, citing *Varro*, conjectures, that *Virgil* alludes to the injurious Act of *Diomedes*, who digg'd up the Bones of *Anchises* in *Phrygia*, and carried them along with him; Yet soon after being warn'd by the Oracle, and many Calamities, reitor'd them to *Æneas*; *La Cerda* interprets it only verbally, it being esteem'd the greatest impiety to violate Sepulchers: Believing that the Menes or Ghosts of the dead *Heroes* rested with the Bodies in the Tombs, and those being taken out and torn, the Souls suffer'd the same.

(2) *Nomius*, *Goffinus*, and others take this Temple for a Sepulcher, upon the Authority of *Varro*, who affirms that any place was call'd a Temple: Which Sepulcher of her former husband, *Dido* bedeck'd with white Fleeces and Boughs; that is, as *Nomius* tells us *Adisell.* 7. *Wol* wrap'd about Boughs, wherewith they honour'd their Gods. Others think he means a chapel. *Turneb.* 1. 22. c. 12. & 1. 24. c. 26. I think (*saies he*) *Virgil* here had respect to the custome of the *Romans*, who Deify'd their *Cæsars*, and honor'd them with Priests and Flamens. They were wont to adorn the doores of their Temples and Altars with woollen Fillets; Which *Virgil* touches, although *Servius* hath refer'd it to the Solemnity of their Marriages.

(3) The Furies, so call'd by *Orestes* after he had appeas'd them by the advice of *Minerva*. See the Argument of that Tragedy of *Æschylus*.

(4) *Pentheus* (according to the relation of *Pausanias*) speaking many reprochfull things against *Bacchus*, and committing other insolencies, the last whereof was to get up into a Tree, and overlook the Rites of the *Bacche*, being discover'd, was by them torn in pieces. By the *Greek* Tragedians, he was suppos'd, before his death, to run mad; particularly by *Euripides*, who makes him speak thus (to which our Author alludes)

And now me thinks two Suns I see,  
I see two *Thebes*.

(5) *Orestes* being torment'd by Furies, for killing his Mother *Clytemnestra*, his only remedy was, to go to the Temples, into which they not daring to enter, staid for him at the Porch, to seize upon him as soon as he should come forth. *Cornutus* and *Turnebus* adde, that the Author alludes to the Tragedy of *Æschylus* entitled *Eumenides*, wherein *Orestes* is suppos'd to be besieg'd by the Furies in the Temple of *Apollo* at *Delphos*, to hinder him from going to the Temple of *Minerva*: whither (by *Apollo's* direction) he was to go to expiate his Crime. *Alicia* saith, that this is an allusion to the custome of Offenders, flying to Temples for Sanctuary.

(6) The *Hesperides* were daughters of *Hesperus* Brother of *Atlas*. They had a Garden, in which were Golden Apples consecrated to *Pæus*, which *Hercules*, being sent by *Eurystheus*, having slain the watchfull Dragon, took away.



F. C. 1785. P. 1785.

super exuvias  
Effugietque toro locut,  
Sunt ara circum, et  
Gercentum tonantem deos,  
Gorgoniamque Hecaten,  
Honoratis Dominæ MARGARETÆ  
Baroni de Wormelayton. Tabula merito



ensaque relictum,  
hanc ignara futuræ,  
erigens ossibus sacerdos  
Ere dūmque, Chaosque,  
tria virginitis ora Dianæ,  
SPENCER filie Gulielmi Spencer,  
votiva.

The Dragon, and the sacred Tree did keep,  
With Honey mixed Poppy causing Sleep:  
Who boasts what Minds she please to free from Care,  
But others to arrest with sad Despair;  
Floods to their Fountains, Stars to make retreat,  
And raise Nocturnal Spirits from their Seat.  
Earth thou shalt see, struck with her Feet, to grone,  
And Okes from Mountains march in order down.  
By Heaven, thy self, dear Sister, and thy Love,  
Know, I'm inforc'd of Magick to approve.  
In the back Court a Pile in secret make,  
The Sword, and Garment from my Chamber, take,  
VWhich there the Impious left; then place the Bed  
Above them all, in which I perished;  
For this direction the Magician gave,  
Nothing of that most impious man to save.  
Thus saying, Palenefs did her Cheeks possess,  
Nor did her Sister under new Rites guesse  
The raging Queen did Funerals provide;  
Nor fear'd worfe things, than when *Sichæus* dy'de;  
Therefore did her Commands.

But *Dido*, the huge Pile being finish'd, round  
With Funeral wreaths, and Cypres branches crown'd;  
The Picture, Cloths, and Sword, which he forgot,  
Laid on the Bed, too mindfull of her Plot.  
The Priestests at the Altars with loose Hair,  
Loud thunders, to three hundred Gods, her Prayer,  
To *Chaos*, triple *Hecate*, and Hell,  
And call'd the three-fac'd Virgin with a Spell;  
Sprinkling, with feign'd *Avernian* Dew, the Ground.  
Herbs, cut with brazen Sythes, by Moon-light found,  
They did with juice of deadly Poyson brew;  
Th'excrecence which on a Col's forehead grew,  
And Love snatch'd from the Dam.

O o

Dido

(\*) It was a Custom among the Antients to keep the Bed where-in their Marriage was first consum'd, with a religious care, as a Monument and Pledge of their Wedlock. They call'd it *Lectum nuptiale*, from their conjunction; *Gravalem*, a generation; *Adversum*, from the position, for they plac'd it over against the Dore. See *Lips. Elect.* 1. 17.

(d) Garlands of Flowers were us'd almost in all solemn Rites, especially (which most concerns this place) about the Dead. *La Cerda* adds, That they us'd to crown the Bodies with Garlands when they brought them forth to burial. So *Dido* here the Pyre prepar'd for her Funeral.

(e) Not, as some would have it, out of love she bore to *Aeneas*, doth she here bring his Picture to look on dying, but in a Religious Ceremony to burn together upon the Pyre with her all that belong'd to him, Sword, Cloths, &c. *Scaliger* faith, It is in allusion to the Custom of Witches, who make certain Statues, and bind them with Fillets and Ribbands, when they go about to bewitch or curse any one. See *Eclg.* 8. which is confirm'd by the description of the Priestests with dishevell'd Hair, according to the habit of Witches in *Apollonius*, *Ovid*, *Horace*, &c.

(f) Triple *Hecate* (the same with *Diana* immediately following) because she us'd to be painted in three Shapes, and delighted in the names of three kinds of Beasts, a Bull, Dog, and Lion. Others say, from a triple Head; the right, of a Horse; the left, of a Dog; the middle, humane. *Alconnes* was the first who amongst the *Athenians* made such an Image of her. Enough of this amongst the *Mythologists*.

(g) Not to deceive her Sister, who knew the VVater was not of *Avernus*, but to preserve the Custom of sacred Solemnities, where, if any thing could not be had that was necessary to the Ceremony, they us'd others, believing the Counterfeit to have the same virtue with the True.

*Dido* with Leaven in her purer hands,  
 One Foot being bare, before the Altar stands  
 In flowing Robes, and dying, invokes  
 The Gods and Planets, conscious of her Fates,  
 Imploring all that's great and just above,  
 And that confider ill-requited Love.

'Twas Night, when gentle Sleep weak Mortals blest,  
 The murmuring Groves, and raging Sea at rest,  
 When half-nights Starrie Ensign up was furl'd,  
 And Silence held her Empire o're the World;  
 Beasts, Wild and Tame, and gaudy Fowl, which take  
 In Wood-lands pleasure, or the Crystal Lake,  
 In Sleep, by quiet Night protected were,  
 Of Toyl forgetfull, and Heart-eating Care.  
 But then no Rest unhappy *Dido* found,  
 Her Eyes ne're clos'd, her Sorrows more abound:  
 Rebellious Love now desperately engag'd,  
 And with a Deluge of mad Pasion rag'd,  
 When to her self she said: What shall I do?  
 Shall I now scorn'd, my former Suters woo?  
 Make overtures some *Libyan* Prince to gain?  
 Lovers whom I so often did disdain;  
 Or shall I venture in the *Ilian* Fleet?  
 And to the *Trojans* proud Commands submit?  
 Since they for my assistance prove so kind,  
 And my late Favours bear so well in Mind.  
 Grant I were willing, who would give me leave?  
 And, me neglected, in proud Ships receive?  
 Ah, hast thou not sufficiently known  
 The perjur'd Race of false *Laomedon*?  
 Shall I alone with churlish Seamen fail,  
 Or try if by my power I may prevail?  
 And those who scarce I could persuade from *Tyre*,  
 To venture to the Sea again desire?

(b) Well enough known are those sacred Rites; call'd *Nudi-pedalia*, because perform'd barefoot. *La Cerda* proves, that they us'd to sacrifice with one foot naked (which was the left) believing the Gods commonly went so.

(c) From *Laomedon*, who perjuriously broke his word with *Apollo* and *Neptune*, she calls the whole Race of *Trojans* perjur'd.

No Wretch, as thou hast well deserved, dye,  
 And with a Sword conclude thy Misery.  
 Won by my Tears, thou Sister, first with Woe  
 Didst load the Furious, and let in the Foe.  
 And why like wild Beasts, faultless, might not we  
 Live without Marriage, from such Troubles free?  
 But to *Sichæus* Dust I promise broke.  
 In such Complaints she her full Sorrow spoke.

But in the lofty Stern *Æneas* lay  
 At rest, yet ready and resolv'd to weigh.  
 Again the God in the same likeness stands  
 Before him, new enjoying old Commands;  
 Like *Hermes* voyc'd, such Symetry did grace  
 His Youthfull Limbs, such Golden Curls his Face.

Fair *Venus* Off-spring, are thy Slumbers found?  
 Nor seest what ready Dangers thee surround?  
 Nor hear'st fair Winds inviting thee to go?  
 Resolv'd to dye, she plots thy overthrow,  
 With boyling Anger desperately inrag'd:  
 Fly'st thou not hence before thou art engag'd?  
 Thou shalt behold the Sea to foam with Oars,  
 And cruel Brands shall lighten all the Shores,  
 If here *Aurora* thee delaying find.  
 Fly; Still inconstant is a Womans mind:  
 Thus saying, he mingles with Nights gloomie shade.

*Æneas* at this Vision much dismay'd,  
 Starts from his Sleep, and hastily did call:  
 Awake Sirs, take your Oars, up, quickly all  
 With speed hoyft Sail; from the ætherial Sky  
 A God again bids Cables cut, and fly.  
 Who e're thou art, blest Power, we thee obey;  
 And joyfully once more Obedience pay;  
 O be our Convoy, and fair Winds afford.  
 Thus having said, he drew his glittering Sword,

(k) Interpreters suppose the Poet to allude to a certain kind of wild Beast, which losing its Mate, never couples with any other. *Servius* (citing *Pliny*) affirms it to be a Lynx. *La Cerda* understands the words, of many Beasts, *Qua horrida ac separata à suorum consortio*.

(l) *Umbra* here seems to mean the Image or Apparition which was not the Deity himself: Though *Neg-cimé*, ingeniously observes, that when any God appear'd in Sleep, the place shone extremely; which Light retiring with the Vision, the succeeding Darkness and Shade was the more terrible.

And cut the Haufers with his sharp-edg'd Steel ;  
 All pull, and hale, and the same ardour feel.  
 The Shore they leave, and cover all the Deep,  
 And Silver Foam from Azure Billows sweep.  
*Aurora* now had early Dawning spread,  
 And weary, left old *Tithon's* Golden Bed,  
 The Queen from a high Tow'r, soon as the Day  
 Mix'd Eastern Darknes with a brighter grey,  
 Saw *Trojans* with full sail to th' Offine stand,  
 Nor one Ship left on the forsaken Land.  
 Her Snowie Bosome, trembling with Despair,  
 Enrag'd the beats, and rends her Golden Hair ;  
 Crying aloud, O *Love*, and shall he go ?  
 And shall this Foreiner affront us so ?  
 Shall not the City arm, and all pursue ?  
 And from their Harbours launch our Navy too ?  
 Run, Fly, bring Fire, Sail, Row ; what is't I say ?  
 Or where am I ? what Folly I betray !  
 Do Impious Facts now hapless *Dido* touch ? (much)  
 Would, when thou gav'st a Crown, they'd done as  
 This is the man of Trust, this He, they say,  
 Did through the Foe his Country-Gods convey,  
 And on his Shoulders did his Father bear.  
 Why did not I the Traitor piece-meal tear,  
 And strew'd 'mongst swelling Waves? nor did with Steel  
 His dearest Friends, and dearer Off-spring kill,  
 And dish'd him, for his Father's Table, drest ?  
 But Chance of War is doubtfull, 'tis confest.  
 Whom fear I dying ? Brands I should have thrown  
 Among their fleeting Towers, and floating Town ;  
 Son, Father, Root and Branch destroy, and last  
 My self o're all a sad Triumpher cast.

Blest Sun, whose Eye views all the Worlds Affairs ;  
 And *Imo*, conscious of wrong'd Lovers Cares ;

And

And thou " Nocturnal *Hecate*, whose cries,  
 Where three waies meet in Cities, pierce the Skyes ;  
 Revenging Furies, and you Gods that are  
 Dying *Eliza's*, hearken to my Prayer,  
 And on his head deserved Vengeance cast.  
 If *Love* confirming what Heavens counfel past,  
 To Lands decreed the Impious Wretch must bear ;  
 Let him be vex'd with a bold People " there ;  
 By force of Arms drove from his landing place ;  
 Driv'n to seek Aid, far from his Sons embrace ;  
 Then, slaughter'd, see his dearest Friends decease ;  
 Nor when he signs to a dishonour'd Peace,  
 May he desired Life, nor Kingdome save,  
 But make the Sand, by sudden Death, his Grave.  
 This last request I with my Blood desire.  
 Then practice Cruelty, you Men of *Tyre* ;  
 And all your Race, and to our Dust enact ;  
 Ne're to make Leagues, nor Marriages contract :  
 Then from our Bones shall some Revenger rise,  
 To persecute the *Trojan* Colonies  
 With Fire and Sword, both now, and whensoe're,  
 With ready Power, Occasion shall appear ;  
 Shores, Shores oppose, Seas, Seas, State against State,  
 Through Generations War, I imprecate.

This said, her busy Thoughts she did employ,  
 How best she might her loathed Life destroy.  
 To *Barce* then, *Sichæus* Nurse, she said,  
 (In Native Dust her own long since was laid)  
 Hither, dear Nurse, quickly my Sister bring,  
 Let her be sprinkled with the Living Spring ;  
 Lead thou the Offerings to the place design'd,  
 And with a sacred Wreath thy temples bind :  
 Those Rites which I to ° *Stygian Jove* prepare ;  
 I mean to finish, and conclude my Care ;

(m) For the Infernal Deities were suppos'd Presidents of Vengeance and Torments.

(n) These Prophetick Curses of *Dido* are most of them fulfill'd in this Poem ; *Vex'd with War*, against *Trojan* and his Allies, lib. 7. & c. *Exil'd from his Son's embrace*, when he went to *Evander* and *Tarchon* for aid, lib. 7. & 8. *A dishonourable Peace* made, lib. 12. that *Latinus* should give the Name and Language to both Nations ; which Condition was beneath the Fortune of a Conquerour. *Nor did he enjoy it past three years*, then being lost in a Battail against *Mzenius*, drown'd in the River *Numitum*, where he lay a while uninter'd, the *Sword* his Grave, his Body half above the *VVater*. The last Curse alluding to the Infidelity of the *Carthaginians*, who envying the *Roman* greatness, always broke League with them, terminates in *Hannibal*, the *Revenger* that pursued them with Fire and Sword.

(o) i. e. *Pluto*. These Sacrifices were call'd *Stygiæ* and *Cæreæ*. She therefore sacrifices to the *Inferi*, because they were believ'd to dissolve Cares and Loves. See *Turneb.* l. 21. c. 22. & l. 25. c. 6.

Fire

Fire must the *Dardan* Monument deface.  
This said, away she went an old Wives pace.

But *Dido*, halting her dire Enterprize,  
Outragious growing, rowls her bloody Eyes,  
Her trembling Cheeks, spot, pale with Death's preface;  
And to the inner Court, now wild with Rage,  
Rush'd, and ascends the lofty Pile, then draws  
The *Dardan* Sword, not left for such a cause:  
Here when the *Ilian* Garments she survey'd,  
And saw the Bed, ah too well known, she made  
Truce for a while, then down on it she lay,  
And, mix'd with Tears, these her last words did say.

Sweet Spoils, whil't God and Destiny did please,  
Receive this Soul, and me of Sorrow ease.  
I liv'd, and my own Fortune did attend;

(p) See the fixt Book, ver. 292.

*Tenuis sine corpore vivat.*

Now under Ground must my great <sup>9</sup> Shade descend:  
I saw my Walls, and a fair City built,  
Reveng'd my Lord, punish'd Fraternal Guilt:  
Happy, ah I had been too happy, had  
No *Trojan* Fleet e're touch'd our Shores; then said,  
Kissing the Bed, Dye unreveng'd shall I?  
But welcome Death; thus, thus 'tis sweet to dye.  
The cruel *Trojan* by these Flames shall know  
At Sea our Death, the Omen of his Woe.  
Thus saying, her fall'n upon the Sword they spy'd,  
Which bloody blush'd, her Hands in Crimson dy'd.  
Clamour distracts the Royal Palace, Fame  
Furiouly through th'affrighted City came;  
The Roofs resound with Skreeks, and Female Cryes,  
And Lamentations echo through the Skyes;  
As *Carthage* had been took, or Antient *Tyre*,  
The Seats of Men and Gods involv'd with Fire.

Her

Her frightened Sister, hearing, to the place;  
Beating her Breast, disfiguring her Face;  
Full of amaze and horror, breaks through all;  
And to the dying by her name did call.  
Did I this Pile for this, O Sister, raise?  
For this Design made I these Altars blaze?  
On what shall I, forsaken, first complain?  
Didst thou in Death my Company disdain?  
Thou should'st invited me thy Fates attend;  
Our Lives and Sorrows so at once to end.  
With my own hands this stately Pile I made;  
And to indulging Gods devoutly pray'd,  
That cruel I should leave thee thus alone?  
Thy self, thy Senate, People, and thy Town;  
And me, thou Sister ruin'd, by thy death.  
Water to bathe the Wound, if any <sup>9</sup> Breath  
Wander, my Lips shall gather it the while.  
Thus saying, she ascends the lofty Pile,  
And laid her dying Sister in her Lap,  
Striving the Purple Rivolet to stop.  
To raise her heavy Eyes in vain she try'd,  
The Crimson Fountain bubbling in her side.  
To ease her self, three times she strove to rise,  
And thrice sinks down, then seeks with dazling Eyes  
Heaven's glorious Light, and at the finding groan'd.  
But *Iuno*, who her Misery bemoan'd,

(q) It was a Custome when any dyed, for the Kinsmen or Friends to sit by, and embracing them, to joyn their Mouths to theirs, as to receive their last breath: Of this amongst *Latine* Authors instances are frequent; amongst the *Greek* *Bion*, *Epitaph. Adon*.

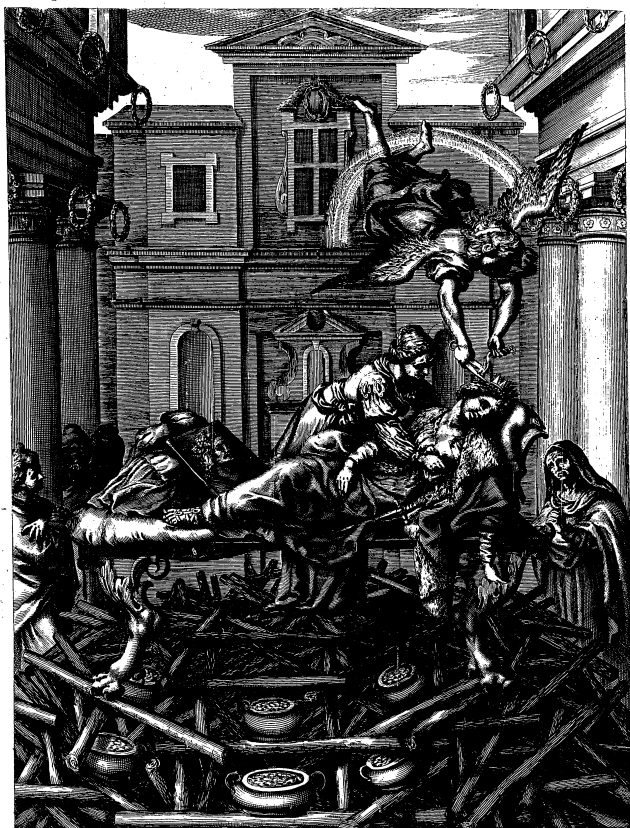
—Adonis stay,  
Hapless Adonis stay but till I raise  
Thee in these Arms, and mix my  
Lips with thine;  
Adonis wake so short a while, to give  
A dying Kiss, but whil'st a Kiss may  
live;  
Thy flitting Spirit to my Breast be-  
queath,  
And I will suck Love's Nectar in thy  
Breath;  
Thy Love I'll drink, and in Adonis  
blood  
Will keep that Kiss, when thou un-  
kind art fled.

Mr. Stanley.

And the *Greek* Epigrammatist cited by *Germanus*;

Thy Lips to mine apply, and at one Draught  
Drink up my Soul—

And



Ergo Iris croceis per  
Vili trahens varis  
Devolat, et supra caput  
Sacrum iussu fero, fague  
Honoratissimæ Dom:  
Northampton Tabula



cælum rosida pennis,  
advorso sole colores,  
adhibet. Hanc ego Diti  
Isto corpore solvo.  
Dom: Isabella Com:  
merito votiva.

And lingring Death, sent *Iris* from the Pole,  
To loose Lives bonds, and free her struggling Soul.  
Since neither Death deserv'd, nor doom of Fates,  
But sudden Rage her Time anticipates;  
Nor *Proserpine* her Golden Hair did take,  
Dooming her head down to the *Stygian Lake*.

From Heaven then dewie rose-wing'd *Iris* flew,  
And with Sun-beams a thousand Colours drew:  
When hovering near, I bear this sacred Charge  
To *Pluto's Court*, and thee from Flesh enlarge.  
With her right hand, thus saying, she cuts her Hair,  
And Vital Breath mix'd with ætherial Air.

of the contrary, he allegeth these Verses of *Enripides*;

*She to the Court of Pluto must repair,  
Whom following with this Sword to sacrifice;  
I shew shall hallow'd make (her Strength) this Hair;  
Sacred to the Infernal Deities,*

(\*) The belief of the Antients was, that such as were near death had first their Hair cut by *Proserpine*, as the initiation into the lower World, and primitive offer'd to *Oron*; until which were done, they could not dye. *Canerus* adds, that this Custom depended upon another opinion of theirs, that the Strength of every man consisted in his Hair, which being cut, he became subject to the power of another: VVhence it is that VVitches are thought unable to compass their ends untill they get some of the Hair of the Party. *Corneus* is reprehended by *Alexandrinus* for accusing *Virgil*, as if this were his invention, in justification



*Advocat Aeneas, tinnit  
Dardanide magni, genus  
Annus exactis comple  
Ex quo reliquias, diu  
Contulimus terra, ma*

Honorati Dñō. D. Iacobo.  
Elight & Glentrahen,



*lique ex aggere satur:  
alto a sanguine divum.  
tur mensibus orbis,  
nique ossa parentis  
Atasque sacravimus aras.*

Ogilvio. Comiti de Arley  
Tabula merito votiva.



# VIRGIL'S ÆNEIS

THE FIFTH BOOK.

THE ARGUMENT.

*Dido's ascending Flames the Trojans see.  
Storms drive Æneas back to Sicily.  
Anchises Rites renew'd. The Annual Games.  
Iris, from Juno, stirs the Trojan Dames  
To burn the Fleet. Æneas prays; a Shower  
Prevents the Mischief, quenching all but four.  
Trojans set Sail. Venus of Neptune craves  
Safe passage for their Navy through his Waves.  
The God assents. Somnus with Stygian Boughs  
Besprinkles watchfull Palinurus Brows:  
O're Board he falls; the Loss Æneas spies,  
And weeping, at the Helm his place supplies.*



*Is Course resolv'd, mean while,  
Æneas sails,  
Cutting through dreadfull Waves  
with Northern Gales;  
When, looking back, he saw poor  
Dido's Walls*

Bright in the Flames of her own Funerals;

P p2

The



The cause had kindled such a Fire unknown:  
But what a desperate Woman carry'd on  
With Rage might do, whom raging Love oppress'd,  
By this sad Sign the pining *Trojans* guest.

When they had sail'd till Land appear'd no more,  
When only Sky and Billows were their Shore,  
A black Cloud, big with Night and Tempest, rose,  
And th' Ocean rough with horrid Darkness grows:  
Then from the Stern loud *Palinurus* cries,  
Ah! what a Tempest muffles all the Skyes?  
What mean'st thou Father *Neptune*? Soon as spake,  
He bids his Men stand stoutly to their Tack,  
And ply their tough Oars with a lusty stroke;  
So bearing to the Windward up, thus spoke. (Wind

"Great Prince, though *Jove* should promise, with this  
I should despair *Italian* Shores to find;  
Gusts rising shift, the black West grows more loud;  
And the whole Air condens'd into one Cloud;  
Our Labour is in vain, we make no way:  
Therefore since Fortune conquers, let's obey,  
And where her pleasure will command us, steer:

*Sicilian* <sup>†</sup> *Eryx* friendly Shores are near;  
We may to the *Sicanian* Harbour fail,  
If I not in my Computation fail.

Then spake *Aeneas*: I observ'd long since,  
The Wind did shrink, and vain thy diligence:  
Stand Roomer then, what Land is more desir'd?  
Where would I rather rest our Navy tir'd,  
Than in that Soyl where kind *Aeetes* reigns,  
Whose Lap my Father's sacred Bones contains?  
Thus having said, straight for the Port they sail,  
Spread Canvass swelling with a gentler Gale;  
Their brazen Prows the fomie Waves divide,  
Till they with Joy in well-known Harbours ride.

When

(a) In these words (saith *Sealiger*) *Palinurus* prefag'd his own death, which happen'd before their arrival into *Italy*. *Servius* observes, that like a good Pilot he had first made trial of all means (in the precedent Distick) before he would declare the danger they were in.

(b) He calls *Sicily* the Shores of *Eryx*, because he had reign'd there. He was Son of *Venus* and *Butes*; *Butes* was Son of *Amymon* King of the *Bedrycians*, who were overcome by *Pollux* at *VNihil-bats*, in the expedition of the *Argonauts*. Therefore *Butes*, when his Father was slain, fled into *Sicily*, where for the Loveliness of his Person being belov'd of a Noble Harlot, he begot his Son *Eryx*. This *Lycaste* is said for her excellent Beauty to have been afterwards call'd *Venus*. Thus the Interpreters, especially *Hutenius*.

When far off, from a Mountain's lofty crown,  
Wondering to see the *Trojan* Navy, down  
*Aeetes* comes, whose Arms most dreadfull were,  
Clad in rough Spoils of a huge *Libyan* Bear;  
*Crimisus* got him on a <sup>†</sup> *Trojan* Dame.

He, mindfull of the House from whence he came,  
Congratulates their safe return, and feasts  
Kindly with rural Cates, his weary Guests.  
Soon as the blushing Dawn with Eastern light  
Had put Nights glittering Regiments to flight,  
*Aeneas* summon'd then from all parts round  
The *Trojans*, and thus spake from rising Ground.

Bold *Dardans*, sprung from the high Blood of Gods,  
A Year hath finish'd Monthly periods,  
Since here the sacred Relicks we interr'd  
Of my blest Father, and sad Altars rear'd.  
The Day draws nigh, which alwaies must by me  
(So Heaven hath order'd) mourn'd, and honour'd be;  
VVere I to drowthy <sup>†</sup> *Getule* banish'd, these  
I would perform, or taken on the Seas,  
A Captive were in *Greece*, due Rites I'd pay,  
And heap'd-up Offerings on his <sup>‡</sup> Altars lay.  
Now we are present at my Father's Dust,  
Nor without special Providence, I trust,  
Riding at Anchor on a friendly Shore;  
Let us all sacrifice, and Winds implore:  
This he commanded when our Walls were laid,  
In consecrated Temples should be paid.  
*Aeetes*, of the *Trojan* Off-spring, gives,  
Of his own Bounty, every Ship two Beeves;  
Call then the *Dardan* Gods unto your <sup>†</sup> Feasts,  
And those *Aeetes* worships make your Guests.  
If the <sup>†</sup> Ninth Day produce a Glorious Morn,  
VVhose Beams shall Earth discover, and adorn,

(c) *Libya*, abounding in wild Beasts, affords the richest Skins. *Hesiodus*, *Ægyp'us* *abundans* *in* *bestiis*, *Phrygius* affirms, that there are not any Bears in all the Country. 8. 35-38. *Virgilius* confirms his assertion, and in defence of *Virgil's* faith, that he is not to be understood of a Bear, but a Lion; it being common with the *Romans* to give to Foreign Things improper Names.

(d) *Hippotes* fearing lest his Daughter *Egefa* should be devour'd by the Sea-Monster which *Neptune* sent for the destruction of *Troy* in revenge of perjur'd *Laomedon's* fraud, whose rage could not any other way be appeas'd but by a *Trojan* Virgin offer'd daily to his devouring Jaws, put his Daughter into a Bark, and commended her to the mercy of Sea and Winds; whom the Gods to favour'd, that she arriv'd safe in *Sicily*, where *Crimisus* was taken with her Beauty, and on her begat this *Aeetes*.

(e) The Solemnities of the Dead were Anniversary. *Tibullus*.

*Anna constructa festa dabat tumulo.*

See *Horace's* Celebration of the death of *Patroclus* by Games; and *Papinianus Sententia*, 6. *Theb.* of *Archemorus*.

(f) There are two *Syrtes*, the greater and lesser, near *Africa*, in the *Mediterranean* Sea. The *Getulians* were the most ancient Inhabitants of *Africa*, eminent for cruelty and fierceness. *Salustius* in *Jugurth.*

(g) VVhich, according to the Custom, were two; See *Eclog.* 6. Some expound this of the Tomb, but less properly.

(h) Those Suppers which they us'd to make in memory of the Dead were commonly call'd *Silicernia*, *Cenae ferales*. Of a higher sort were those which were made in remembrance of such as were Deified (as *Anchises* here was) nam'd *Lati-festina*.

(i) Alluding to the Custom of the *Romans*, who kept the dead Body seven Daies, during which they prepar'd all Necessaries for the Funeral; the eighth they burnt it; the ninth they instituted Ceremonious Solemn Rites, call'd *Novendicula sacra*.

I shall the swiftest Ship with Prizes grace,  
 And those on Foot who conquer in the Race,  
 And who perfume either in Strength or Art  
 To shoot swift Shafts, or throw the nimble Dart,  
 Or with a *Cestus* valiantly dares fight;  
 Come all, and Palms receive, the Conquerour's right;  
 And <sup>k</sup> Silent, veil with Leaves your Brows. This said,  
 His Mothers' Myrtle did his temples shade.  
 Thus *Helymus*, thus old *Acestes* did,  
*Ascanius*, and his youthfull Troop with speed.

Environ'd round, from thence *Aeneas* went,  
 With many Thoufands, to the Monument;  
 And <sup>m</sup> pours two Bowls of rich Wine on the Floor,  
 Two of new Milk, and two of sacred Gore,  
 Strewing the place with Purple Flow'rs: Then said;  
 Hail blessed Father, hail Paternal Shade,  
 And Dust preserv'd in vain; Heaven would not grant  
 That I with thee the Promise'd Land should plant,  
 Nor *Tyber* (whatsoe're it is) be fought.

When a huge Serpent from the dreadfull Vault,  
 With seven vast Coyls, seven times infolded, glides,  
 And, the Tomb wreathing, by the Altars slides;  
 His checquer'd Back with Gold and Purple deck'd,  
 And burnish'd Scales did sparkling Beams reflect.  
 Such the great Bow *Sol* pensils with his Rayes,  
 And on't a thousand various Colours layes.

*Aeneas* wonders, whil't the Serpent rowls  
 (Tasting the Banquets, and the standing Bowls)  
 Long Wreaths about the Cups, so harmless went,  
 Down from the Altars, to the Monument.  
 Here he his Father with fresh Gifts did grace,  
 Supposing this the *Genius* of the place,  
 Or else his Servant, slaughtering five fat Swine,  
 Five Sheep, five Steers, and turns full Bowls of Wine;

And

(k) *Ore favore*, is no more, properly, than to be silent, which was usually proclaim'd before any Religious Ceremonies were begun. *Seneca, de vita beata, c. 26. It is not deriv'd from favour, as most conceive, but it commands silence, that the Solemnity may be duly perform'd.*

(l) There is no cause for any one to think that the Myrtle was unbefittingly attributed to *Augustus* by *Virgil*, as a Venerable, weak Tree, and not enough Imperial; Which, as you may see in *Pliny, l. 15.* was consecrated to *Venus*, Mother of *Aeneas*: For the Myrtle had insinuated into *Venus* Affairs. Whence *Pliny* tells us, That *Posthumus Tiberius* in his Consulship (who first of all enter'd the City triumphing, because he had managed his business mildly without Blood) went crown'd with the Myrtle of Victorious *Venus*, and made his Enemies ambitious of the Tree. Hence afterwards it was the Victor's Crown. He call'd it his Mothers Myrtle, in favour of the *Julian* Family, which took its Original from *Venus*, that it might also favourably preface *Augustus* to be *Veneratus*, *imperatoris*. Thus *Germanicus*.

(m) Two Goblets, to signify the two parts of Man, Soul and Body. *Carchesia*, kinds of Cups that are tall, about the middle prest'd close in, and having Ears that descend from the Top to the Foot.

(n) They sacrific'd *Draughts inferi* with Milk and Blood, the Milk signifying the purity of the Heavenly Soul, Blood, the Morality of a Man.

(o) Alluding to the Natural Observation, that Serpents are bred out of the back-bone of a Dead Man. *Ovid, Met. 15.* In this manner a Serpent glided out of the Tomb of *Charlemain* King of France.

(p) The God that was President of the place; for they assign'd not *Genius* only to Men, but to Cities, and all other Places.

And great *Anchises Manes* next implores,  
 With Ghosts remitted from the *Stygian* Shores.  
 Then all his Friends of their own Plenty paid  
 Peace-offerings, and slain Steers the Altars lade;  
 Some spit their Meat, huge Kettles others place,  
 And broyl fat Inwards, sitting on the Grass.

Th'expected Day now came, and the Ninth dawn,  
 With *Phaetons* Steeds in all her Glory drawn;  
 Glad Troops from all parts fill the Shore, by Fame  
 Invited, and renown'd *Acestes* name.  
 Some came to see, others their skill to try.

Amidst the Cirque the stately Prizes lye;  
 Palm for the Conquerors, sacred Tripods, Crowns,  
 With glorious Arms, rich Robes, and Scarlet Gowns,  
 Gold, Silver Talents; when th'appointed Games  
 A Trumpet from the Glorious Heap proclaims.

First from the Fleet four Ships of equal size,  
 With ponderous Oars, contend to gain the Prize;  
 In the swift *Priflis* stout-oar'd *Mnestheus* came,  
*Mnestheus*, who gave the *Memnius* House a Name;  
 The vast *Chimera* valiant *Gyas* row'd,  
 Whose mighty Vessel like a City shew'd,  
 Which lusty *Trojans* carry'd in three Ranks;  
 Raising three tire of Oars, on triple Banks;  
 In the great *Centaur* next *Sergestus* came,  
 From whom the *Sergian* Stock receiv'd the name:  
 The well-pitch'd *Scylla*, bold *Claanthus* drives,  
 Whence *Rome's* *Cluentius* thy fam'd House derives.

Against the fomie Shores a high Rock stood,  
 Which oft was drown'd with the Tempestuous Flood,  
 When Storms involv'd the Stars; and seen again,  
 When a soft Calm doth overspread the Main,  
 To Sea-fowl a most gratefull Station now.  
 Here Prince *Aeneas* fix'd an Oken Bough,

The

(q) Not to boyl Meat, but for Water to wash, and to drink, if *Leipsum* be not mistaken (*Eleth. l. 4.*) as *Lucretia* endeavours to prove.

(r) *Cirque*; a Shew-place, so nam'd in after times, in *Rome*, where they exhibited Games and Plays to the People.

(s) So *Hesiod*, in *Scuto Herculis*, makes a Tripod the Victor's reward; and *Arctaneus*, lib. 5, & 6. *Horat. Od. 8. 4.*

*Donarem tripodas premia fortium.*

A long Story there is of a Golden Tripod taken up by the *Milesian* Fishermen, for which some *Ionian* Youths, who bought the Draught of them before it was drawn up, contended; referring the business to the Oracle, they were answer'd thus:

*Com'ft thou Milesian to consult my Shrine?  
 The Tripod to the wisest I assign.*

Whereupon they presented it to *Thales*, from him it pass'd to another of the Seven, so round about till it came to *Thales* again, who sent it to the Oracle, acknowledging the God the Wisest. *D. Laert.* Thus we see that Tripods were much us'd of old as Rewards and Presents.

(t) Who feasted himself in Italy, and these are brought in, with antiquity to honour the Families of the *Memmii*, the *Sergii*, and *Cluentii*.



*Nec lacrimis carere  
Oblitus decorisque sui,  
In mare præcipitem  
Ipse gubernaculo rei:  
Hortaturque viros cla-*

*TOHANT BENET de Abingdon Com Cantabr:*



*gena: segnemque Mæneon,  
sociumque salutis,  
puppi æturbat ab alta,  
tot subit, ipse magister:  
vumque ad litora torquet.*

*Arm. Tabula merito votiva.*

The Sailors mark, the way directing where  
They should bear off, and in long courses steer.  
They draw for place; on lofty Sterns, the bold  
Captains far off in Scarlet shine and Gold;  
The rest, their Shoulders bright with " Oil, in ranks  
With \* Poplar crown'd, fate firmly on their Banks:  
Their Arms and Oars stretch'd out, the Sign th'expect,  
Whil't their insulting Hearts are countercheck'd  
With trembling Fear, and rais'd with love of Praise.  
Thence, as the 7 Trumpet sounds, without delays  
All start, the Sea-mens shouts the Skyes ascend,  
Whil't with long strokes they fomie Billows rend.  
All plow the Waves, the gaping Ocean feels  
Their wounding Oars, and force of crushing Keels.

More furiously not swiftest Chariots are  
Drove through the Champain, thundring from the Bar;  
Nor Charioteers bending their Bodies strain  
More at a loose, shaking the flowing reign.  
Confused Cryes, of favouring Parties, round,  
Mix'd with loud Clamours, make the Woods resound.  
The Shores imprison'd Voyces rowl about,  
And the struck Mountains echo every shout.

First *Gyas* swiftly through the Billows glides;  
*Cloanthus* next, with better Oars, divides  
The bounding Waves, whose Ship lost way, being flow;  
And next to him *Prifis* and *Centaur* row  
Who shall get foremost with an equal Oar.  
Now *Prifis*, now great *Centaur* is before;  
And now together they their Fore-decks joyn;  
Whil't their long Keels plow up the shallow Brine.  
Now they drew near the Rock, the Goal they make;  
When *Gyas*, who was foremost, then bespake  
*Menætes* at the Helm, \* Why dost thou steer  
Thus to the Star-board? love the Shore, lye here;

Q q

Fan

(u) To strengthen and make pliant their Arms. *Augustus* asking a man that was above a 100 years old, by what means he had preserv'd the strength and vigour of his body, he answer'd, *Immo Musco, foris Oleo; Anointing my self within with Wine, without with Oil.*

(x) As sacred to *Hercules*, the never-wearied Victor. See *Eclg.* 7.

(y) Us'd in the *Circus* as the Signal for the Horses to start, to which *Virgil* alludes; as afterwards to the loud Cryes of the *Circus*; of which see *La Cérda*.

(z) *Scalig. Post.* 2. 16. upon these words takes occasion to commend the Art which *Virgil* useth in describing the manners of several people, observing of Sea-men, that they are the work of People, laughing at God in a Calm, cursing him in a Storm; stubborn and pertinacious as *Menætes*.

Fan Lar-board Cliffs, let them stand off, he said,  
But still *Menætes*, of hid Rocks afraid,  
Bore to the Sea. Where goest thou? *Gyas* here  
Cry'd out again; these Cliffs, *Menætes*, steer.  
When close behind him he *Cloanthus* spies  
Shaving the Lar-board Rocks, and inward plyes  
Betwixt the sounding Tops, and *Gyas* Ship,  
And suddenly the foremost did outstrip,  
And the Goal pasing, to safe Waters came.

Then Rage the Young Mans Bosome did inflame,  
Nor Tears did want; whilst he *Menætes* sends  
(Honour forgot, and safety of his Friends)  
From the high Stern, headlong into the Flood;  
And at the Helm, Pilot and Master stood.  
Then to the Shore, chearing his Men, he steers:  
When old *Menætes* buoying up appears  
From the deep Seas, laden with Garments wet;  
Labouring for Land, then on a dry Rock set:  
The *Trojans* at his fall, and swimming, laugh;  
And, at him vomiting salt Water, scoff.

*Mnestheus*, *Sergestus*, here fresh hopes perswade,  
(Though the two last) to conquer *Gyas*, staid;  
Up to the Goal *Sergestus* foremost bore,  
But gain'd not his Ships length a-head before;  
A part was prest by emulous *Priflis* Beak;  
When *Mnestheus*, thus, chearing his Men, did speak.

Bold *Trojans*, now your Oars try, you are those  
At *Troy's* destruction I Companions chose;  
Now let that Strength and Courage be apply'd,  
Which you among *Ionian* Billows try'd,  
And where *Getulian* Sand with breaches raves,  
Or cruel *Malea's* persecuting Waves.

*Mnestheus*

(\*) A Promontory of *Laconia*,  
where the Seas are very dangerous.

*Mnestheus* not strives that first he should come in,  
Nor Victory seeks, (O thought!) but let them win  
On whom, great *Neptune*, thou conferr'st the place;  
But to be last, ah wipe out that Disgrace,  
Abhor the Shame. Their Strengths re-double now,  
That with huge Strokes they shake the brazen Prow,  
Dividing Waves, whilst short breath shook their sides,  
Drowth clams their Mouths, and Sweat in Rivers glides;  
Fortune her self the Man with'd honour brought:  
For whilst too near the Rock *Sergestus* fought  
An inner course, a Fatal space betwixt,  
Unhappy, on the Cliffs, he running, fix'd;  
The Craggs being struck, and Oars contending rung  
On the sharp Rock, and the struck Fore-ship hung:  
The Sailors rise, and, with a mighty cry,  
Their pointed Poles, and Steel-tipt Staves apply,  
And gather in the Sea their broken Oars.

But *Mnestheus*, joyfull of Success, implores  
The Winds, and with his lusty Sailors stood  
Through safe Seas, gliding to the open Flood.

So swiftly from her Seat a Pidgeon flies,  
Whose lov'd aboads in hollow Pumice lyes,  
Her dark Roofs flapping with resounding Wings,  
Amaz'd, into the Field at randome springs;  
Till with a slide, to calmer Air she comes,  
And cuts it, without moving of her Plumes:  
So *Mnestheus* carries *Priflis*, so his Ship  
Did utmost Waves divide, and all out-strip.  
And first *Sergestus*, left 'mongst Rocks, delay'd  
On breaking Shoals, in vain imploring Aid,  
And practising their broken Oars to use.  
Next *Gyas* in *Chimæra*, he pursues;  
She having lost her Master, falls a-stern.  
Onely *Cloanthus* now he could discern:

To him he bears, and strangely put him to't.  
But then you might have heard a mighty Shout;  
All the Spectators chearing him so nigh,  
Whil'ft Cryes and Clamours thunder through the Sky.  
Thesc, their new Glory, and got Fame, despise,  
Unless they keep it; and to gain the Prize  
Would sell their Lives; Success feeds them, they may,  
Because they think they can, obtain the Day.  
They for the Goal with equal Prows had stood,  
But that *Cloanthus* pray'd unto the Flood, (Vow.

And made with <sup>b</sup> stretch'd-out hands those Gods this  
You Powers who rule the Sea, whose VVaves I plow;  
A <sup>c</sup> Snow-white Bull I freely shall before  
Your Altars sacrifice, upon this Shore;  
Casting the trembling Entrails in your Brine;  
And Vows performing, pour out purest VVine.  
This said, the Troops of the *Neriades*,  
And <sup>d</sup> *Phorcus* heard him from the deepest Seas;  
And old <sup>e</sup> *Portunus* with his mighty hand  
Shov'd him along; Swifter he flies to Land  
Than nimble VVinds, or feather'd Arrow glides;  
And, in the Bosome of the Harbour, hides.

*Aeneas* by the <sup>f</sup> Herald, all being there,  
*Cloanthus* did the Conquerour declare,  
And with a verdant Laurel crowns his Brows;  
And to each Ship three Steers, with VVine allows;  
And a <sup>g</sup> great Silver Talent, then presents  
Their Captains with especial Ornaments.  
A Golden Vest he to *Cloanthus* gave,  
Edg'd with rich Purple in a double wave;  
There *Ganymed* was woven as he drove  
The flying Deer through the *Idæan* Grove;  
Seeming to pant, whom *Jove's* swift Eagle bears  
Up to high Heaven, truſt'd in his hooked Sears.

In

(b) *Enfathus* observes, Il. 7. that the Heroes us'd when they pray'd to *Jupiter* and Celestial Deities, to hold up their hands; when to Sea-gods, to stretch them out; when to Infernal, to strike the Ground with their hands. See *Brifsonius*.

(c) A Bull, as a proper sacrifice to *Neptune*; on the Shore, in *honorem Dei Istorialis*; VVhite, in token of Victory.

(d) *Phorcus* was Son of *Neptune* and *Thetis*, a Sea-Nymph, King of *Corfu* and *Sardinia*, overcome and overwhelm'd in a Sea-fight by *Aleus*; wherefore his Men gave out that he was a Sea-god. He was Father of the *Gorgons*.

(e) The same with *Palæmon*, a Sea-god; but *La Cerda* here understands *Neptune* himself, who sometimes was call'd by that name.

(f) Alluding to the Custom of the Olympick Games, where the Victor was declar'd by a Herald; for some have observ'd, that Heralds were us'd only by the *Grecians* in their VVars, not by the *Romans*.

(g) *Talentum* singly is understood of the lesser *Atrick* Talent, in value 60 *Mina*, 600 *Ducati aurei*, 6000 *Drachma*. *Magnum Talentum* implies the great *Atrick* Talent, a third part more, viz. 80 *Mina*, 800 *Ducati aurei*, 8000 *Drachma*, which *Virgil* here means.

In vain th'old Guardians raise to Heaven their Eyes,  
And loud-mouth'd Dogs inrage the troubled Skyes;  
To him whose Virtue got the Second place,  
A Coat of Mail, which Gold did interlace,  
(Took from *Demoleus*, by Victory due,  
When him he under lofty *Ilium* flew,  
Near *Simois* murmuring Streams) he did present,  
Both for a Safety and an Ornament.  
*Phægeus* and *Saguris*, which his Servants were,  
Could scarce the Coat on their joynd Shoulders bear:  
But, arm'd with these, *Demoleus* in times past,  
With mighty speed the straggling *Trojans* chac'd.  
Two brazen Caldrons to the Third they brought,  
And two fair Cups, with Silver richly wrought.  
And now all proud with Honours thus assign'd,  
Their temples they with <sup>b</sup> Rosie Garlands bind;  
When from the cruel Rock, with much ado,  
Hardly got off, *Sergeſtus* with a few  
Rowers, his Oars being broke, and lost, appear'd,  
And his <sup>c</sup> scorn'd Ship, in, without Honour, steer'd.

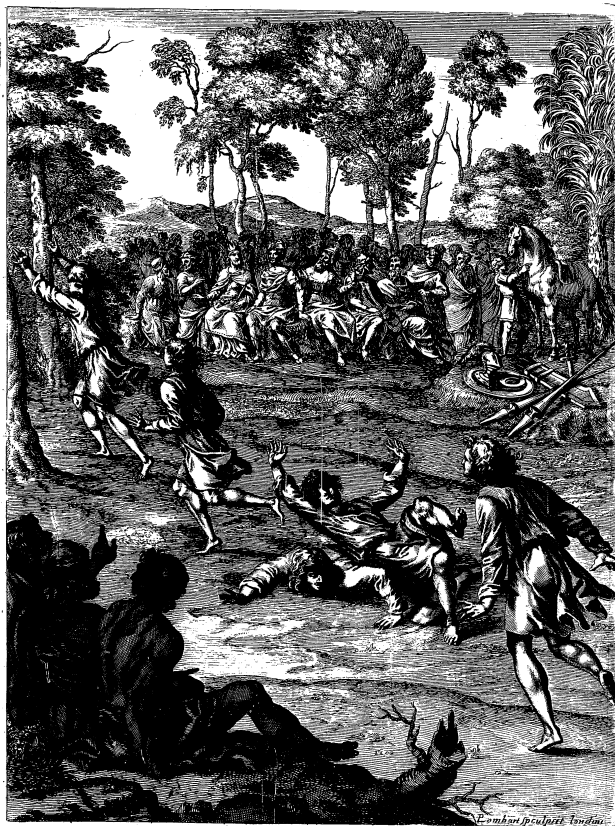
Like to a Serpent, over whom hath gone  
A Chariot-wheel, or wounded with a Stone,  
Left by a Traveller in deadly pain,  
Crawling, with long contorted wreaths, in vain  
To scape away; part fierce, with Fiery Eyes,  
Advancing hissing Crefts unto the Skyes;  
Part, with the Maim arrested, knits in links,  
Folding it self up in its own Precincts.  
With such a rowing his slow Ship made way,  
Yet fail'd, and with full Sails posselt the Bay.  
The Prince the <sup>d</sup> promis'd Gift *Sergeſtus* gave,  
Glad he his Ship and Men so well did save;  
*Pholoe*, a *Cretan*, who great skill profess  
In *Pallas* Arts, T'wins hanging at her Breast.

Like

(b) *Punica raris*, white roses; *Servius* expounds *Corona lernificata*, Crowns with Labels, made of Flowers and divers-colour'd Ribbands.

(c) The Poet is suppos'd the rather to cist all the disgrace upon *Sergeſtus*, in relation to *Catiline*, who was delcend from *Sergeſtus*, whose Actions were fresh in the memory of *Virgil's* time.

(d) Such as *Aeneas* is here suppos'd, was *Bellarius*, whom an uncertain Author in *Suidas* commends, That he was of all Men most munificent towards his Soldiers; for, those who had fought unsuccessfully, he requir'd with Money, and paid them the price of their Wounds; the Valorous Party he rewarded with Bracelets and Chains.



*Hæc juvenis jam uictor ovans vestigia præsit  
Haud tenuis titubata pæd, sed pronæ in ipso  
Concussit immo dogue fimo, sacroque errore.*

STEPHANO PENKERST  
Tabula



*Non tamen Euryalus ille oblitus amorum  
Nam sese opposuit Sulo per fabrica surgens  
Ille autem posita jacuit revolutus arena.*  
de Buckle in Com. Suss. Armig.  
merito votum.

This Sport being finish'd, Prince *Æneas* led  
Where trending Hills inclos'd a pleasant Mead,  
Amidst a Vale, with shadie Groves confin'd,  
The Circle of a Theater design'd;  
Hither the *Trojan* Heroe did repair,  
And seats himself amongst many Thousands there.  
Here he invites all those could swiftest run;  
And with encouragement of Prizes won:  
From all parts *Trojans* and *Sicanians* met,  
But *Nisus* and *Euryalus* first;  
*Euryalus* in his Flow'r, and wondrous fair,  
To whom bold *Nisus* dear affection bare;  
After these follow'd *Priam's* Royal Race,  
Princely *Diores*; *Salus* next took place  
With *Patron*; one, the *Acarnanian* Earth;  
*Arcadia* boasts to give the other Birth;  
Next *Helymus*, and youthfull *Panopes* stood;  
*Sicilians* both, who love the shadie Wood;  
Both old *Acestes* Friends; many beside,  
Which obscure Fame, and Time's long distance, hide:

Then thus to them the Prince *Æneas* said;  
Hear now, my frank Proposals, and be glad;  
Not one of you shall unprepared go;  
Two polish'd *Gnosian* Spears I shall bestow,  
And with a Silver Hilt a two-edg'd Sword:  
On every one this Honour I afford.  
To the first three these Prizes are design'd,  
Who shall their Brows with yellow Olive bind.  
I to the first a brave Horse, furnish'd, yield;  
The next an *Amazonian* Quiver, fill'd  
With *Thracian* Shafts, the Belt a Golden one,  
Fast with a Button of a polish'd Stone.  
This *Grecian* Helmet shall the third content:  
Thus having said, each to their Stations went.

The Signal heard, straight from the Bar they came,  
Like a swift Show'r, and at the Goal they aim.

(1) The *Circensian* Games, which in the height of the *Roman* Empire were celebrated with much Pomp, seem to have begun with running, which was one of the *Centathlos* the five *Olympick* and *Isthmian* Games; the other four being the *Cassus*, the *Discus*, *Leaping* and *wrestling*. For the Race they made choice of a circular place, in the middle whereof was the *Milva*, which, with other circumstances, *La Cæda* proves imply'd by our Poet. This kind of running, as *Pausanias* asserts, was first instituted by the *Eleians*. See upon this subject *Petri Fabri Agnostica*, and *Hieron. Mercur. de re Gymnast.*

(m) *Sicilians*; which name, with her first Inhabitants, *Sicily* received from *Spain*: Consult *La Cæda*, who to honour his Nation allegeth many testimonies hereof.

(n) The gift of *Penthesilea*, or some of her *Amazons*, who came in the aid of *Troy* against the *Greeks*.

(o) Either suppos'd to be taken in fight from the Enemy, or in respect to the distinctive marks of *Helmettes*, which were different betwixt the *Grecians* and *Trojans*, as appears by the story of *Chorabius*, lib. 2. *La Cæda* observes, that *Æneas* and his Followers brought *Greek* Arms into *Italy*, taken from the *Foe* as Spoils.

(p) VVhich *Servius* describes: *Regulam* aut signum de *Creta* factum, a frake or mark made with Chalk; which *La Cæda* proves consonant to the *Grecians*.

First

First *Nisus* got the start, and all out-flies,  
Swifter than Winds, or Lightning through the Skyes;  
*Salius*, but at more distance, follows next,  
And after him, a handsome space betwixt,  
*Euryalus* third.

*Euryalus*, *Helymus* pursues, next whom  
*Diores* hasts; now side by side they come,  
Strike <sup>1</sup> foot by foot, and had there been more space,  
He had or won, or doubtful left the Race.

Now near the end they drew with bated speed,  
When *Nisus* foot unfortunately slid  
On sprinkled Gore that fell from Bullocks slain,  
Which did the verdant Grass with Purple stain.

For the brave Youth, as up he Victor came,  
Could by no means his tripping step reclaim;  
But in foul Mud and Gore he falls. Who yet  
Did not his dear *Euryalus* forget:  
Rising, he trips up *Salius* in his way,  
And tumbling on the Ground, together lay.  
*Euryalus*, by his Friend alighted, flies,  
And out-strips all, with joyfull Shouts and Cryes;  
*Helymus* after, and *Diores* next.

But here, with mighty Clamours, *Salius* vext  
The whole Assembly to regain his Right,  
And Honours lost, defrauded by a slight.  
Beauty, and comely Tears, *Euryalus*, save,  
Good Parts, with lovely Looks, more value have.  
*Diores* helps him, and aloud he cries,  
Who had in vain sweat for the last rich Prize,  
If the first Honour *Salius* should obtain.  
Then said *Aeneas*; Firm your Gifts remain;  
None shall remove the Palm from what w'intend;  
But I may pity my unhappy Friend.  
A Lions skin on *Salius* he bestow'd,  
Which a thick Fur, and Golden Claws did load.

Then

Then *Nisus* spake, If Gifts for vanquish'd be,  
And that thou pitiest Fallers, what for me?  
Who with applause had the prime Honor got,  
Had I not met with *Salius* spitefull Lot.  
Thus saying, he his Limbs and Face, defil'd  
With foul mud, shew'd. The best of Princes smil'd,  
And bids them bring the Shield so rarely wrought  
By *Didymaon*, and from *Grecia* brought,  
Sacred to *Neptune*; this the Prince presents,  
And, the bold Youth, with a <sup>2</sup> brave Gift contents.

After the Race was done, and Gifts dispos'd,  
If any now there be that hath inclos'd  
Within his breast a Soul that Valour warms,  
Now let him try for Palms, victorious Arms;  
This said, two Honours for the Fight are plac'd;  
A Bull, the Conquerors Prize, with Garlands grac'd,  
A Sword and Helm, to cheer him got the worst.  
Strait, from the Throng, out boisterous *Dares* burst,  
And his vast Limbs, with great applause, were shewn;  
He us'd with <sup>3</sup> *Paris* to contend alone,  
And mighty <sup>4</sup> *Butes*, at great *Hector's* Tomb,  
Who did of old from King <sup>5</sup> *Amycus* come,  
He overthrew, and with his conqering hand  
Left stretch'd in Death's Convulsions on the Sand.  
For the first fight out such a *Dares* goes,  
And his head lifting, his broad shoulders shews,  
Tossing his stretch'd-out Arms alternatly,  
Fencing with Winds, and battering the Sky.  
His match is fought, not one of all that Troop  
*Dares* meet the man, and take a <sup>6</sup> *Cæstus* up:

Therefore he confident to bear away  
The Palm from all, impatient of delay,  
Before the Prince *Aeneas* standing, laid  
Hold on the Bull's left horn, and vapouring said;  
Great Goddess-Son, if no man dare resist,  
Why stand I here? command I be dismiss,

R r

And

(1) Scallig. upon these words;  
In running (with he) equally, the  
direct line was so even betwixt both,  
that their heels touch'd one another.  
And indeed, when we run a Race,  
we never follow any one; for we could  
not out-run one that is before if we  
should tread in his steps: but we con-  
tinue our course by the side, as we  
stood at the starting place. Neither  
if both be of the same swiftness,  
would one dare to take the line of the  
other's course: for so by a crooked  
line he must run more Ground, to  
his great hazard.

(2) Not as of due, but by fa-  
vour.

(3) *Paris* was a strong man at  
Arms, as well as a wanton Lover. In  
the Trojan solemn Games, he fought  
with *Hector* himself, and told him  
wherefore *Hector* disdain'd to be  
overcome by a Shepherd, as *Paris*  
then profess'd himself on mount *Ida*,  
where he was brought up by Shep-  
herds, would have slain him, to  
prevent which mischief, *Paris* dis-  
cover'd himself to *Hector*, that he  
was his Brother.

(4) Not the same *Butes* before  
mention'd, King of *Sicily*, but one of  
the same name and Race.

(5) *Amycus* was King of the  
*Boeotians*, Son of *Neptune*, famous  
for Buffeting, with whom *Pollux*  
contending, slew him. An excellent  
description of him *Theocritus* gives  
in *Dioge*.

(6) In this sport of the *Cæstus*,  
they first us'd only their Fists bare,  
afterwards for guard of the hand they  
had a leather Thong made fast to the  
Elbow and Shoulder, to which was  
sewed a weighty piece of iron or  
lead. *Scaliger* denies those who sup-  
pose this *Cæstus* Staff wound about  
with the *Lora*, and Plummetts at the  
end: *Poet. lib. 1.*

And grant the Prize; with a great clamour all,  
To give the Champion promis'd Presents, call.

Here old *Aceſtes* chides *Entellus* as,  
Next him he ſate on Beds of verdant Graſs,  
In vain once valiant *Heroe* ſtil'd, if thou,  
Untri'de, ſuch Gifts ſo patiently allow  
Him to enjoy; who hath of *Eryx* heard,  
Our God and Maſter with a flight regard?  
Where is thy praife which through *Sicilia* rung,  
And all thoſe Trophies in thy Palace hung?

Then he repli'd; not the deſire of Fame,  
Nor Glory, fails in me, by Fear o'recame;  
But me Cold blood, with reſty Age detains,  
And waſted forces frozen in my veins.  
Had I that youth which with ſuch infolence  
He triumphs in, from me long parted ſince,  
Gifts ſhould not draw me, nor would I regard  
A beauteous Prize, nor ſtand upon reward.

Then caſt he in two Batts of mighty weight,  
With which the cruel *Eryx* us'd to fight,  
Raiſing the heavy Arms above his head,  
Seven huge Bull-hides, ſew'd ſtiff with Iron and lead.  
All were amaz'd; *Dares* to fight denies;  
The mighty weight great *Anchiſades*,  
And immenſe foldings here and there did rowl,  
Whilſt in ſuch words the old man ſpake his Soul;  
If any great *Alcides* Club had ſeen,  
And dreadfull Battell on this very Green? (ſmear,  
Theſe Arms thou ſeeſt, which Blood and Brains be-  
Thy valian Coſin *Eryx* once did bear;  
With theſe he mighty *Hercules* withſtood;  
With theſe I Plaid, whilſt Youth bred better blood,  
Ere ſpitefull Age had ſilver'd o're my brow.  
If *Dares* ſhall reſuſe our Weapons now,  
If ſo *Aeneas*, and the King think fit,  
Wee'll play on equal tearms, theſe I'll remit;

Fear

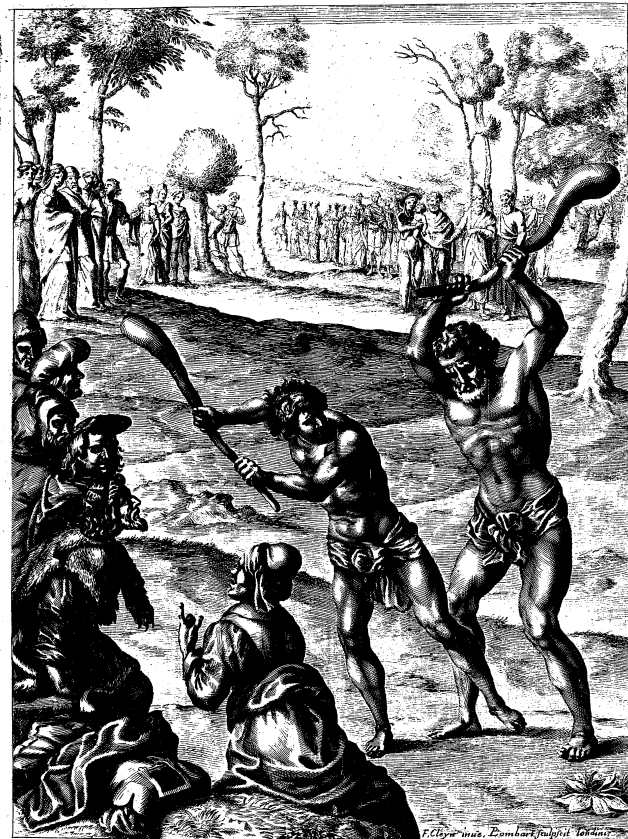
Fear not, and lay thy *Trojan* weapons down;  
Thus ſaying, off he throws his thick lin'd Gown;  
His Muſcles, Bones, and brawnie Arms are ſeen,  
A mighty Champion ſtanding on the Green.  
Then Prince *Aeneas* equal Clubs commands,  
And puts match'd Weapons into both their hands;  
Each on his tipto ſtands, prepar'd, and high,  
Their Arms advancing boldly to the Skie;  
Far back they draw their tall heads from the ſtroke,  
And Blows, engag'd in Batell, Blows provoke.  
This, truſting Youth, beſt traverſed his ground:  
Th'other in Strength and Size advantage found;  
But his ſlow Knees, thoſe weak ſupporters, ſlide;  
And ſhort-breath'd pantings ſhake his manly ſide.  
Many Bouts paſt, which no advantage bring,  
Their hollow ſides reſound, their boſomes ring;  
About their Ears and Brows, a ſwift hand goes,  
And their Cheeks rattle under cruel blowes.  
Unmoov'd *Entellus* ſtands upon his Guards,  
And with a watchfull eye his body wards;  
Whilſt *Dares* ſhews like one a City ſtorms,  
Or mountain ſeat beleaguerr'd round with Arms;  
Now here, now there he ſcales, and ſtrives in vain  
The Fort, by ſtrength, or ſtratagem, to gain.  
But here *Entellus*, riſing on his Toe,  
Rais'd his righthand high for a mighty blow;  
He from above perceiv'd the coming wound,  
And voids, with nimble Traverſing his ground.  
Upon the Winds *Entellus* ſpends his ſtrength,  
And down his huge bulk tumbles at full length.

So rooted up, from *Erymanthus* crown,  
Or loſty *Ide*, an old Pine tumbles down.  
The *Trojans* from their Seats began to riſe,  
And the *Scicilian* ſhouts aſcend the Skies,

R r 2

When





Stat grauis Entellus; nixq; immotus eodem  
 Ille velut cessant oppugnata; motibus urben;  
 Nunc hinc nunc illuc; aditus, omnemq; pererrat



Domino OLIVERO  
 Tabula

Corporis laeta mensura; atq; oculis vigilantibus exit;  
 Aut montana sedet circum Castella sub armis;  
 Acte locum; & varijs assultibus irritus urget;

BOTELER Baronetto  
 merito votiva

When first *Acestes*, pitying him, breaks forth,  
 And his Contemporary <sup>a</sup> rais'd from Earth:  
 But th'Heroe this retards not, nor affrights,  
 He Fiercer grows, and Rage fresh strength excites;  
 Then Shame & well-known Valour, Force revives,  
 And headlong *Dares* every where he drives;  
 Now did his right, his left hand now assail,  
 And no Cessation made; as Storms of Hail  
 Rattle on Roofs, so thick he Stroaks bestowes;  
 And falls on *Dares* with a show'r of Blowes.  
 Here Prince *Aeneas* stops *Entellus* Rage,  
 Not suffering farther furie should engage,  
 But ends the Fight, and *Dares* thence convey'd;  
 And to the wearie, comforting, thus said:  
 Unhappy man, what folly made thee blind?  
 Didst thou not more than Human forces find?  
 Yield to the God; thus he the Combat ends.

But, *Dares* to the Fleet, his neereft friends  
 Brought, trailing feeble knees, tofing his head,  
 Casting thick blood, which stain'd his teeth with red.  
 The promis'd <sup>a</sup> Sword and Helmet they receive,  
 And the Prize-Bull to bold *Entellus* leave.  
 Proud of the <sup>b</sup> Palm, the Conqueror rais'd with joy,  
 Thus spake; Know Goddesf Son, and you of *Troy*,  
 What mighty Force I in my Prime might have,  
 And from what death you rescu'd *Dares* save;  
 Thus saying, as he before the Steer did stand,  
 Poyfing his cruel *Cæstus* in his hand,  
 Betwixt the Horns, a blow he takes him full,  
 And beats into his batter'd Brain his Scull;  
 Dead he falls down, trembling on th'Earth he lay.  
 And thus much adds, *Eryx* to thee I pay  
 This better Soul than *Dares*, and here part,  
 A Conqueror, both with my Arms and Art.

(<sup>a</sup>) *Germanus* observes, that according to the Laws of this Sport, the thrown person might be, by the assistance of others, rais'd from the ground: otherwise by the fall of *Entellus* the Victory should have been to *Dares*. This is confirm'd by the Authority of *Theocritus*, in his description of this kind of Fight.

(<sup>a</sup>) *Dares*, though vanquish'd, receives a Prize of more value than *Entellus* the Victor: To shew (saith *Franciscus*, *Adrianus* Ep. 96.) that Virtue is a reward to it self; Therefore the Laws punish Vice, but assign no reward to Virtue.

(<sup>b</sup>) *Turnebus* 26. 17. understands *Palm* here, not only of the Victory, but literally of the Tree, which *Pintarch* saith was a Reward common to all Games, though there were others particular beside.

*Aeneas* straight, all those would exercise  
 The nimble Shaft invites, and plac'd the Prize;  
 Then from *Serephus* Ship, with a great Troop,  
 A statly Mast he brings, and sets it up;  
 And on the Top, a Pigeon by the Foot  
 Ties with a Cord, at which they were to shoot.  
 All met, a brazen Helm receives the Lot:  
 First place, with joyfull shouts, *Hippocoon* got;  
 Next *Mneſſeus* for his Naval Victorie crown'd  
 With Olive Wreaths; third place *Eurytion* found,  
 Thy Brother, noble *Pandarus*, who first  
 Amongst the *Greeks*, provok'd by *Pallas*, durst  
 To break off hop'd-for Peace, his Javlin cast;  
*Aceſtes* from the bottom drew the last,  
 And, bold, in youthfull Games will yet contend.  
 Then with great strength their mightie Bows they  
 And from their Quivers each his Arrow drew; (bend  
 First, from *Hippocoon's* founding bowstring flew  
 His nimble Shaft, and through the cleer air past,  
 Untill it fix'd in the opposed Mast. wings,  
 The tall Firre shakes, the scar'd Dove shook her  
 And every part with loud applauses rings.  
 After bold *Mneſſeus* stood, and took his aim,  
 His Eye exactly with the Arrow came;  
 Though he was not so happy, with the shot  
 To hit the Pigeon, yet he broke the knot  
 Which ti'd her feet to the high Mast: she flies;  
 Before the Wind, and cuts the gloomy Skies.  
 Then strait *Eurytion* did his Shaft prepare,  
 And to his Brother made a hasty Prayer;  
 As thence the Dove, on wings expanded, flew (flew:  
 Through Heavens broad Tracts, under a Cloud he  
 Her Soul she leavs amongst the <sup>d</sup> Starrs, being slain,  
 And falling, the fix'd Shaft returns again.

(b) The Story is *Iliad* 3. & 4. It was agreed by the *Greeks* and *Trojans*, that *Paris* and *Meneſſeus* should fight a Duel; the Victor should have *Helena*, and put an end to the War. But the Gods having decreed the ruin of *Troy*, nullified this Agreement. Whereon *Pallas* in exasperation, persuaded *Pandarus* to strike *Meneſſeus* with a Dart, which broke the Agreement, and all return'd again to their Arms.

(d) *Higinus* de propitiatibus Deorum, speaking of Stars and Constellations, says, that Birds ought to be sacrific'd to them; Learnedly therefore *Virgil* saith, that the Soul of the *Eurytionian* was ordain'd a Sacrifice. *Macrob.* lib. 3. Sat. cap. 8.

*Aceſtes*



*Amisſa ſolus palma ſuperabat Aeneas:  
 Qui tamē adhuc totum contorſit in aurum.  
 Offendam artem pariter, arcumq; ſonantem.  
 Domino OWEN WYNN de Guedar in Com.  
 Carnarvon Baronetto.*



*Nempe volans liquidus in nubibus ardens,  
 Signavitq; viam flammis, tenuisque recessit  
 Consumpta in ventos: caelo cui saepe refixa  
 Transcurrent, erincing volantes placere ducunt.  
 Tabula merito votiva.*

*Acestes* left alone, although no Prize,  
 Yet he directs his Arrow through the Skies,  
 Boasting at once his skill, and founding Bow;  
 Here suddainly, what great things did forehew,  
 A wond'rous sight appear'd, the Sequel told,  
 What Prophecies, and dreadfull Signs unfold.  
 For, flying through moist Clouds, the Arrow fires,  
 And, chalking out a way with Flame, expires:  
 So shoots a burning Meteor through the Air,  
 Or blazing Comet with a Bush of hair.  
 All are amaz'd, in Pray'r both Nations join,  
 Nor Prince *Æneas* did dislike the Sign,  
 But in his arms did pleas'd *Acestes* take,  
 And loading him with wealthy presents, spake:  
 Since Heav'n's almighty Ruler thee enjoyns,  
 To take Gifts unallotted, by these Signs,  
 This Cup enchain'd with Figures, thou must have,  
 Which *Thracian*\* *Cisseus* old *Anchises* gave;  
 He to my Father did this Gift present,  
 Both, of his love, the Pledge and Monument.  
 This said, he binds his Brows with verdant Baies,  
 And gives *Acestes*, before all, the praise.  
 Nor good *Eurytion* did such Grace envy,  
 Though he the Bird brought from the lofty Skie.  
 Next he rewards him cut the Cord, and last,  
 Who fix'd his winged Arrow in the Mast.

But Prince *Æneas*, scarce this sport being don,  
<sup>f</sup> Calls for *Epitides*,<sup>g</sup> Tutor to his Son,  
 And these words whisper'd in his faithfull ear,  
 If that the Childrens Squadron ready were,  
 The Horse well train'd, bid strait *Ascanius* come,  
 And in Arms muster at his Grandfires Tomb;  
 Then straight commands the throng'd-in people cleer  
 The Circk, that th'open Champaign may appear.

Manag'd

(\*) King of *Thrace*, father of *Hecuba*, wife of *Priamus*.

(f) A preparation for the last Games, which are *Hippomachia*, *ludus militaris*, a counterfet Fight on horseback. *Ascanius* first instituted it, and in memory of his native *Troy*, call'd it *Lusus Troje*, and the Tilsters *Agmen Trojanum*.

(g) From the custom of the Roman *Militia*, amongst whom every young Souldier was appointed his Guardian.



Acceptit roma: & patrium  
Troiaq; nunc pueri tro-

Guilielmo. Dñs: Cavendish



hinc maxima Porro  
seruauit honorem,  
ianam dicitur agmen,

They find 29

Tabula merito votiuu,

The Children march, and, in their Parents view,  
On manag'd Horses make a gallant shew;  
To see their order'd Ranks and Files drawn out,  
*Sicilians* all admire, and *Trojans* shout.  
They dazling Helmets on soft Tresses wore,  
And, tip't with Steel, two Cornel Javelins bore;  
Some Quivers had, and Chains of purest Gold  
Hung on their Breasts, and did their Necks infold.

<sup>b</sup> Three Troops of pretty Horsemen march about,  
Led by as many Captains, in, and out;  
Twelve Children following each, in equal Bands,  
Obey their little Officers commands.  
Young *Priam* first, honour'd with's Grandfire's name,  
Up with a gallant Squadron bravely came;  
*Polites*, thy blest Progeny, whose Seed  
Must *Latium* multiply; a *Thracian* Steed  
Dappled with white, and two white Feet before,  
A <sup>k</sup> Star on's Crest, in stately manner, bore.  
Next *Atys*, whence *Rome's Atys* boast their Race,  
Small *Atys*, whom *Ascanius* much did grace.  
*Ascanius*, far before all others, fair,  
On a *Sidonian* Steed, brought up the Rear;  
Which beauteous *Dido* did to him present,  
Of her dear Love the Pledge, and Monument.  
The rest were mounted on *Sicilian* Horse  
Of old *Acestes* Breed.

The *Trojans* shout as they th'ambitious view,  
Who with much joy their antient Parents knew.  
After their Fancies they had satisfide,  
And seen, with great delight, the Squadrons ride,  
*Epidetes* gave the Sign from distant Ground,  
Making his <sup>m</sup> Switch, to them prepar'd, resound.  
They all at once disband, and those that lead,  
About the Cirque, their broken Squadrons spread;

S f

And

(<sup>b</sup>) According to *Servius*, these three Troops allude to those three Centuries of *Roman* Horsemen under *Romulus*, the *Ramneses*, *Tatineses*, and *Luceres*; of whom *Livy*, lib. 1.

(<sup>i</sup>) Who is said to have built *Politorium* in *Italy* in memory of his Father slain by *Tyrrhus*; which City was burnt by *Tullus Hostilius*.

(<sup>k</sup>) So the best Interpreters render *frontem albam*.

(<sup>l</sup>) He is nam'd to honour *Augustus* his Mother's Family with antiquity, whom *Attilia* or *Attilia* he would have descend from a *Trojan* Ancestor.

(<sup>m</sup>) *Flagello*, i. *Virga*, qua sonat in morem *Flagelli*. This *Trochus* observes to have relation to the *Roman* Custom; amongst whom the Magistrate that was President of the Games, gave the Signal from a high place when they should begin.

And at the Word draw in again, and bear,  
Each, in well-order'd Ranks, a cruel Spear:  
They march, and counter-march, and to their place  
Return, observing equal-distant space;  
Rings they in Rings infold, in several Forms,  
And, as in Battel, bravely use their Arms;  
And now they fly, now fiercely turn their Lance;  
Now, Peace being made, together they advance.

(u) See Lib. 6.

As in high *Crete* the "Labyrinth of old  
Had thousand waies, where Walls did Walls infold,  
Which did no sign unto the Wanderer leave,  
But with perpetual Errour did deceive:  
So they in Mazes wheel, wide, long, and short,  
Mixing Retreats, and gallant Fights, with Sport.  
As *Dolphins*, who the swelling Waves divide  
In *Libyan* Seas, and wanton with the Tide.  
*Ascanius*, when long *Alba* he did frame,  
Did first renew these Customes, and this Game,  
And taught th'old *Latines* this to celebrate:  
What he and *Trojan* Youth did, th' *Alban* state  
Their Off-spring shew'd, and greatest *Rome* from thence  
Receiv'd, and kept those Honours ever since;  
The Sports call'd *Troy*, the Boyes now *Trojan* Knights:  
Thus he perform'd his Father's annual Rites.

Here first inconstant Fortune chang'd her Face.  
Whil'st they the Tomb with various Objects grace,  
*Juno* sent *Iris* to the *Ilian* Fleet,  
Born on the Winds, her old Displeasure yet  
Unsatisfi'd; unseen the Virgin flies  
Through the great Bow, which thousand Colours dyes.  
She a great Concourse saw, and did survey  
The Port and Fleet, as they neglected lay.  
But *Trojan* Dames far off, and all alone,  
With plenteous Tears, *Anchises* loss bemoan;

And

And deep Seas viewing, thus lament themselves;  
Ah! must we pass so many Seas and Shelves,  
Worn out with Toyl? they with one Voyce complain:  
A City grant, they loath the dangerous Main.

Inur'd to Mischief, in 'mongst these She prest',  
Laying aside her Goddess's Form and Vest;  
And like old *Beroe*, *Dorycles* Wife she came,  
*Beroe*, who once had Children, and a Name.  
Amongst them thus, bearing her self, she said;  
Ah Wretches! whom no *Grecian* hand convey'd  
To Death at home; ah hapless Race! for what  
Destruction are we yet preserv'd by Fate?  
Since *Troy*'s sad ruine, now seven years are gone,  
Whil'st we so many Shores, and dire Rocks shun,  
Guided by Stars, whil'st *Latium*'s flying Coast (to's d.  
Through 'troubled Waves we seek, 'mongst Billows  
Our Kinsman *Eryx*, kind *Acestes* Land,  
To plant, and build a Seat in, who'll withstand?  
O Countrey, and our Gods preserv'd in vain,  
Shall never we sweet *Simois* see again?  
Nor *Xanthus*? Shall no City be call'd *Troy*?

Come, and with Fire this curst Fleet destroy.  
For in my sleep *Cassandra* did appear,  
Giving me Flames, and said, Your *Troy* seek here,  
Here you must dwell; now, now or never, act;  
Nor, for a better Omen, Time protract:  
*Neptune*'s four Altars see, who us inspires  
With Courage, and presents his sacred Fires.  
Thus saying, she fiercely snatch'd a flaming Brand,  
And brandish'd, blazing in her strong right hand,  
Then casts it forth; the Women this inflames,  
And fills with Cruelty the *Ilian* Dames.

Here one, call'd *Pyrgo*, who by birth took place,  
Nurse to so many of King *Priam*'s Race,

S f 2

Thus

(u) In *sola Alia*. The *Latine* word deriv'd from *alio*, properly understood of a craggy rough place, and (by consequence) solitary; So interpret we those Verses of *Possidippus* cited by *Dionysius*, where he implies, that *Platea* is neither a great City, nor populous, but *ut plerumque deserta*, as *Cicero* of his Brother's silence; *Non fœda, sed litus æque aer, et solitudo mœra*.

(p) *Mare magnum*; we interpret with *Servius*, *procellosum*, rather than with *La Cerda*, *immensum*, vast. In which sense, *zoum*, *passet*, *Mileus*, and (as happily supply'd by *Vulcanius*) *Moschu*, *Caruluz*.

—veluti minus a magno  
Depressa navis in Mari vesantante  
venio.

Thus cries aloud ; This is not *Beroe*, this  
 Not *Dorycles* Wife, here Divine Beauty is :  
 Mark her bright Eyes, her odorous Hair, and Face,  
 Her Heavenly Voyce, and her Majestick pace.  
 I now left *Beroe* sick, much griev'd that she  
 Onely, at such great Rites, should absent be,  
 Nor could due Offerings to *Anchises* pay.  
 Thus much she said.  
 But they with cruel Eyes the Fleet survey,  
 Doubtfull betwixt dire love of present Lands,  
 And Realms invited to by Fates commands.  
 Then with spread Wings to Heaven the Goddess glides,  
 And the great Bow beneath the Clouds divides:

But they distracted, with strange Fury, cry ;  
 Snatching those Fire-brands which on th' Altars lye ;  
 Some ransack private Hearths, and raging, throw  
 Leaves, Branches, Boughs, and blazing Torches too ;  
 Now loose-reign'd ' *Vulcan* charging every where,  
 Through Banks, through Oars, and Sterns of painted Fir.  
 When with sad Tidings *Eumulus* did come  
 To the Spectators, at *Anchises* Tomb,  
 Crying the Fleet's a-fire, and they could spy  
 Bright Sparks, in curled Clouds, ascend the Sky.  
 Out first of all *Ascanius* boldly went,  
 As when he led them to the Monument,  
 So to the wofull Camp he made his way,  
 Nor could his frighted Tutors force his stay.

What means this wondrous Fury? out he cries,  
 Ah hapless People! here's no Enemies,  
 No Grecian Fleet, but your own Hopes you burn ;  
 Behold your dear *Ascanius*, and return ;  
 And down before them his bright Helmet cast,  
 Which him in Martial Exercises grac'd.

Æneas

(q) So *Lil.* 1. *Et vera incestu periturus Deas*; No greater mark of Divinity, faith *Heliodorus*, than this manner of going, *Bahian*; Which, according to his description, was not by setting one foot afore another, but by a smooth violence cutting the Air more swiftly; for which reason the Egyptians figure their Gods with both their feet together. Thus *Heliodorus*. Something in this kind *Callimachus* implies in his description of *Pallas* (*Hymn.* 5.) returning from conquering the Giants.

— *q* d *ade* *impro* (to reading) *impro*,  
 Triumphantly the Goddess' path along.  
 Ovid. — *Incessu vel Jove digna super.*

(r) The burning of the Trojan Navy is related thus by *Plutarch*; That it was done in the River *Tiber* by the Trojan Women, who believ'd that any settled condition on Land was better than so much uncertainty on the Sea. The Women that were chief of the Action, *Ætanta*, *Asterocha*, and *Ardeasissa*, Sisters of *Prism*, Daughters of *Laomedon*; that part of the River hence nam'd *Navariorum*.

*Æneas* gathers up the Trojan Bands :  
 But they, surpriz'd with Fear, through all the Strands,  
 To sheltering Groves, and gloomie Caverns, run,  
 And, their Crime loathing, dare not see the Sun.  
 At last their Friends they knew, and dispossest,  
 Distemper'd *Juno* leaves their troubled Breast.  
 But not the cruel Fires could be asswag'd,  
 Far more their un-opposed Fury rag'd ;  
 Tow, smothering lives under the fappie Oke,  
 And the fir'd Vessels vomit gloomie Smoke.  
 The cruel Plague seiz'd the whole Fleet at length,  
 'Gainst Rivers power, and all the Heroes strength.  
 Pious *Æneas* then his Garments rends,  
 And to the Gods for Aid his Hands extends.

Great *Jove* look down, if all the Trojans be  
 Not in thy hate, if antient Piety  
 Humane Affairs regards; these Flames destroy ;  
 O Father, save the poor remains of *Troy* ;  
 Or, if deserv'd, with Thunder strike me dead,  
 And flaming Vengeance dart upon my Head.  
 Scarce said, when suddenly a hideous Shower  
 From broken Clouds did with strange Fury pour ;  
 The Battlements, and Basis of the World,  
 Loud Thunder shakes, from all Heavens quarters hurl'd,  
 With roaring Wind, fell Deluges of Rain,  
 Which fill the Ships, burnt Oke grows moyst again ;  
 Untill the Flames were quench'd, and all but four  
 Escape Destruction, by a saving Shower.  
 But Prince *Æneas*, by this Chance dismay'd,  
 Now here, now there, his urgent Cares perfwade ;  
 Whether he should, forgetting Fates Commands,  
 Plant *Sicily*, or take *Italian* Lands.  
 Then spake old *Nates*, one whom *Pallas* had,  
 For Noble Arts and Virtue, Famous made ;

(f) A known Custom in extremity of Grief; *La Cerdas* conceives the reason of it to be this, That by baring their Bodies they made themselves more capable of the Blows which in these passions they us'd to bestow upon themselves.

(t) *Diomedes* having with *Ulysses* help taken away the *Palladium* out of *Troy*, and kept it a great while, was follow'd by the rage and vengeance of *Minerva*: to appease whom, he was told by an Oracle, that he must restore it, which he brought and gave to this *Nates*, who still had the keeping thereof. Whence the Family of the *Nantes* was ever after sacred to *Minerva*, and had the charge of the *Palladium*. *Varro*, in *Frugum*. p. 72. To this the Poet alludes, and to that Story, where *Sp. Nates*, of this Man's Family, with *Menestus Agrippa*, appear'd the tumult of the People in their retirement unto the Hill *Aventinum*.

Both

Both the great wrath of Gods we must endure,  
 And what the Destinies Decrees procure.  
 Thus comforting *Aeneas*, he begun;  
 What Fate forbids, or bids, great Goddes Son,  
 With patience let's obey; whatever chance,  
 All Fortunes conquer'd are by sufferance.  
*Trojan Aescles*, of a Race Divine,  
 Unto thy Counsels an associate joyn;  
 Let him receive thy lost Ships companies,  
 And those now tir'd with thy great Enterprife.  
 The weary Matrons, and Old Men select,  
 The weak, and those whom Dangers do deject;  
 Here let them plant, and here a City frame,  
 And let them give to it "*Aescles* name.  
 He from his old Friends words did comfort find;  
 Yet many Cares did still perplex his mind.  
 When Night's black Chariot had possess'd the Pole,  
 From Heaven he did behold *Anchises* Soul  
 Descending, which to him in these words said.  
 Dear Son, more dear than Life, whil't Life I had;  
 Dear Son, busied in *Trojan* Fates, I came  
 Hither by *Jove's* command, who from the Flame  
 Preserv'd thy Ships, and pitied from the Skyes:  
 Doe as old *Nantes* lately did advise;  
 To *Italy* choyce Men, and Valiant, bear;  
 For a fierce People, us'd to War, are there.  
 But first to *Pluto's* dismal Courts repair,  
 And dark *Avernus*, where my Dwellings are.  
 I am not with sad Shades of impious Hell,  
 But with the Blest, in glad *Elysium*, dwell;  
 Hither shall \* chaft *Sibylla* thee convey,  
 Opening, with slaughter of black Sheep, the way:  
 What Seats to thee are given, then I'll tell,  
 And all thy Off-spring shew; but now farewell.

Down

\* (u) This City *Servius* saith was the same which was afterwards call'd *Segesta*.

(x) According to the Ethnicks, all Women that gave Oracles were chaft, and ignorant of the embraces of Men. So the Scholiast of *Aristophanes* affirms of her that gave answers on the Tripod: Then relates a story of one of them ravish'd by *Eccecrates a Theban*, whereupon it was order'd, that from thenceforward they should not take any to let Office under 50 years of age.

Down from her Vertick point the moyst Night speeds,  
 And me the Sun drives hence with panting Steeds.  
 Thus having said, like Smoke through Crystal Skyes,  
 He vanish'd thence, when thus *Aeneas* cries:  
 Whom fly'st thou? whither goest thou? to what place?  
 Or who thus drives thee from our dear imbrace?  
 This said, he th'Ashes stirs, and cover'd Fire,  
 And *Troy's* Lar worships in ' old *Vesta's* Quire,  
 Offering full Bowls, and consecrated Bread:  
 Then calls *Aescles*, and his Friends, from Bed;  
*Jove's* will, and his dear Father's, he declares,  
 And his Resolves in carrying his Affairs;  
 Which at the first the good *Aescles* grants.  
 There, Women, he, and willing People, plants,  
 Poor Spirits, not affecting Noble Fame;  
 The rest, their Banks and Oars consum'd with Flame,  
 And Tackle, mend, though few their numbers, yet  
 They all were Persons for bold Actions fit.  
 Mean while *Aeneas* \* plows their City Walls,  
 And Seats alots; this *Troy*, that *Ilium*, calls:  
*Aescles* joys in his new Realms, and draws  
 Their *Forum* out, gives Conscript Fathers Laws.  
 On lofty *Eryx* Shoulders then he rears  
*Idalian Venus* Temple to the Stars;  
 And to *Anchises* Tomb a \* Priest did grant,  
 Then round about a sacred Grove did plant.  
 The Nation now nine Dayes a Feast had made,  
 Whil't ample Offerings did the Altars lade;  
 When gentle Winds had smooth'd the rugged Main,  
 And whispering Gales invite to Sea again;  
 Along the trending Shores a Cry they raise,  
 And in imbraces spend whole Nights and Dayes;  
 Those Women now, to whom before the Sea  
 Seem'd rough, nor could endure the Deity,

Would

(y) Old, because the same with the Earth. See *Lilium Giraldi*. 4. 8. ym.

(z) Sets out the Circuit with a Plough, which we call *Lock-fitting*. This *Cue* in *Origin*, saith was the Custome. For being about to build Cities, they yok'd a Bull on the right hand, and a Cow on the left. And being clad after the *Sabine* fashion, that is, having their heads cover'd with part of their Gowns, and the other part tuck'd up, they held the Plough-share so slanting, that all the Mould fell inward; and so by drawing of a Furrow, they design'd the place of the Walls, and hang'd up the Plough about the Gates.

(a) Alluding to the *Roman* Custome, who Dedicating their Empires, gave them Flamens, Sacrifices, Groves.



Tum Saturnius hac  
Fas omne est, Othrea,  
Vnde genus ducis, merui  
Comprobi, & nabiem  
Iungit equas curru, geni  
Fræna sehis, manibulque

Henrico Dukeson Arm.



domitor maris edidit alti  
meis te fidere regnis,  
quoque: sepe furores  
lantiam ædique, marisque,  
tor, spumantiaque addit  
omnes effundit habenas.

Encl. L. 8.

Tabula merito votiva.

Would fail, and all the Toyls of Flight contemn.  
With kind words good *Æneas* comforts them,  
And, weeping, leaves to King *Acestes* care.  
Three Heifers offering up to *Eryx* there;  
Then kills a Lamb t'appease the <sup>b</sup> angry Winds;  
And straight in order Cables he unbinds;  
His Brows an Olive-branch with Leaves infolds,  
And standing on the Prow, a Goblet holds,  
Casting warm Entrails in the flowing Brine,  
And bitter Waves commix'd with sweetest Wine:  
Fair Gales attend his Stern; the Sailors sweep  
The azure Pavement of the curled Deep.

But mean time *Venus*, with great Cares oppress'd;  
Thus spake to *Neptune* from her troubled Breast:  
*Juno's* insatiate Spleen enforceth me  
Thus to descend with all requests to thee:  
Her, neither Time, nor Piety can move,  
Nor Fates can quiet, nor commanding *Jove*.  
'Tis not enough that her inveterate hate  
O'rethrew the Glory of the *Pbrygian* State;  
Torturing their poor remains; but Bones and Dust  
She persecutes; can such a Rage be just?  
Thou know'st what Storms made *Libyck* Seas to rise  
By her Commands, commixing Waves and Skyes;  
And with *Æolian* Tempests Mountains rais'd,  
Thus daring in thy Realms.  
The *Trojan* Dames, woe's me! by her Commands,  
Did fire the Navy, forc'd in Forein Lands,  
Their Ships being lost, their dearest Friends to leave.  
Grant through thy Waves they may safe passage have,  
And on *Laurentian Tyber's* Margins land,  
If Walls, which Fates have granted, I demand.

T t

Then

(b) Cicero, lib. 3. Nat. de  
reckon the clouds amongst the  
we may well reckon Tempests, as  
are consigned by the Rites of  
Roman People; Therefore Shew  
Storms, Tempests, Whirl-winds,  
to be accounted Gods. We putting  
Sea, use to offer a Sacrifice to  
Waves.



Then the deep Ocean's Tamer thus began.  
 What e're, great Queen, I in these Kingdoms can ;  
 Whence thou didst spring, Command ; I did appeale  
 So oft such Fury both of Skyes and Seas ;  
*Xanthus* and *Simois* me witness bear ,  
 No less at Land I for thy Son took care ,  
 When stern *Achilles* did at *Troy* pursue  
 Th'affrighted Bands, and many Thousands flew  
 Under the Walls ; full Rivers groan'd, nor way  
 Could *Xanthus* find to rowl into the Sea ;  
 I, thy *Aeneas*, in a hollow Cloud ,  
 Too weak in Strength and Gods, preserv'd from proud  
*Pelides* Sword, then wishing to destroy  
 Walls, which my own hands built, of<sup>c</sup> perjur'd *Troy*.  
 My mind is still the same ; then fear not, they ,  
 Whom thou desir'st, shall reach th'*Avernian* Bay ,  
 One only must be in the Ocean lost ;  
<sup>d</sup> One for so many Lives it now must cost.

(c) Because of *Lamedon*.

(d) Alluding to the Custom of killing one Citizen for preservation of the whole City. *Lacedæmon*, in *Stat.* To illustrate the City with an humane offering, is a Custom of the Gauls ; for some of the most infamous amongst them they entic'd with Rewards to sell himself to this use, who all the year was maintain'd at the Publick Charge very highly, and at last on a Solemn Day carry'd through the City in state, and in the suburbs stow'd to death by the People.

(e) *Glaucon* was a Fisherman, who when he had flung the Fifth he took upon the Grails, and had seen them recover the life they had lost, understanding the power of the Herbs, he pluck'd up one, tasted it, cast himself into the Sea, and was turn'd into a Sea-God ; whose Troop *Virgil* calls aged, because he himself was old ; or in respect of the whiteness of the Waves ; as almost all the Gods of the Sea are feign'd to be. Thus *Servius*.

(f) *Phorcus* was Son of *Neptune* and the Nymph *Thetis*. But, according to *Varro*, he was King of *Cyrena* and *Sardinia*, who when he was sunk with a great part of his Army in a Sea-fight by King *Atlas*, was feign'd by his Companions to be chang'd into a Sea-God.

When thus her troubled Breast he had asswag'd,  
 He joyns his Chariot-Horse, and curbs th'inrag'd  
 With fomie Bits, then gives them liberal reign ,  
 With blew Wheels flying o're the azure Main.  
 Under his thundring Axe swoln Billows lye,  
 And stormie Clouds forsake the clearing Skye ;  
 Then various shapes of Monsters did appear,  
 Old<sup>c</sup> *Glaucon* Train, *Palemon* too was there ;  
 With them swift *Trytons*, and all *Phorcus* Band,  
*Thetis* and *Melitte*, on the left hand ,  
 With *Panopea* and *Nisæe* be,  
*Spio*, *Thalia*, and *Cymodoce*.

Here Prince *Aeneas* flattering Joys did find ,  
 Which something rais'd his long-dejected Mind ;  
 Who chearfull, gave the Sailors straight command  
 To raise their Masts, and to their Tackle stand ;

All

All work at once, Lar-board and Star-board hale ,  
 And Shets unfurl'd, swell with a favouring Gale :  
 The gallant Squadron *Palinurus* lead ,  
 And all observe to keep him still a-head.  
 And now almost the humid Night had reach'd  
 Heav'n's middle Stage, mongst Oars the Sailors stretch'd  
 On their hard Banks, in quiet slumber lye.

When<sup>e</sup> *Somnus* gliding from th'ætherial Sky,  
 Through Darkness breaking, and the gloomie Shade,  
 To thee (poor *Palinurus*) straight convey'd  
 A fatal Dream ; the God his Seat did take  
 On the high Stern, and thus, like *Phorbas*, spake.

The Sea, dear *Palinure*, will steer thy Ship ,  
 Winds gently breath, there is a time to sleep ;  
 Lay down thy Head, steal weary Eyes from Toyl ;  
 And I shall undertake thy Charge a while.  
 To whom he said, scarce lifting up his Eyes ;  
 To trust a quiet Sea would'st thou advise ?  
 And to this flattering Monster credit give ?  
 Should I *Aeneas* to false *Auster* leave ,

And serene Skyes, that oft have me betray'd ?  
 And to the Helm he faster clings, this said,  
 And, steering, still his Eyes on Heaven did fix.  
 Steep'd in *Lethæan* Dew, and dipp'd in *Styx* ,  
 A Branch, behold, the God shakes o're his Brows,  
 And did, his heavy Eyes resisting, close.  
 Scarce were his Limbs relax'd in quiet sleep ,  
 And leaning back, when that part of the Ship,  
 Being weak before, sinks down, and with the Helm  
 The Master falls, whom briny Waves o'rewhelm ;  
 Yet oft in vain he call'd aloud for Aid ;  
 Whil'st *Somnus* mounts to Heaven on Wings display'd.  
 The Ship no slower, nor with less safety, fails ,  
 Nor in his promise mighty *Neptune* fails.

(g) *Virgil* (saith *La Cerda*) reformes the error of *Homer*, who makes Sleep to awake sleeping *Agamemnon*.

T t 2

Now

Now near the *Syrens* Rocks they drew, which once  
 So dangerous were, and white with dead mens Bones;  
 Then murmuring Cliffs far off with Waves resound.  
 But when *Aeneas* from her course had found  
 The wandering Ship, straight to the Helm he leap'd,  
 And for his lost Friend's sad misfortune wept.  
 O *Palinure*, trusting fair Seas and Skye,  
 Thou naked on some unknown Coast must lye,

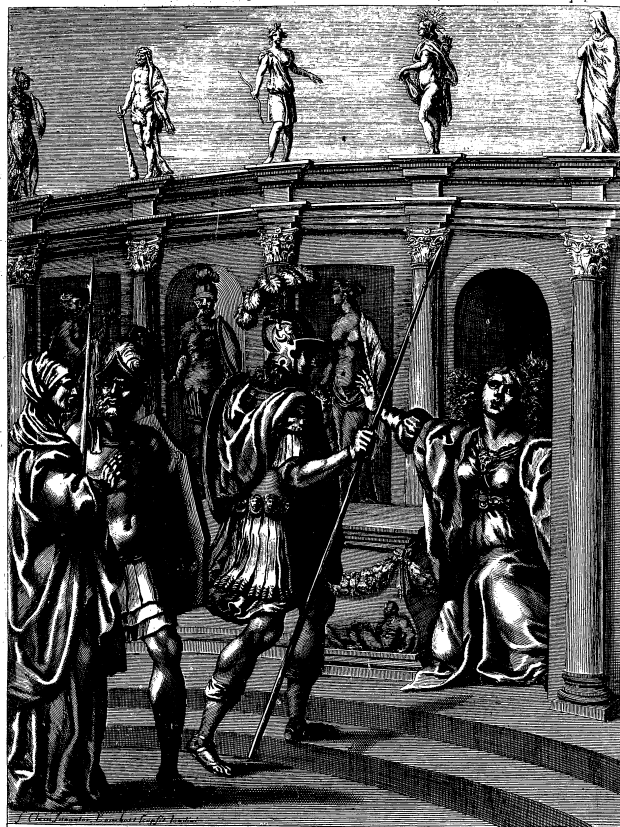
(b) The *Syrens*, according to the Fable, were partly Virgins, and partly Birds, Daughters of the River *Achelous*, and the Muse *Calliope*. One of these sung, the second piped, the third play'd upon the Harp. Their names, *Parthenope*, *Lygia*, *Leucothea*. First they liv'd near *Pelorus*, after in the *Cephorae* Islands, which drew Men with their Musick into Shipwrack; which none escap'd but *Orpheus*, who overcame them with his Lute, and *Ulysses*, who caus'd his Men to bind him to the Mast, and stopp'd their Ears with

VVax. Upon them *Claudian* hath this Epigram.

*Syrens, th' allusive mischief of the Waves,  
 Wing'd Virgins, 'twixt Charybdis greedy Caves,  
 And Scylla's barking Rocks, inhabit;  
 Sea's flattering Perils, and Waves pleasing Dread,  
 Ships 'fore a fore-wind running, when their Sails  
 Swell'd with the forceful Breath of fav'ring Gales,  
 Their voice alone did fix; who now no more  
 Think of returning to the wisest Shore,  
 But hate the Thong's; no Taste of Pain perceive,  
 But Life in the excess of Pleasure leave.*

Mr. Sherburn.





Ventum erat ad lumen cum virgo possete sacra  
 Tempus ait deus et deus cui talia fuisse  
 Ante fores subito non vultus non color unus.

Domino Dom. THOMAS BOTELEK  
 Equiti Avaro Comiti. Obery  
 Vicecomiti Thoris.



Non comite mansere amice sed pelius anhelum  
 Et ratis fora cordatamentis majorque videri.  
 Nec mortali sonant afflata est nunc quando  
 San progrepe dei.

Tabula meritis vetiva



# VIRGIL'S ÆNEIS

THE SIXTH BOOK.

THE ARGUMENT.

AT Sibyl's Cave Æneas asks his Fates;  
 Inspir'd, she answers through a hundred Gates.  
 Milenus Rites; the Golden Bough is found;  
 Hell's dismal passage, and the Stygian Sound.  
 Rude Charon pleads'd; A Sop loud Cerberus takes.  
 Sad Souls hemm'd in with nine Infernal Lakes.  
 Dido is seen; Deiphobus appears.  
 Hell and Elysium. Every thousand years  
 Souls Lethe drink, and Bodies re-assume.  
 Anchises shews his Son those Lords of Rome  
 Must spring from him; their Characters relates;  
 And after lets him forth at Ivory Gates.



WEEPING " he said " at last, with  
 Sails a-trip,  
 To the ' Enboick Confines steers  
 his Ship:  
 Then sharp-shook'd Anchors they  
 cast out before,  
 And the tall Navy fring'd the edging Shore.

(a) These two Lines are said to have been remov'd by *Tucca* and *Varro* from the end of the last Book, where they were plac'd by *Virgil*, to the beginning of this, which as well the Interpreters as Manuscripts confirm.  
 (b) Either alluding to the ordinary Custom of Navigators, who think all Voyages long, or to the desire of *Æneas*, or to the beginning of the seven years Voyage; for from *Caprea* to *Cuma* is but a little Voyage. But Historians affirm, that *Æneas* came into *Italy* the third year after the destruction of *Troy*, with *Anchises*, *Cajeta*, *Ascanius*, a Navy of 32 Ships, in which 3400 Men.  
 (c) *Cuma* call'd *Enboick*, because from *Chalcis*, a City in the Island *Enboick*, came those that built *Cuma*, guided thither (according to *Paterculus*) by a Pidgeon. The situation is thus describ'd by *Agathinus*, Hist. l. i. *Cuma*, saith he, is a very strongly fortifi'd Town in *Italy*, not easily taken; seated, in arduo quodam, & diffusum aditu habente colle, & veluti specula Maris Tyrrheni. Imminet enim in mari collis, ita ut ad ejus pectus fluctus Maris illi frangantur. Edificare loco vallis cinctum est, terrisq; & propugnaculis validissima structura.

To

(d) According to the opinion of those who think that truly the Seed of Fire lies hid in the Flint. *Symposius*.

*Semper ingit intus, sed rari cernitur ignis,  
Intus enim latet; sed solos prodit  
ad illum,  
Nec lignis ut vivat eget, nec in oc-  
culis audit.*

(e) For *Aeneas*, faith *Servius*, to purge himself for the death of *Polixena*. *Nassemburgius* faith it is according to the ordinary Customs of Soldiers, who seek, and rejoice in finding fresh Water.

(f) This is not a Poetical Fiction. *Agath. lib. 1.* speaking of the Siege of *Cuma* by *Nerfes* the Eumachi, *de the East* finding of a Hill there was a great Cave cover'd on all sides, and very hollow, so that it had some natural passages, and a huge depth, like Hell. They say that the great Italian Sibyl told heron, and by inspiration foretold future things to those that ask'd her. They say likewise that *Aeneas*, the Son of *Anchises*, when he came thither, was told by her all that afterwards happen'd unto him.

(g) An admirable Artist for the murder of the Rival in his skill. *Perdix*, or *Talana*, Son of his Sister *Perdix*, fled from *Athens* into *Crete*, where among many other excellent piles of Buildings, he built the famous Labyrinth for *Minos*: but at length desirous to return to his Native Soil, perhaps encourag'd by *Theseus*, whom he aided in the overthrow of the *Minotaur*, he was detain'd by the King; he therefore betook himself to his known Art, and made himself and his Son *Icarus* Wings, as the Fable faith; or rather invent'd Sails, which he fitted to two little Boats, and put himself in one, and his Son steer'd the other: but himself kept the Shore; his presuming Son fall'd into the Deep, and perish'd.

(h) *Daedalus* consecrated the Wings to *Apollo* by which he had flown; according to the Customs of the Ancients, who were wont to offer those things to the Gods which either had been of use to them, or of ornament.

(i) Son of *Minos* and *Pasiphae*, sent to *Athens* to better himself in Knowledge and the Arts, Victor still in the Games there, and envied for his worth, was slain by the *Athenians* and *Allegorists* in revenge whereof *Minos* flew *Minos* King of *Megara*, and destroy'd his City, and on the *Athenians* impos'd the yearly Tribute of seven of their Sons, and seven of their Daughters, to be sent into *Crete*, that they might fight with the *Minotaur*.

(k) *Ariadne*, Daughter of *Minos*, who fell in love with *Theseus*; for the title of Queen was common to all of the Royal Stock: So *Euripides* calls *Polyxena*, *Ariadne*. (l) Of Labyrinths there were four very eminent, one in *Egypt*, another in *Leunus*, a third in *Italy*, and this in *Crete*, built after the Model of the *Egyptian*, which was all of square polish'd Stone, every side 300 Foot broad, fifty Foot high, upon a square Base. It had five Pyramids, one at each corner, and one in the middle, of a hundred and fifty Foot, with such a top as hath a brazen Orb upon it, and one Covering laid over them all, from which hung down Bells in Chains, which stir'd by the Winds, made a sound afar off. Upon which Orbs there were other four Pyramids 100 Foot high, and other things, which *Pliny*, l. 36. c. 13. delivers from *Varro*.

They

To *Latian* Shores the youthfull *Trojans* leap'd,  
Some seek the 'hidden Seeds of Fire that slept  
In Veins of Flint; Beasts shade holds, the Woods  
Others cut down, and find concealed Floods:  
But those high Tow'rs pious *Aeneas* fought,  
Where *Phæbus* reign'd, dread *Sibyl's* spacious Vault,  
Whom *Delius* had inspir'd with future Fates.

They enter *Trivia's* Grove, and Golden Gates.

& *Dædalus* leaving *Crete* (as Stories say)

Trusting swift Wings, through Skyes, no usual way,

Made to the colder North a desperate flight,

And did at last on *Chalcis* Tow'r alight;

There he his 'Wings to thee, O *Phæbus*, paid,

And wide Foundations of a Temple laid.

The stately Porch 'Androgeus death adorn'd;

Then the *Athenians* punish'd, yearly mourn'd

For seven slain Children; there the Lotteries stood;

High *Crete*, against it, overlook'd the Flood.

The rough addresses of a furious Beast,

The Bull, which fair *Pasiphae* comprest,

And by-form'd *Minotaur* their monstrous Son,

Foul Brood of their unnatural Lust, were done.

Here the inextricable House display'd.

But pitying *Dædalus*, 'th' inamour'd Maid,

Discovering all th' ambiguous Mazes, led

Through the dark 'Labyrinth with a clew of Thread:

Thou *Icarus* of this great work hadst shar'd

No little part, had Sorrow not debarr'd:

Twice he to draw thy Chance in Gold assay'd,

Twice the Paternal Pencil disobey'd.

They had perus'd the stately work all o're,

But that *Achates*, who being sent before,

Did *Phæbus* and *Appollo's* Priestesses bring,

*Deiphobe*, who thus bespake the King.

" Your eyes not now with Fancies entertain;

Of the wild Herd seven Bullocks must be slain;

As many chosen Sheep on Altars paid,

As is the Custom; these, the Priestesses said,

And *Trojans* to the lofty Fane invites,

Nor they neglect to pay commanded Rites.

A Cave is hew'n from a Rocks vaster side,

Where through a hundred Dores, and Portals wide,

As many Voices issue to the Skies,

When the inspired Sibyl prophecies.

As he drew neer, the Virgin calls, Be bold

To ask thy Fate, the God, the God behold!

This said, her Colour straight did change, her Face,

And flowing Tresses lost their former Grace;

Agrowing Passion swells her troubled Breast,

And Fury her distracted Soul possest;

Greater she seems, nor like a Mortal spake,

As the God neerer did approaches make.

*Trojan Aeneas* then a loud she sayd;

Haft thou not made thy Vows? haft thou not pray'd?

Th' amazing House till then will not display

Inchanted Gates; this sayd, the silent lay.

The *Trojans* tremble, struck with chilling fear,

When from his foul the King pow'r'd forth this pair.

Great *Phæbus*, allwayes pitying hapless *Troy*,

By *Paris* Hand and " Shaft, thou didst destroy

Cruel *Æacides*; I mighty Lands,

And many Seas have pass'd by thy commands:

I long-conceal'd 'Mafflyian Nations found, (round;

And spacious Realms which \* drowthy Sands sur-

V v

Now

(\*) Alluding to that kind of day which is called *Festus*, but one part whereof is kept holy, which *Aeneas* is here advis'd not to life, and with it his Oracle.

(n) Into that part of the Body of *Achilles*, the Grandchild of *Aeneas*, which was vulnerable, which they say was his Heel only, which deed being done in *Appollo's* Temple at *Thymbra*, *Aeneas* ascribes the Patronage of the Fact to him.

(o) For *Libyans*: For *Aeneas* never went so far into the Country. (\*) The Plains of *Carthage*: which butt upon the *Syrtis*.

Now we have seiz'd *Aufonia's* flying Shore,  
 Let *Trojan* Fortune follow us no more;  
 But all you Gods and Goddeffes which were  
 Foes to *Troy's* Glory, now that Nation spare;  
 And thou blest Virgin, humbly I intreat,  
 (Since Realms I seek consign'd to me by Fate)  
 That we in *Latium* may plant new aboads,  
 And Habitations for our wand'ring Gods.  
 Then I to *Phœbus* and *Diana* shall  
 Build a fair Temple, and a Festival  
 Yearly appoint to great *Appollo's* Name,  
 And there for thee a stately Chapel frame;  
 Where thy mysterious Oracles, and deep  
 Secrets of Fate, I'll for my Of-spring keep,  
 And pious men preserve the sacred Writ.  
 Blest Virgin, not to Leaves thy Verse commit,  
 Left they to wanton Winds a sport be made,  
 But Sing thy self, my Sute is; These he said;  
 When she not able to endure the Load  
 Of such a Pow'r, strives to shake off the God;  
 The more she chaf'd, the more he curbs her in,  
 Tames her wild Breaft, and calms her swelling spleen.  
 Untrouch'd, a hundred Portals open fly,  
 Whence issued forth the Prophetess Reply.  
 Thou that at Sea hast scapt such Perils, more,  
 And greater dangers wait for thee on Shore.  
*Trojans* shall footing find on *Latian* ground,  
 (That Fear shake off) and with they had not found  
 War, War, a horrid War, and *Tybers* Flood,  
 Foaming I see, with Deluges of Blood:  
 Nor shalt thou *Xanthus*, nor *Greek* Leaguers want;  
 There shall another stern *Achilles* vant  
 Himself a Goddeffs Son, there shall Heav'n's Queen  
 Revive the Rancour of her antient Spleen.

Which

(p) This, in severimes, *Augustus* of the Pothicity of *Aeneas* made good, who having vow'd a Temple of Marble to *Appollo* in the *Allian* war, against *M. Antony* and *Cleopatra*, at his return perform'd his Vow, and restor'd the *Ludus Appollonarius*.

(q) The Oracles which *Tarquinius Superbus* bought of the *Cumean Sibyl* were a long time kept in the Capitol, which to preserve study and expound, there were chosen first two of the Nobility, call'd *Decem-viri*; then five of the Nobles, and five of the Commons, call'd *Decem-viri*; then five more were added, call'd *Quindcem-viri*: Lastly the number was made up forty; Yee still they retain'd the last name. But all the Oracles of the *Cumean Sibyl* were burn'd with the Capitol: to repair which loss, Embassadors were sent into all Countreys, where the *Sibyls* had r'sided; and among many other Remains of Antiquity, certain Prophecies of this *Cumean Sibyl* were gotten and kept with the rest in the Capitol.

(r) Describ'd in the four last Books.

(s) *Tyber* and *Nauisius* before their new built Town shall answer *Xanthus* and *Simois* before *Troy*, and the *Latine* Tents, the *Doric*, and *Turkish*, *Achilles*: and as the *Greek* was born of the Goddeffs *Thetis*, the *Rustian* also of the Goddeffs *Pandora*, Sister of *Amata*, Wife of *K. Latinus*, a Sea Nymphi, the same with *Salacia*.

Which of the *Italian* Cities, being poor,  
 Or People, wilt not thou, for aid, implore?  
 Again, a woman cause of all thy woe,  
 And Forein Beds.  
 Yet fear no danger, but on boldly go  
 As Fortune leads; what scarce thou wilt believe,  
 A *Grecian* Prince shall thee first succour give.  
 These horrid circumstances from her Cell,  
*Cumean Sibyl* bellowing did foretell, (flakes  
 With dark phrase clouding Truth; then *Phœbus*  
 His curbing Reigns, and from her Bosome takes  
 His cruel Spurs, granting a little rest.  
 Soon as her Fit and high Distraction ceas'd,  
 The *Trojan Heroe* Prince *Aeneas* said;  
 Not any dreadfull Form, renowned Maid,  
 Of unexpected dangers me affright;  
 I forefaw all, nor fear the worst may light:  
 But since the way to the infernal Courts,  
 And *Stygian* Floods, lies here (as Fame reports)  
 I crave, my dearest Father to behold:  
 Ah guide me! and th'enchanted Gates unfold.  
 I from a thousand Weapons, through the Flame,  
 Him on my shoulders bore; with me he came,  
 Suffering the threatening waves, and Tempests rage,  
 Above the strength and fortune of his age.  
 By his Commands, here my address I make;  
 Then of the Son and Father, pitty take,  
 Since thou hast power, nor *Hecate* in vain,  
 To rule *Avernian* Groves, did thee ordain.  
 Could *Orpheus* make his Bride from Shades retire,  
 With pleasant Notes of his enchanting Lyre?  
 If *Pollux* could by an alternat Death  
 His Brother ease, and tread so oft one Path;

V v 2

Why

(t) Some Interpreters will have the Poet mean this in relation to the *Stoicks*, who affirm, that a wife man must to revolve all things, that nothing may happen unto him unforeseen. So *Achilles* in the person of *Proteus*, perhaps alluding to his name.

— I foresee  
 All things to come; nought can  
 arrive to me  
 Unlook'd for;

But *La Cerda* refers these words to the advice of *Helms* l. 3.

(u) *Cæsar* and *Pollux* were Sons of *Jove* and *Leda*, wife of *Tyndarus*, begot they say by him in shape of a Swan. *Pollux* was immortal, who, *Cæsar* being dead, prevail'd to wish his Father, that by his own death he might redeem his Brother from Death: after which they liv'd and died by turns. The Fiction was occasioned by the Constellation *Geminis*, call'd *Amalgam*, Sons of *Jove*, the one lasting always when the other ariseth.

Why should I *Theſeus* or *Alcides* name,  
And my Progenitors from great *Jove* came?  
Holding the Altars, ſuch requeſts he made,  
When thus to him th' inſpired Prieſteſs ſaid;

*Trojan Æneas*, of Celeſtial Blood,  
The way is eaſy to the *Avernian* Flood,  
Black *Pluto's* Gates ſtand open Day and Night:  
But to return, and view *Etherial* Light,  
That is a work, a labour, which a few,  
Gracious in juſt *Jove's* eyes, could ever do,  
Or ſuch whoſe virtue carries to the Skies,  
And were deſcended from the Deities.

For all the midſt is dark with horrid Woods,  
VVhich round *Cocytus* motes with Sable Floods.  
If ſuch deſires thou haſt, and thou think'ſt well,  
Twice to ſail *Styx*, and twice to viſit Hell;  
If ſuch unpleaſing labours be delight,  
VVhat muſt be done, firſt briefly I'll recite.  
Sacred to *Proſerpine*, \* a Golden Bough

With ſoft and ſhining Twigs lies ſhaded now  
In a dark Tree; this the whole VVood conceals,  
And gloomy ſhadows hide in duſkie Vales.  
To viſit parts below, all are reſtrain'd,  
Untill the Bough with Golden Leaves is gain'd.  
This the fair Queen of everlaſting night  
Expects to be preſented as her Right.

VVhere this is pluck'd, another ſtraight will ſhine,  
And a Bough flouriſh with a Golden Mine. (ſind,  
Then ſearch with care, and when the Branch you  
Take gently down; if Fate hath thee deſign'd,  
As ſoon as touch'd, twill ſlip into thy hand,  
Elſe all your ſtrength, and ſharpeſt ſteel withſtand.  
Beſides, ah! thou not know'ſt it, all this while  
Thy friends pale Corps the Navy doth deſile,

VVhilt

(\*) Interpreters ſay that the Tree here celebrated by *Mars*, grew in the Wood *Atricus* conſecrated to *Diana*, which Temple and Grove had a Prieſt ſit'd *Rex Nemoreſis*, by condition a Fugitive. Every Fugitive had leave to fight a Duel with the aforeſaid King and Prieſt; If he could but carry a Bough away, he commanded the Grove and Temple, as if he had vanquiſh'd the King; till by the like Succeſs he was de-thron'd.

Whilt thou ſta'ſt here, inquiring Fates to come.  
Firſt him remove, and with due Rites intomb;  
Then with ' Black Sheep, prime Expiations pay,  
So thou at laſt maiſt *Stygian* Groves ſurvey,  
And Kingdoms to the living ne're reveal'd.  
Thus having ſaid her Lips deep Silence ſeald.

From thence, with ſad looks, and a heavy heart,  
Revolving Fates, *Æneas* did depart:  
With him his truſty friend *Achates* goes,  
With equal ſteps dividing equal Woes.  
In various talk, many conjectures come,  
What friend lay dead, what Corps they muſt intomb;  
But as they went, on the dry Shore they found  
*Mifenus*, moſt unfortunatly drown'd.  
None like *Mifenus*, in the bloody Fight,  
Sounded a Trumpet, Courage to incite.  
This *Hector's* friend in Battell would advance,  
Uſing his cheering Braſs and dreadfull Lance;  
But after *Hector* by *Achilles* fell,  
This *Heroe*, that in Valour did excell,  
Himſelf Companion to *Æneas* join'd,  
Who nothing was in feats of War behind:  
But whilt he ſounded Levits neer the Floods,  
And a fond mortal challeng'd demy-Gods,  
Him, emulous *Triton*, if the Fame be true,  
Amongſt the Rocks in foamie Billows threw.

Therefore all round about lamenting ſtand,  
But moſt the Prince; Then *Sibyl's* laſt command  
Weeping they haſt, and with heap'd wood they  
Above the Stars to raiſe his funeral Pile. (toil,  
They cut down antient Woods, wild Beaſts aboads;  
Elms ring with Axes, Fir-Trees fall in Loads,  
Aſh, and hard Oke they cleave, and from the tall  
Mountains, whole Woods of ſtately Cedars fall;

Haſting

(\*) The greater part of Interpreters underſtand this of an Expiatory Sacrifice, by reſon of *Mifenus*'s death; but *La Cerda* of the Necromantick Sacrifice, preparatory to his deſcent into Hell.

(\*) It was a cuſtome at Funerals to raiſe a general loud Cry, the Reaſon whereof *Servius* affirms to be, that they might fully awake the Soul of the Dead, leſt any part thereof ſhould remain in the Body. *Krægerman* ſaith, that they might deſtroy the departure of the Soul.



*Jupiter, aut ardens cux-  
S; te fata vgcant: ali-  
vincere, nec duro pote-  
S; gunc se nobis ille  
Ostendat nemore in*

ELLE ASHMOLE Arm; qui est Mercurio



*Quos ægyus amavit  
it ad æthera virtus.  
ter non viribus vllis  
ris convellere ferro.  
aureus arbore ramus  
tante.*

philus Anglicus) Tabula merito votiva.

Haſting the work, *Æneas* leads the way,  
And, his friends chearing, us'd ſuch Arms as they;  
And as the ſhadie Coverts he ſurvaïd,  
Thus to himſelf, brimfull of ſorrow, ſaid;  
Ah! could I in this ſpacious Forreſt now  
The Tree diſcover with the golden Bough:  
Since what the Prophetesſs, concerning thee  
*Mifenus*, ſaid, alas! too true I ſee.  
Scarce ſaid, two \* Doves from Heav'n's ethereal round  
Stooping light gently on the verdant ground,  
Cloſe by *Æneas*; he his Mothers Birds  
Knew, and, rejoicing, courted in theſe words;  
Oh! be my guide, if there be any Tract,  
And to the Grove through Heav'n my cours direct,  
Where golden Branches ſhade a fertile Vale;  
Nor in this Exigence, bleſt Mother, fail.  
This ſaid, they roſe; he with a piercing Eye  
Watch'd for a Sign, and whither they would flie:  
But <sup>b</sup> feeding, on the Birds no farther flew,  
Than a quick-ſighted follower may view.  
Thence when they reacht *Avernus* noiſom Lake,  
A higher and a ſwifter flight they make; (Rayes  
Where on <sup>c</sup> deſired Boughs they pearch, whence  
Through Branches of diſcolour'd Gold diſplays.  
As in the Woods oft-times a Tree will grow  
Freſh in Cold Winter, green with Miſſetoe,  
And a new Leaf, not from her own Sap ſhoots,  
Embracing the ſmooth Bole, with bluſhing Fruits;  
So, from the ſhady Elm, the Branches ſhin'd,  
The Spangles ginging with the gentle wind.  
Th'unwilling Branch, ſtraight down *Æneas* tore,  
And to the Prophetesſs *Sibylla* bore.

No leſs mean while, *Trojans* *Mifenus* mourn,  
And his ſad Duſt, with Funeral Rites adorn;

First

(a) Proper to *Æneas*, both as Son of *Venus*, and a King. *Pier. lib. 22.* They were Fortunate alſo to *Cæſar* when they built Nests in that Palm, neer unto which he had encamped. The ſame day that *Didymus*, the Son of *Macrinus*, was born, an Eagle brought him a young Sock-Dove, laid it in the Cradle whiſt the Child ſlept, and went away without doing any harm, which ſignifi'd that he ſhould be Emperour. The *Aruspices* ſaid that *Alexander Severus* ſaid, he ſhould be Emperour, becauſe, that day he was born, an old woman brought his Mother a Preſent of Pigeons.

(b) Not without reſpect to the *Roman Augury* by Chickens, ſaith *La Cerda*, which were kept up for that purpoſe; if when meat was offer'd they came not forth to take it, or came ſlowly, or went back, or flew away, or the like, it was an ill Sign. (c) The Antients thought that neer the *Inferi* and *Elyſian* Fields there was a Wood for pure and pious Birds, from which all Ravenous and Obſcure ones were driv'n away. The Poet ſignifies ſomething here, who brings in Doves flying in this Wood neer *Avernus*, that they may ſeem to be of the number of them which were in the *Elyſian* Grove. *La Cerda* conceives *Virgil* to allude unto the *Dodonæan* Oracles, of which *Herodotus* lib. 2. The *Dodonæan* Priests ſay thus; Two black Doves flew from Egyptian Thebes, one to *Libya*, the other to them, which ſitting upon a Beech, ſaid aloud with a humane Voice, that Jove's Oracle ought to be built there.



Est genitus: tum membra  
 Purpureasque super-  
 Conspiciunt: vates inyen-  
 tris: ministerium, et  
 Trogi tenere facem.  
 Thurea dona, dayes,  
 Edwardo Woodford Arm



toro defleta reponunt,  
 costis, velamina nota,  
 ti subjere pheretro  
 Subjertum more parentum  
 congesta cremantur  
 fuso cineres olivo.  
 Tabula merito votiva

First a huge Pile of sappie Pine they erect,  
 And cloven Oke, with fable Branches deckt;  
 About the sides they mournfull 'Cypress place,  
 And with his shining Arms the Structure grace.  
 Some 'Water warm, the boyling Caldron swims,  
 They groan, then 'bathe, and 'noint his frigid Limbs;  
 Lamenting, on the Bier they lay the Dead,  
 And over him his 'Purple Garment spread;  
 Some, a sad Office, raise the ponderous 'Hearse,  
 And, as the antient use, Faces reverse  
 Hold to the 'Torch; full 'Bowls of Oil they turn,  
 And 'Gifts of Frankincense congested burn:  
 After the 'Ashes fell, and Flames decline,  
 The 'Relicks, and dry Sparks, they quench in Wine;  
 Corineus did his 'Bones in Brads inclose,  
 And 'thrice about with holy Water goes,  
 'Purging his Friends, which sprinklingly he cast  
 From happy Olive-boughs, then said his last.  
 But Prince *Æneas* 'a huge Tomb did raise,  
 On which his Arms, his Oar, and Trumpet laies,  
 Under a 'mighty Hill, which now they call  
 From him *Misenus*, and for ever shall.  
 This done, he did *Sibyl's* Commands dispatch.  
 There was a deep Cave with a wond'rous breach,  
 Which a foul Lake, and horrid Groves immure,  
 O're which not swiftest Fowl could fly secure,

him to the Sepulcher. (k) *Servius* draws hither the Custom of bearing Torches before the Dead; but *La Cerda* interprets the Poet simply, as meaning only the applying a Torch to the Pyre to set it on fire. (l) Every thing was accounted the more fortunate in Funerals, the sooner the Fire burnt: They chose Trees most proper for that purpose; and for the same end (if we believe *Plutarch*) the *Antients* used to burn all sorts of precious Odours with the dead Corps. *Plutarch* writes, that at the Funeral of *Sylla* so much Frankincense and Odours were brought, as, besides what was carry'd in 210 Chariots, the Statue of *Sylla* was made in full proportion, and the Body of the Li'dor, of precious Frankincense and Cinnamon. Frankincense was burnt with them. (m) The Body of the Dead was folded in a Sheet, made of *Linum aschissum*, an incombustible kind of Flax, in which being burnt, the Ashes were not mix'd with those of the Horses, Slaves, and other things burnt with them. (n) In these three Veins is express'd that kind of Lustration which was perform'd after Funerals; without which they could not fa- (p) In these three Veins is express'd that kind of Lustration which was perform'd after Funerals; without which they could not fa- (q) Lustration was necessary to sacrifice; those were especially said to be *Lustrati*, cleanse, nor exercise any Religious Rites. (r) The greater the Tomb was, the more honourable, as *La Cerda* observes; and the time before of a Pyre. (s) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (t) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (u) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (v) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (w) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (x) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (y) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (z) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine*

X x

Such

(d) Cypress Trees are here set before the Pyre, with allusion to the Roman Custom: They plac'd this Tree at the Thresh'door of the Door of him that was dead (because being once cut, it never recovers) to prevent the entry of any man, who might thereby be defiled. It is sacred to *Dis*.

(e) *Plut.* *Nat. Hist.* brings this reason why the Dead were washed with warm Water, and intermissively call'd aloud upon, or con- clam'd, because often the Vital Spi- rits were conceiv'd to be stifled and repell'd within, and thereby Men thought to be dead when they were not.

(f) *Albenus* (s. g. faith, that the *Athenians* call'd that washing of the Body *amiqua*, which was done in honour of the Dead Person; the Verse of *Ennius*, imitated by our Author, is true

*Tarquini corpus bona famina lavit & unxit.*

(g) That both *Grecians* and *Romans* us'd to anoint the Bodies of the Dead, is well known; *La Cerda* reckons up several kinds of Oint- ments; *Aromatic*, mention'd by *Apuleius* to this purpose; *Hyacin- thine*, by *Propertius*; *Amomum*, by *Juvenal* and *Perjuss*; and Oint- ment of Roses, by *Plutarch* (if his In- terpreters may be believ'd.) He likewise proves, that they anointed especially the Mouth and Entrails of the Body.

(h) Purple is not, as some con- tend, induc'd for the magnificence of the colour, but as proper to Fu- nerals, as being a colour of ill Omen, and to this day us'd by Princes in mourning.

(i) In collecting the Customs of carrying the Bodies of the Dead to the Pyre upon Shoulders, *Sueton.* *Aug.* *Senatorum humeri delatum in campum crematum.* The office of the nearest kins to the Dead; when *Sophocles*, in *Ajace*, makes *Ajace* his Son, and his Brother *Tencez*, carry

him to the Sepulcher. (k) *Servius* draws hither the Custom of bearing Torches before the Dead; but *La Cerda* interprets the Poet simply, as meaning only the applying a Torch to the Pyre to set it on fire. (l) Every thing was accounted the more fortunate in Funerals, the sooner the Fire burnt: They chose Trees most proper for that purpose; and for the same end (if we believe *Plutarch*) the *Antients* used to burn all sorts of precious Odours with the dead Corps. *Plutarch* writes, that at the Funeral of *Sylla* so much Frankincense and Odours were brought, as, besides what was carry'd in 210 Chariots, the Statue of *Sylla* was made in full proportion, and the Body of the Li'dor, of precious Frankincense and Cinnamon. Frankincense was burnt with them. (m) The Body of the Dead was folded in a Sheet, made of *Linum aschissum*, an incombustible kind of Flax, in which being burnt, the Ashes were not mix'd with those of the Horses, Slaves, and other things burnt with them. (n) In these three Veins is express'd that kind of Lustration which was perform'd after Funerals; without which they could not fa- (p) In these three Veins is express'd that kind of Lustration which was perform'd after Funerals; without which they could not fa- (q) Lustration was necessary to sacrifice; those were especially said to be *Lustrati*, cleanse, nor exercise any Religious Rites. (r) The greater the Tomb was, the more honourable, as *La Cerda* observes; and the time before of a Pyre. (s) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (t) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (u) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (v) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (w) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (x) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (y) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine* (z) *Monte sub arce*: Yet Mr. *Sandys* in his Journal observes, that this *Misena* (for it still bears the name) was call'd *desine*



Such noysome Vapours from foul Jaws exhale,  
From whence the *Greeks* the place *Avernus* call.

Here four black Steers the Priests first prepares,  
\* Wine pouring on their Brows, then \* plucking Hairs,  
Which ranker grew betwixt their Horns, the laid  
On sacred Flames, and the first Offering paid;  
*Hecate* calling, great in Heaven and Hell.

Some fave in ' Bowls warm \* Blood, that streaming fell;  
A black-fleec'd Lamb <sup>b</sup> pious *Aeneas* slew,  
The Furies Mother, and great Sisters Due;  
A \* barren Cow, thee *Proserpine*, he paid,  
And for Hell's King, \* Nocturnal Altars made;  
Then did on tow'rie Flames \* whole Oxen broyl,  
Pouring on scorched Entrails purest Oil.  
But here behold! just at the rising Sun,  
The Earth did groan, and gloomie Groves begun  
To move from lofty Seats, Dogs howl in shade,  
As the <sup>f</sup> pale Goddess her Approaches made.  
\* Far, O far off, from hence be all prophane,  
The Priests cryes, and from the Grove abstain;

(t) It is of Circular form, and *envelop'd with Mountains*, [see there where it seems to have spread with the *Lucina*: Shadow'd heretofore with over-green Woods; a main occasion of those pestilent Vapours; for they be cut down by Agrippa, the place became frequently inhabited and every side, as appears, of both beautiful and delightful: at which time, when the Woods were cut down, an Image, suppos'd Calypso's, was found, which did sweat as endu'd with Life. *Mt. Sandy's*.

(u) This was (thy the Interpreter, ad probationem victimæ, lib. 4.

—media inter cornua fundit.

*Funder* is *spina manu libere*; here the word is necessary, which is, *conversus in sinistram partem manu, ita funder ut patra converteretur*. The first us'd in sacrifice to Cælestials, the latter to Infernals; if the Victim was not startled at this infusion, it was approv'd.

(v) This is that which the *Greeks* call *anepithesis*, after immolation to begin the Sacrifice. They pluck'd off some of the Hair of the Beast, and threw into the Fire immediately before they kill'd it.

(y) The Ceremony in this particular was various, sometimes (in *saera feratibus*) they receiv'd the Blood (in *patra*) as here, and in *Statius*, *Theb. 4.* wherewith they either besprinkled the *Fossa*, or (which was more usual) fill'd it. *Prudentius*, *Hymn. 10.* describes the Priest taking Blood from every part of the Beast.

*Quin os supinus, obitus offert genas,  
Supposit aurei, labra, nates obicit,  
Oculos & ipsos peribit ignobilis,  
Nec jam palato parcat, & lingua non ripit,  
Ducit cæcæm totius arum combat.*

(a) There was never by the Antients any invocation of the Infernal Deities perform'd without Blood: *St. Augustine* gives this reason (*De Civ. Dei*) Because Devils are thought to delight in Blood: The Interpreter of *Statius*, another, Because Blood is the proper Seat of the Soul; whence the Dead are call'd *Exsurgentes*. (b) *La Cerda* observes, that the killing of the Sacrifice was not always perform'd by the hand of the Priest, or express Minister, but frequently by the Prince: So *Athenians*, *lib. 14.* takes notice, that *Agamemnon* in *Homer* sacrificeth. (c) Properly to *Proserpine*, who never had Issue. (d) For they sacrific'd to *Pluto* at mid-night, *Enchiridion vñ univ.* at the end of the *M. lib. Philostratus*, *de vita Apollon. 7. 10.* (e) The *Holocaust*, as *Servius* and *Macrobius* interpret; *Vesica* (saith the fifth) signifies not only Entrails, but whatsoever is betwixt the Bones and Skin. (f) *Proserpine* and her Dogs being call'd out of Hell by these Necromantic Rites, *La Cerda* supposeth that other Infernal Monsters coming along there are here meant by the *Sihy*, and driven back; as prophane, not to be initiated into these Ceremonies. The Customs of driving away prophane Persons by a Proclamation in these or the like words, is every where known: *Servius* cites these words of *Callimachus* as imitated by our Author:

—*ἰσὶ ἰσὶ τῶν ἑκάστων.*

Amongst that little of him extant, there is no such *Hemistich*: this only comes nearit, *Hymn. 2.* and is the same form:

—*ἰσὶ ἰσὶ τῶν ἀσπίδων.*

Another there is in the same kind, *Hymn. 6.*

—*γενναὶ δεινὸν ἄλκον.*

VVhich perhaps *Servius* might confound with the other, and so make up what he cites. *Pollux*, *lib. 8.* observes, that they us'd to put a Rope cross their Gates at these times, to keep out such Persons. VVhence the Proverb, *ἀποκλείει τὴν ἑστῆν.*

And

And thou, *Aeneas*,<sup>b</sup> draw thy Sword, and go,  
Now use thy Courage, and great Valour shew.  
This said, down in the Cave she boldly leaps,  
As fast he follows with undaunted steps.

You Gods, that Souls and silent Shades command,  
Hell, *Chaos*, and that miserable Land,  
Grant that I may discover under ground,  
Wonders, in deep and utter Darknests drown'd.  
Through solitary Night, through \* Shades they go,  
Through *Pluto's* <sup>k</sup> empty Courts, and Seats of Woe.  
Like one in Woods, that glimmering Beams receives,  
The \* new Moon sprinkles through disturbed Leaves,  
VVhen *Jove* hides Heaven in Clouds, and fullen Night  
Makes no distinction betwixt Black and VVhite.

Just in the Gates, and horrid jaws of Hell,  
Sorrow, and Fear, and pale Diseases dwell,  
Revening Cares, and discontented Age,  
Invincible Necessity, and Rage;  
Labour, and Death, and Sleep, to Death a-kin,  
Then all the false Delights of deadly Sin,  
Terrible Forms, Discord, and bloody Wars  
On th'other side lay, broaching still new jars;  
The Furies there their Iron \* Couches<sup>f</sup> found,  
Their viperous Hair with bloody Ribbands bound.

Iust in the midst an antient Elm displaid  
Extended Branches, with a gloomy Shade,  
Where idle Dreams repose (as Stories tell)  
And under every Leaf in Clusters dwell:  
Then several kinds of monstrous Shapes appear;  
There *Scylla* stood, the <sup>m</sup> *Centaur*s stabled there;  
\* *Briareus* fencing with a hundred Hands,  
By<sup>o</sup> *Lernian Hydra*, fiercely hissing, stands;

(b) Against the Ghosts, and the Monsters at the Entrance; *Calvus Rhodiginus* affirms, that the Poet faith this from the Doctrine of the *Platonists*, who believe that Devils fear Swords; which *Horatius* faith hath been confirm'd by experience; *De Ritu, Disquisit. lib. 6. cap. 2.* *lib. 1. quæst. 1.* proves this to have been the opinion of the Jews likewise.

(t) Some take this for an allusion to the *Cimmerians*, whom *Homer* situates near the *Tartar*. (k) Hell, so suppos'd either in respect to the largeness and capacity, or because only posses'd by Souls deprived of their Bodies.

(l) Some interpret this of the New Moon; others, of the Moon in Eclipse; *La Cerda* only, under a Cloud; *Lux incerta*.

(\*) Beds improperly put for Dwellings. He advicfully mentions the Dwellings of the Furies, not themselves, because they are sent to several places: and if perchance they make any abode in Hell, it is not ordinarily in the Porch, though they have Seats there; but within, to whip the wicked.

(m) The *Centaur*s were a People of *Thessaly*, the first Tamers of Horses, suppos'd to have both shapes of Men and Horses: the Sons of *Zeus*, who taken up into Heaven by *Jove*, fell in love with *Juno*, who seem'd to yield to his Sollicit, and deceiv'd him with a Cloud fashion'd in her shape, in embraces wherewith he begot these Monsters. The hint of the Fiction is from *Nephele* (a Cloud) the name of a Hill inhabited by them.

(n) A Giant first in War against the Gods; but afterwards, when *Juno*, *Minerva* and *Neptune* conspired against *Jove*, boasting his power and strength, and would have thrown him into Chains: by the persuasion of *Theseus*, *Briareus* came to the relief of *Jove*, and prevented the mischief. Wherefore, whereas other *Titans* were cast into the Hell of Torments, he was honour'd here with a hundred place of Trust, to be of the Guard of Hell. *Hesiod* faith, he was Son of *Calvus & Terra*, Brother of *Cæus* and *Gigès*, had a hundred Hands, and fifty Heads. (o) The *Hydra*, a Serpent which had many Heads, whereof one cut off, another sprung in the room: it lurk'd in the Lake of *Lerna*.



procul,  
Conclamat vates, to-  
Inque invade viam, vā-  
Nunc animis opus Aenea,  
IOHANNI BACKHOUSE



o procul est, profani,  
toque absistite Iuco.  
quinque eripe ferrum:  
nunc pectore firmo.  
Armigero. Tabula meritis votiva.

Gorgons, and Harpies, belching dreadfull Flame,  
'Chimera up, with triple 'Geryon came.

Æneas draws, surpriz'd with sudden Fear,  
Offering the dreadfull point to them drew near;  
But that his learn'd Associate him perswades,  
They were but 'fleeing, and fantastick Shades,  
In vain he had attempted Ghosts to wound:

Hence led the way to th' 'Acherontick Sound:  
With a vast Gulph here Whirl-pits vex'd with Mud,  
Cast boyling Sands up from the Stygian Flood.  
The Ferriman of Hell, foul Charon, keeps  
These horrid Waters, and Infernal Deeps;  
His untrimm'd Cheeks are rough with hoarie Hair,  
Elf-lock'd his Beard, his fiery Eyes doe stare;  
Ty'd o're his Shoulders, hangs a fordid Coat;  
Whose Pole, and Sails, drive on his crazie Boat  
Laden with Passengers; though old, the God  
Is youthfull still, his Veins still full of Blood.

To these sad Banks, Old, Young, both Rich and Poor,  
Hast in confus'd Throngs; upon this Shore,  
Matrons, and Men, lamenting Babes remain  
'Mongst valiant Kings in bloody Battel slain;  
With beauteous Virgins, and brave Youth, that were  
Laid, in their Parents p'rence, on the Bier.

No thicker Leaves in Woods thou mayst behold  
Fall from their Trees, nipt with Autumnal cold;  
No thicker Fowl from th' Ocean flock, whom Frosts,  
From Winter-quarters, drive to warmer Coasts.  
With 'rear'd-up hands, they earnestly implore  
For Transportation, to the farther Shore:  
But churlish Charon culls his freight, then beats  
The rest, lamenting, to remoter Seats.

Here Prince Æneas, much admiring, spake.  
What means this concourse, Virgin, to the Lake?

What

(?) Chimera had the same Parents as the Hydra, a Monster that had three Heads, and breath'd Flame. It is believ'd a Mountain in Lycia, out of which issued Fire, on tops whereof Lions haunted, Goats frequented the middle parts, beneath Serpents lurk'd. Bellerophon slew the Monster, when by his Valour and Industry he made the Hill habitable.

(9) Geryon, a King of Spain, whom Hercules slew. He was feign'd to have three Bodies, either because of his mighty Stature, or because he had two Brothers also so nam'd, who liv'd in perpetual concord. Geryon, q. velox, going in a Round; meant perhaps of the Sun, as Hyppion, because he passeth over us; Triple, because the Sun is Author of all vegetation: Whence likewise the same with Hercules, whose twelve Labours relate to his twelve Journeys through the Zodiac.

(7) The Ethnicks divided Man into three parts, Soul, Body, Image; which last they call'd also Umbra, Homer, εἰκων. The Soul and Image they sometimes suppos'd together and inseparable, sometimes separate, the Soul in Heaven, the Image in Hell, or the Elysian Fields. This Learning the Sibyl opens, saying, that Life is thin, bodiless, fleeting under the Shadow or Image of the Form.

(1) The first Regions of Hell are surrounded with four Rivers.

(\*) Some will have the Poet to allude to the manner of Orators, who stood whilst they pleaded; and so that following, *tendantq; manus*.

What would these Souls? why leave they thus these  
 Why those roul'fable waves, w<sup>th</sup> yielding Oars? (Shores?)  
 Then thus the long-liv'd Priestests straight replies.  
*Anchises* Son, and sprung from Deities,  
 Thou *Styx* behold'st, and deep *Cocytus* now;  
 By which Gods \* swearing, dare not break their Vow.  
 Those wofull Souls \* thou seest, are not interr'd;  
 That's *Charon*, those he wafts are sepulcher'd.  
 None are transported o're these horrid Waves,  
 Untill their Bones find quiet in their Graves.  
 A hundred years they on these Shores remain,  
 At last their long-expected passage gain.

The Prince at this no further did advance;  
 And full of Thoughts, pitying their sad mischance;  
*Lewcaspes*, and *Orontes* there he spies,  
 The *Lycian* Captain, wanting Obsequies;  
 Drown'd by a Tempest, as from *Troy* they stood,  
 Both Men and Vessel swallow'd in the Flood.  
 Behold! sad *Palinurus* then appear'd,  
 Who, whil'st by Stars he *Libyck* courtes steer'd,  
 Tumbled 'mongst Billows, from the lofty Stern.  
 Him, when he could in so much shade discern,  
 He thus bespake; Ah! which of all the Gods  
 Snatch'd thee from us, and swallow'd 'midst the Floods?  
 Say, for great *Phœbus* we're deluded me,  
 But onely in my hopes concerning thee:  
 He sung, thou safe should'st on *Alysia* land:  
 What! must we thus his promise understand?  
 When he reply'd; Great *Trojan* Prince, the God  
 Not thee deceiv'd, nor drown'd me in the Flood;  
 For the torn Rudder grasping with much force,  
 As to my Charge I stuck, and steer'd my course,  
 With it I fell; by the rough Seas I swear,  
 Not for my self conceiv'd I so much fear,

But

But that the Master wanting at the Helm,  
 Such threatening Waves thy Ship might overwhelm.  
 Three tedious Nights on swelling Billows born  
 By furious Winds, I *Italy* next morn  
 Saw from an o'regrown Sea; thither I swam,  
 And by degrees to suppos'd safety came.  
 When cruel People, me, with Arms beset,  
 Laden with dropping Weeds, labouring to get  
 Up by the Cliffs, and slew in hope of Prey.  
 Winds rowl' my Body now, to Shore from Sea,  
 By Heaven's more joyfull Light, thee I require,  
 And by thy hopefull Son, and happy Sire,  
 Take me from hence, or \* Earth upon me lay;  
 Soon thou may'st find my Corps in *Velin's* Bay.  
 Or if to thee thy Heavenly Mother give  
 Assistance, (neither com'st thou, I believe,  
 To pass such dreadfull Streams, and *Stygian* Floods,  
 Without Commission from immortal Gods)  
 Pity a Wretch, and leave me not behind,  
 That I in Death at last may quiet find.  
 This said, the Priestests thus replies again.

Why, *Palinurus*, mak'st thou sutes so vain?  
 Would'st thou, unburied, pass the *Stygian* Lake,  
 And without License these sad Shores forsake?  
 Never believe, the Fates will hear such Prayers:  
 But let this Comfort mitigate thy Cares;  
 The neighbouring Cities shall thy Bones interr,  
 And, mov'd by Omens, build thy Sepulcher;  
 Then at thy Tomb pay yearly Rites, and shall  
 The place for ever *Palinurus* call.  
 These words infesting Sorrow overcame,  
 Proud that a Countrey now should bear his name.

Then on they went, and to the Stream drew nigh.  
 As *Charon* these, from *Stygian* Waves, did spye

Through

(\*) This honour, according to the Poets, was given to *Styx*, either in requital to his Son's Victory, Force, Strength, and Fervour, who aided *Jove* against the *Titans*, or because *Styx* discover'd unto *Jove* the Conspiracy of the Gods against him, and their Plot to bind him.

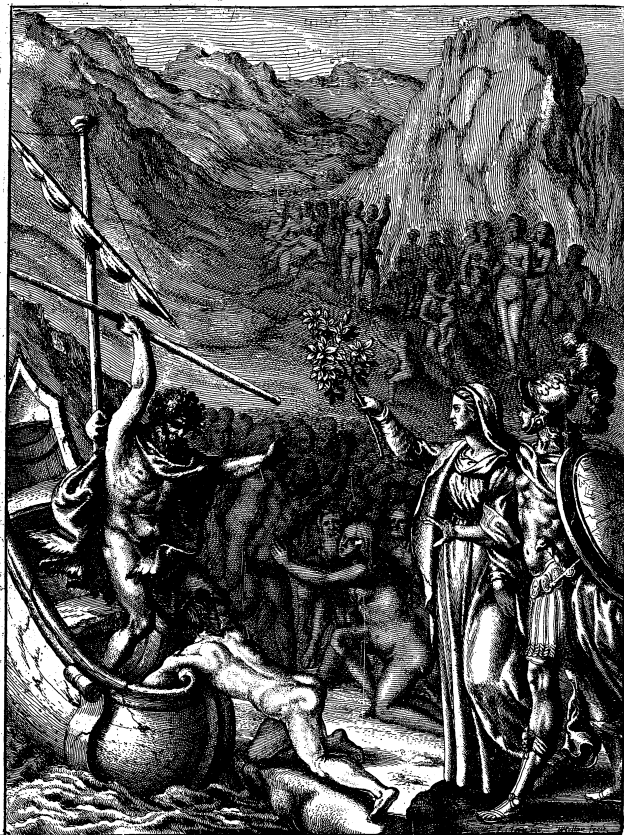
(\*) *Tertull. de Anima. It is believ'd (saith he) that such as are not buried went not to the Inferi before their Rites were perform'd; according to Homer's Patroclus, who requires Achilles in sleep to dispatch his Funeral, because that otherwise he could not approach the Infernal Gates, being kept off and driven back by the Souls of the buried.*

(\*) According to the Platonists, (saith *Horrensius*) Ten, the most perfect number, being multiplied in it self, produceth a hundred, the term of years destin'd for the purging of Souls, after which they should enjoy *Elysium*.

(\*) Who were drown'd, lib. 1.

(\*) This *Germanus* refers to the ancient Rite of the *Druids*; for it was a high Crime to pollute by one unburied without stinging Dust upon the Body, after that *Buriges* had first curs'd such a one. The expiation was a Sow kill'd in sacrifice before reaping of Corn.

(\*) *Hyginus* (in *Antiquis*, 10. 16.) reprehends *Virgil* for making *Palinurus* name *Portus Velinus*, whereas *Velia*, a Town in *Lucania*, whence the Haven was call'd, was built by *Servius Tullius*, 600 years after the coming of *Æneas* into *Italy*. But *Turnebus* defends our Author by deriving *Velia* from *Velæ*, as if he meant no more than require *portus palestres*. *Asclepias*, by interpreting him not of the Town, but of the Fields and River, which alwaies were in being; and that *Velia* had its name from the River, is affirm'd by *Stephanus de Urbis*. (¶) As *Rhodigius* (with whom agree *Joh. Scaliger*, and *Delrinus*) allow *Virgil* to speak prophetically, or by anticipation; not without examples of the like in *Sophocles* and others.



*Casto licet patrii  
Troius Aneas, pictate  
Ad genitorem, imas  
Sic nulla movet  
At Ramum hunc aperit  
Agnoscat, tumida ex ira*



*servet Proserpina linen,  
insignis, & armis,  
Erebi descendit ad umbras,  
tanta pietatis Imago;  
ramum, qui veste latebat  
tum corda residunt.*

*Encl. 2. d.*

Iohanni Rickards de Pressine, Gen.

Tabula merito votiva,

Through sad Groves, bending to the dismal Flood,  
Thus rudely he begins, and threatning flood. (Streams,

‘Who e’re thou art, that arm’d draw’st near our  
Thy businels tell; this is the place of Dreams,  
Of<sup>d</sup> Shades, and drowsie Night; depart, nor can  
My *Stygian* Boat transport a Living Man.  
Nor was I proud to carry o’re these Seas

*Thefens*, *Peribous*, nor bold *Hercules*, (crown’d;  
Though sprung from Gods, and still with Conquest  
In Chains’ *Alcides* our great Porter bound,  
And, trembling, him from the King’s Palace led;  
These Hell’s fair Queen pull’d from black *Pluto*’s Bed.

Then briefly thus th’ *Amphyrsian* Priestess said:  
This Prince hath no such Plot, be not dismay’d,  
The Arms he bears are not to hurt, but save.  
Let Hell’s huge Porter, kennell’d in his Cave,  
Barking, pale Souls eternally affright;  
Let *Proserpine* her Uncle’s Court delight.  
This Prince, for Arms and Piety renown’d,  
Would to his Father pass the *Stygian* Sound.  
If no Example of such Duty thou  
Regard at all, take notice of this Bough,  
(Shewing the Branch conceal’d within her Vest;  
Then swelling Passion leaves his troubled Breast;  
Nor more he said, admiring what excell’d,  
That fatal Bough, after long time beheld;  
Then turns his Bark, and to the Shores drew nigh:  
Thence driving other Souls, which fate close by,  
His Hatches open’d, he receives his freight.

Th’ old Vessel groans with great *Aeneas* weight,  
And leakie, freely drinks the *Stygian* Flood.  
The Prince and Prophetess, from slimy Mud,  
And fable Rushes clear’d, at last he bore,  
Setting in safety on the other Shore.

Y y

Stretch’d

(c) Of this form, see *Brissauis*.  
*La Cerda* supposeth the Poet to al-  
lude to an Inscription and Edict upon  
the Bridge of *Robinson*, which forbade  
*Cesar* to pass over that River arm’d.  
*Quisquis es* is a Form much us’d in  
Inscriptions concerning the Dead.

(d) The Souls of the Dead are  
call’d Shades, because (as *Plato*’s  
faith) they cast no Shadow. Thus  
*La Cerda*.

(\*) *Hippodame*, the Wife of  
*Peribous*, being dead, *Peribous* and  
his Friend *Thefens* resolv’d to marry  
none, unless born of *Jove*. *Peribous*  
therefore first aided *Thefens* to steal  
the fair *Helen*, Daughter of *Jove*  
and *Leda*; in requital, *Thefens* aid-  
ed *Peribous* to steal *Proserpine*,  
Daughter of *Jove* and *Ceres*, Wife  
to *Pluto*, King of Hell; but they  
both fail’d in the Enterprise; *Peri-  
bous* at the very entrance of Hell  
was devour’d by the Dog *Geryon*,  
and *Thefens* was taken and cast in-  
to Prison. To redeem whom, being  
his Kinsman, *Hercules* descend’d in-  
to Hell, and deliver’d *Thefens*, and  
brought up with him the Dog in  
Chains.

(e) We follow the ordinary  
reading, *Futilli*; but *Turnebus* will  
have it *Sutilli*, because *Pliny* affirms  
that the *Britanni* had such Boats;  
and therefore he conceives the *Epi-  
thite* given here for the novelty.



*Infelix Dulo: verus  
Venerat extinctam, fer-  
Funeris heu tibi causa  
Per superas, & si qua  
Invitus regina,  
Siste gradum, teque*

Guilielmo Armata de Doncaster Arm.



*mihi nuncius ergo  
roque extrema sequam.  
fui; per sacra juro,  
fides tellure sub ima est,  
tuo de liore cesti,  
aspectu ne subtrahat nostro.*

Tabula merito votiva. 165

Stretch'd in his Kennel monstrous *Cerberus*, round  
From triple jaws makes all these Realms resound.  
But when the Priestests on his Neck espy'de  
The Serpents bristle, she a Morfel, fry'de  
With Drugs and Honey, cast; he swallows straight;  
With three devouring Mouths, the drowsie Bait:  
Then on the Ground at his whole length he lies,  
Measuring his Kennel with his mighty size.

*Æneas* pass'd, whilst *Cerberus* slept, and leaves  
The Shores of irrenavigable Waves.

When straight they heard the Souls of Infants cry,  
Which, loud complaining, in Hell's entrance lye;  
Whom a sad Day depriv'd of Vital Breath,  
And wean'd from sweetest Teats with bitter Death.  
Next, those that dy'd falsely condemned, dwell  
Nor without order take they place in Hell;  
A silent Council cruel *Minos* calls,  
And Lives examines of the Criminals.

Next after these those wretched Ghosts remain,  
VVho, weary of the VVorld, themselves had slain,  
Casting away their Souls; Life to procure,  
They Poverty and Labour would endure:  
But Fate denies, and the most dreadful Sound  
Binds in, and *Styx* nine times incircles round.  
Not far from this open'd a spacious Wilde,  
VVhose dismal Plains were Fields of Sorrow still de:  
Here those whom Love's dire Cruelty had slain,  
In VValks, conceal'd with Myrtle Groves, remain;  
Nor quiet Death concludes their torturing Care.  
Here jealous *Procris*, and sad *Phædra* were;  
*Eriphyle* mourning here, *Æneas* found,  
Shewing her cruel Of-springs deadly VVound;

his unerring Dart, and kill'd the fair Deer, his VVife. *Ovid, Met. l. 7.* (m) Daughter of *Minos*, and VVife of *Theseus*, fell in love with her Husband's Son *Hippolytus*, whose solicits when he refus'd, the turn'd the Crime on him. *Hippolytus* therefore fled his Country, but bearing with himself the Curse of his Father, was torn in pieces by his Horses, after which *Phædra* hang'd her self. (n) *Eriphyle*, corrupted by *Polymex* with a Chain of Gold, betray'd her Husband, the Prophet *Amphiaræus*, to *Adrius*, who forc'd him to the *Theban* VVar, where he fore-knew he should perish. Therefore at his departure he left a charge with his Son *Alcæon*, that as soon as he heard of his death, he should kill his Mother, which he perform'd.

Y y 2

Mongt

(f) *Abfultis ara Dies*. *Pontanus* conceives the Poet to allude to the Custom of carrying forth those that died young, before the Sun rose; because they thought it unifying the Sun should behold such a misfortune; for this reason the Day was said to take them away, because they were carried out as soon as that appear'd: *Black*, because unfortunate. *Macrob. Saturn. 1. 15.* perhaps respecting the marking of lucky Days with White Stones, and unlucky with Black.

(g) Alluding (in the opinion of Interpreters) to the manner of drawing Lots in the *Roman Forum* by the Judges; according to the first Lot the first Cause was tried, and so for the rest.

(h) *Styx* was suppos'd to run nine times about the Infernal Regions, (*Novem circumflua campis*, *Sat. 2. Theb.*) in respect, as *Germanus* conceives, to the *Novemdiabla sacra*.

(i) In allusion to the belief of the Antients, that *Cocytus* was encircled by the Tears of the Damned; whence it hath its name, *μῆτις ὀφθαλμῶν*.

(k) Some think alluding to *celibatus mytericum*, which were in narrow Lanes, and private places. See *La Cerda*.

(l) *Cephalus* had a Dog of that swiftness, that he took all game; and a Dart of that happiness, that it never fail'd the aim; wherefore he bellow'd himself immediately on hunting. *Proetus*, jealous that some other Nymph was cause of his long stay abroad, watch'd him one day, and lay near him in a Thicket, where he refresh'd himself in the Shade, and courted the Air: She supposing he had courted some Nymph, drew nearer to him; but he hearing the Busses rustle, thinking that some wild Beast had lurk'd there, threw

(e) *Evadne* the VVife of *Capaneus* (who in the VVar between *Polyneices* and *Eteocles*, scaling the *Theban* VValls, was overwhelm'd with Stones, and slain) at her Husband's Funeral threw her self into the burning Pyre.

(f) Daughter of *Acastus*, VVife to *Protesilaus* Son of *Iphiclus*, one of the *Grecian* Princes, the first slain in the *Trojan* VVar by *Hector*, who was so foretold by the Oracle, yet went on in that Expedition the foremost. *Laodamia* took the news of his death with excessive sorrow, not to be satisfi'd without the fight of his Ghost, who appearing by night unto her (upon her extraordinary Complaints) the expir'd in his embraces.

(g) *Cais* was a fair Virgin, deflow'd by *Neptune*, who granted her the choice of a wife; she chose to be a Man, strong, and invulnerable, to the end that she might never more be subject to the like violence. VVith her Sex she chang'd her Name for *Ceneus*; slain by the *Gonars* overwhelm'd with Trees after death chang'd (according to *Ovid*) into a Swan.

(r) *Marpesus*, according to *Servius*, is a Mountain in the Island *Parus*; but *Jordanus de Rebz Gothiez* (speaking of the *Amazons*, and particularly of *Marpesa* their Queen, addeth, that she came to *Ceneus*, and staying there some time, the place was after her nam'd *Sacra Marpesia*.

(f) *Virgil* divides the Infernal Places into five Regions, for Infants, Folly-condemn'd, Self-murderers, Lovers, VVarriers; alluding to those subterraneous places describ'd by *Plato* lying circular.

Mongst these *Pasiphae* and *Evadne* goes,  
With *Laodamia*, reck'ning up their Woes;  
*Ceneus*, now a Woman, once a Man,  
Restor'd by Fate to her first Sex again.

*Dido* amongst these Lovers wandred round  
The spacious Grove, with a fresh bleeding Wound;  
As soon as near the *Trojan Heroe* drew,  
Her through the dark obscuring shade he knew;  
(As one who sees, or thinks he saw the Moon,  
Which Clouds discover, and conceal as soon)  
Then from his Eyes a briny Torrent breaks,  
And, in sweet Language courting her, thus speaks.

That News, ah hapless *Dido*, is too true,  
Thou didst thy Hands with thy own Blood imbrue.  
I was the Cause, the Cause of thy sad Death.  
Both by the Gods and Stars I vow, and Faith,  
If any is below, I did depart  
From thee, best Princess, with a bleeding Heart:  
But me the Gods inforc'd (who now compell  
To see these Shades, sad Seats, and dismal Hell)  
To leave thy Realm; Nor did I ere suppose  
My absence could have wrought so many Woes.  
O stay, O turn: whom flyst thou? here to thee  
I utter my last words by Fates Decree.

Thus did *Aeneas* ease his burthen'd Soul,  
Whil't down his Cheeks the briny Billows roul.  
Shee, discontented, casting down her Eyes,  
Did not his moving Oratory prize,  
But like *Marpesian* Rock or Pillar stood;  
Then flies to shelter in the shady Wood:  
There to her former Husband she repairs,  
Who meets her Love, and comforts in her Cares.  
*Aeneas* no less stricken with these Woes,  
Follows with Tears, lamenting as he goes.

Then bordering Confines of those Plains they found,  
Possess'd by Valiant Souls, in War renown'd;

*Tydeus*

*Tydeus* and bold *Parthenopæus* here,  
With pale *Adrastus* Shade, did first appear;  
Then many *Trojans*, in that long War slain,  
So much above lamented, in a Train;  
*Glaucus*, *Medon*, *Thersilocus* he spies,  
And th' *Antenorides*, with weeping Eyes;  
Then *Polybetes*, *Ceres* Priest, and there  
*Idæus* in his Chariot bore a Spear.  
Now from all Quarters Souls about him drew;  
'Tis not sufficient once their Friend to view;  
They stay, and talk, inquisitive to know  
What business brought him to these Shades below.  
But *Greek* Commanders, and the *Grecian* Band,  
A Man in bright Arms viewing, frighted stand,  
Trembling with Fear; but some, as in times past,  
To their Fleet, routed, in disorder hast;  
Whil't others, gaping, raise a feeble Cry,  
And in the birth th' abortive Voyces dye.

Here *Priam's* Son, *Deiphobus*, he found,  
Mangled all o're, his Face one entire Wound;  
His Face, and Hands, his Ears cut off, and Nose,  
A lamentable Apparition shews.  
Soon as he knew him, crouching, and dismay'd,  
Covering dire punishments, he pitying, said;

*Deiphobus*, great *Tenzer's* Royal Seed,  
What barbarous Monsters could so vile a Deed?  
Could Men in such Immanity delight?  
It was reported, thou that dismal Night,  
With mighty slaughter of the *Grecians* tir'd,  
On a confused heap of Corps expir'd;  
I rear'd thy Tomb upon the *Rhetian* Shore,  
And did thy *Manes* thrice aloud implore;  
'There are thy Arms, and Name; thee not being found,  
I could not lay, dear Friend, in Native Ground.

Then

(r) Son of *Atius*, famous for swiftness in running. See *Ovid*, *Met.*

(u) Some understand the King of the *Argives*; others a *Grecian* mention'd by *Homer* in the *Trojan* War, but the first is the true; describ'd pale, in respect to his timorous flight from the Battle.

(x) A *Trojan*, Son of *Antenor*, kill'd by *Agamemnon*, as *Dithys* reports; the Poet may likewise be understood of another *Glaucus* that came to aid the *Trojans*, *Iliad*, 6.

(y) *Medon* was a *Grecian*, Son of *Oileus*, *Iliad*, 2, nor was there any mention'd of that name amongst the *Trojans*; whence *La Cordera* reads here *Medon*, a *Trojan*, slain by *Achilles*, *Iliad*, 21.

(z) Not meaning the three foregoing persons, saith *Servius*, but three others; for *Homer* gives other names to the Sons of *Antenor*, viz. *Archilochus*, *Acamas*, *Helican*.

(a) Charioteer of *Priam*, mention'd in the last of the *Iliads*.

(b) *Dithys* Cretensis, lib. 8. *Minerius* (saith he) took *Deiphobus*, who, as we said, after the death of *Paris* married *Helena*, and cutting off his Ears, his Arms, his Nose, and all other parts of his Body by degrees, kill'd him with great torture. *La Cordera* supposeth the Poet to allude to the *Julian* Law concerning Adultery, whereby the Husband, if he took any Man with his VVife, and would not kill him, might maim or cut off any part of his Body.

(c) VVith respect to the three-fold repetition of *Vale*. *Servius* upon this VVife, *Æn*, 2.

*Sic, O se postremo affari discedente corpus.*

The sense (saith he) is this; Give me the Funeral comfort, that is, speak to me as they do to the Dead, *Vale, Vale, Vale*.

(d) The Ancients took great care that no Man should be buried in a Grave, which another Body had taken up before.



*Neque hec Pyramidos laniatum corpore toto  
Deiphobum unda lacerum crudeliter ora.*

Domino ROGERO  
Tabula



*Ora manus, ambas, populataq; tempora rursus  
charibus et truncas in bonis uulnere naves.*

LANGLEY Baronetto.  
merito votiva.

Then he reply'd: Thou didst, my dearest Friend,  
My Funeral Rites, and Obsequies attend:  
But my own Fate, and false Wife, sent me here;  
I, as Love-tokens, these her Favours wear.  
For, as thou know'st, we pass'd with fond Delight,  
Never to be forgot, that last sad Night,  
When through high *Troy* that fatal Horse did come,  
Bearing an Army in his pregnant Womb:  
Then she, pretending Piety, advanc'd  
With *Phrygian* Dames, and *Bacchanalia's*, Danc'd,  
Bearing a blazing Torch amidst the Rites,  
The *Grecians* from a lofty Tower invites.  
Drowsie with Sleep, and wearied out with Woes,  
In my unhappy Bed I took repose;  
When deep and pleasant Sleep my Soul possest,  
Like the sweet quiet of Eternal Rest.  
Out of my Chamber then all Arms she laid,  
And from my Head my trusty Sword convey'd;  
Opens the Gates, lets *Menelaus* in,  
Expecting thus his long-lost Love to win;  
And, by so great a piece of Service, gain  
An expiation from all former stain.  
Brief, they broke in, with whom *Ulysses* joyns,  
That curst Contriver of all dire Designs.  
Ah! may the Gods such Cruelty repay,  
If for the *Greeks* with pious Lips I pray.  
But what strange Fortune brought thee here alive?  
Did some mistake in Navigation drive?  
What was the Cause? or by the Gods Commands  
Com'st thou to dark and miserable Lands?

By this the Golden Chariot of the Sun  
Celestial stages to high Noon had run;  
Their whole time thus there they had talking staid,  
When briefly *Sibyl*, thus advising, said.

Night

(e) *Helena* (as we said) upon the death of *Paris* became the Wife to *Deiphobus*, so order'd by *Friem*; but against her will, as the complains in *Euripides* *Troad*.

(f) That last night of *Troy* is by *Valerius Flaccus* term'd *Nox Durata*, ab equo Durato.

(g) *Helena* that night pretending to perform the Rites of *Bacchus* round about the Horse, by the Torches (which were in use at those Mysteries and Sacrifices) gave Signal to the *Grecians*.

(h) They us'd amongst the Antients to hang up their Sword and Arms at their Beds head when they went to sleep: So is *Agellus* dicted by *Homer*, lib. 10. and *Apollon*, lib. 3. *Cato* (saith he) missing his Sword which us'd always to be by his Bed side, cry'd out; that he was betray'd by Domestic Enemies.

(i) The Interpreters of *Homer* and *Virgil* observe, that these Necromantic Rites must not exceed the space of 24 hours; for which reason the *Sibyl* here hastens *Aeneas*, urging, that it was now past midnight, and the morning of the second day ready to rise. So *La Corda* best interprets; in which sense *Varrus*; *Noctua meridies*.







(f) *Ixion* having slain his Father-in-Law, wander'd up and down the Earth, despis'd by all, until *Jupiter*, mov'd with his Repentance, took him up to Heaven, where he solicited *Juno* (which Example *Jupiter* had before given him lying with his wife *Dia*, by whom he had *Pirithous*) on a Cloud in her shape, wherewith *Jupiter* deceiv'd him, he begg'd *Cerberus*: *Jupiter* for the insolence of this attempt, at first only banish'd him to Earth; But there bragging of *Juno*'s favours, he put him in Hell, to be torur'd upon a Wheel.

(r) *Pillars* are the Feet and Pillars that support the Bed; nor is this any thing repugnant to the custom of the *Grecians* and *Romans*, who laid their Beds on the Ground when they went to supper; since sometimes it is certain they rais'd them upon such Posts, whence the *Turks* call'd them *Alti*. Thus *La Cérda*.

(u) This some interpret of *Tantalus* King of *Corinth*; others of *Phaëron* King of *Arceadia*, who having pull'd out the Eyes of his Sons, by infatigation of their Mother-in-Law, fell himself blind, and had his meat taken from him by the Harpies; *Apollo*, *Argonaut*. s. Hence they conceive our Author to signify that he had the like Torment in Hell; The wicked (as *Plato* saith) carrying the marks of what they have done in this life, at their backs in Hell; that their punishments may be suitable to their offences: But *Sponcius*, whom *La Cérda* follows, understands this of *Pirithous*.

(x) Alluding to the Law of the twelve Tables; *Patrons*, s. *clientes* *fratrem fecerit*, *facto esse*.

(y) Some conceive he hath respect to the Servile war, which (as *Fleury* saith) was as important as the *Punic*: It was misus'd by *Ennius* General of the Slaves in Sicily, and cost much *Roman* blood; against him were employ'd three Consuls, first *C. Fulvius Flaccus*, then *L. Piso*, and *P. Ruperilius*, who overthrew them; Yet presently after *Atthens* a Shepherd took up *Ennius* his quarrell and Arms, and was overcome by *M. Aquilius*.

Others think this is meant of *Spartacus* the Gladiator, who got together an Army of Slaves, and gave many Poils to the *Romans*, till at last slain by *M. Crassus*. (z) *La Cérda* saith much of this kind of Torment, as us'd by the *Grecians*, and *Romans*, the lumme whereof is this: The Offender brought to an high eminent place, was ty'd to the Spokes of the Wheel, his Limbs much distended, in a circular Form, then hung up, next turn'd about with the Wheel as swift as possible, till his Bowells fell out, and his Limbs were torn asunder: The torment was increas'd by Fire, and a weight at his Feet. (a) The Story saith that *Thesæus* went along with *Pirithous* to steal away *Proserpina*, for which he was condemn'd to sit upon a Rock, which he did until *Hercules* came there, who set him at liberty, yet not without so much difficulty, that he came from thence *æneas*: in relation to that part which he left behind *Virius* expounds the *eternal sitting* of our Poet, *lib. 1. Lucan. Cap. 11.* But is decided by *Villomariens lib. 1. Animadvers.* (q. 14. Others referre this to the return of *Thesæus* after Death. (b) *Pirithous* is that of *Ixion*, who burnt the Temple of *Apollo* in revenge of the Rape of his Daughter by him; For which *Apollo* shot him, and then sent him into Hell. The Ambiguity of the word *Phlegyas* admits a second interpretation, for it may be the Accutative Case; as if the *Phlegyas* (a People of great impiety, as *Paulinus* in *Boet.* attests) were here admonish'd by *Thesæus*. (c) There is a Story of a Maid at *Padua*, who falling mad, spoke Greek and Latine, wherof she was till then ignorant; and being thence demandd which was the best Sentence in *Virgil*, as often repeated this Verse. (d) *Servius* here cites two, *Lactantius*, who fold *Olympus* to *Philip*, and *Carus*, who sold *Rome* to *Cæsar* for twenty seven thousand *Sestertius*. (e) The Laws were engraven in Tables of Brass fasten'd to Pillars in publick places, which when they were repeal'd were taken down: In these Tables *Salustius* saith, besides Laws and Edicts, were the divisions of Grounds, Astronomical Tables, and other things ordinarily cut; call'd *tabule*, because fasten'd to Pillars

I could not all their several Crimes declare,  
Nor the variety of Tortures there.  
When *Phæbus* long-liv'd Priestests thus had said,  
Go on, she bids, no time should be delay'd,  
And now our promis'd Gift we must present;  
I see *Cyclopean* Walls of vast extent,  
And mighty Gates, with stately Arches, where  
We were commanded the rich Bough to bear;  
Then through dark waies they went with equal  
The mid-path taking, and approach the place. (pace,  
*Æneas*, purg'd with f water, enters now,  
And fix'd on gloomie Gates the Golden Bough.

This done, they came to seats of Ioy, and Rest;  
Groves, happy Mansions of the ever blest,  
Which larger Skies cloath with a purple Grey,  
New Starrs attending their s own God of Day.  
Some, in green meads, their time in wraffling spend,  
And gallantly on golden Sand contend:  
Some gracefull Footing with a Song present.  
In a b long Robe the *Thracian* Poet went,  
On f seven sweet strings, descanting sacred Laies,  
His hand now strikes, his k ivory quill now plaies.

Here *Tæceus*'s antient and fair Race appears,  
Magnanimous Heroes, born in better years,  
*Ilus*, *Assaracus*, and who built *Troy*'s Spires;  
Their Arms, and empty Chariots he admires;  
Their Spears stuck down, their Steeds about the  
At pleasure fed; what happines they found, (ground  
In Arms, or Chariots, or brave Horse, alive,  
That pleasure under Earth did still survive:  
Others he saw, on each side banqueting,  
Then in a solemn dance glad l *Pæans* sing;  
Shaded with sweetest Laurel, through whose woods,  
m *Eridanus* rising, rowls his swelling Floods.

Z z z

Here

(f) They who offer'd to Celestial Gods, wash'd themselves, as for the Infernal; it was enough to besprinkle themselves: Thus *Spartacus*, *Servius* refers to the impurity which *Æneas* had contracted by the fight of *Tartarus*; *La Cérda* to another custom of those who went about to sacrifice, which they did not until they had first besprinkled themselves *lustrali aqua*.

(g) They were of opinion, that in *Elysium* there was a new Sun and new Starrs.

(h) The habit of Musicians was of old, a long Robe down to their feet: of that kind which was call'd *Palla*, of colour commonly purple, or figur'd. See *La Cérda*.

(i) *Callimachus* Hymn, in *Did.* affirms, that *Apollo* confin'd his Harp to seven strings, because the Swans at his birth sung seven times: But that the Lyre of the Antients was *Hepachordus* is enough known, its first order'd by *Terpander*. *Pliny* 7. 56. *Fulgentius* supposeth the Poet here to allude to the seven kinds of Music; *Diafemata*, *Sysemata*, *Phthongs*, *Toni*, *Metastole*, *Melopææ*, in the seventh he is defective.

(k) *Nasimachus* affirms, that in the time of *Julius* the Third, there was found a Marble Statue, holding in the left hand a Lyre, in the right, a Quill, or *Pedum*: Hence (saith he) it is manifest that the antient Musician us'd a Quill not a Bow to their Lyre; nor is the Poet here to be understood of the latter.

(l) *Pæan* is a warlike Hymn; of which there were two sorts, one to *Mars*, the other to *Apollo*; The first sung before Battell, the second after Victory. Thus distinguish'd by *Suidas*.

(m) The River *Eridanus* sinks into the ground, and now flows where it ritch again; and therefore is figur'd by the Poet to be in Hell, yet not wholly, but *Plurimus æneis* in relation to the other part on Earth.

Here those that fighting for their Country dy'd,  
 And Priests, that whilst they liv'd were chaste, reside,  
 With Divine Poets who lov'd *Phæbus* best,  
 Or did b'invented Arts mans life asist,  
 And others in their memory renown'd,  
 Their temples all with snow-white Garlands  
 When *Sibyl* thus to those about her spake, (crown'd.  
 Adresing to *Musæus*, who did take  
 Place in the midst, and taller than the rest:  
 Say blest Souls, and thou of Poets best,  
 Where is *Anchises* Seat? to him we come,  
 And o're *Cocytus* dismal Billows swim.  
 To whom the *Heroe* thus in brief repli'd;  
 We have no certain places, but reside  
 On Beds of Grass, and walk in " shady Woods,  
 And Meadows ever green with chrystal Floods:  
 But if you please to scale this rising Brow,  
 I shall the neereft way and certainft shew.  
 This said, he leading, they the Banck ascend,  
 Where glorious Fields they view, to which they  
 But old *Anchises* fought with special care, (bend.  
 Souls which in pleasant Vales confined were,  
 Ready to view once more etherial Skies,  
 Where he by chance his own dear Off-spring spies,  
 Then takes recognifance of their numerous fwarms,  
 Their fates, their fortunes, manners, wealth and arms.  
 As towards him he saw *Æneas* bend,  
 He both his hands did earnestly extend;  
 Then bathing of his cheeks with tears, he said;  
 Ah art thou come! thy Piety hath made  
 Easy the way; Son, have I leave to see  
 Thy face, and freely to discourse with thee?  
 So I did, calculating Seafons, look  
 Just for thee now, nor hath my care mistook.

(\*) *Servius* observes that the Souls of *Heroes* us'd to be worshipp'd in Groves; with which agrees the testimony of *Latinus Giral-dus Synag.* 17. That Groves were made consecrated by Temples of the Gods; and thence as *La Cerda* conceives borrow'd their name. *A lucendy quod ibi accenduntur lumine, Religioni causa.*

From

From what strange Lands, through vast Seas hast thou  
 That I enjoy thee now once more, dear Son? (run,  
 What perills hast thou past? how did I fear  
 Danger in *Libya*, whilst thou linger'dst there?  
 Then he repli'd, Blest Father, thy pale shade,  
 To seek thee here, oft strickt Injunctions laid.  
 On *Tyrrhen* Shores the Navy rides; oh grace  
 Me with thy hand! nor fly from my embrace.  
 Then down his cheeks a briny deluge rould.  
 His neck three times he labour'd to infold,  
 And thrice the Shadow swift evasion finds,  
 Like flying Visions, or more nimble Winds.

When in a winding Vale *Æneas* sees  
 A secret Grove, Woods, and resounding Trees,  
 And pleasant Seats, which *Lethe* water'd; here  
 A world of various Nations did appear;  
 As thick as Bees, when they in Meadows cling  
 To various Flow'rs, and rise all the Spring,  
 And silver Lillies are beleagu'rd round,  
 Whilst with mixt murmurs all the Plains resound.  
*Æneas* at the wonder struck with Fear,  
 Inquires the cause, and what those waters were;  
 Or vvhy so many persons on each side  
 Did fill the Banks? *Anchises* then repli'd;  
 Souls that must take new shapes, at *Lethe's* brink,  
 Quaff secure draughts, and long Oblivion drink:  
 Secrets of Fate now I desire to shew,  
 That thou our numerous Progeny mai't know;  
 By which thou mai't build greater hopes, and more,  
 Landing at last on *Latium's* fertile Shore.  
 Sir, must pure Souls review etherial air,  
 And to slow Bodies once again repair?

Why



Hic Vir, hic est tibi quem  
Augustus Caesar, diuini  
Sæculi, que rursus  
Sæturno quondam, super  
Proferet Imperium.

Dñs: GVILLIELMO COURTNEY.  
in Devon Tabula



promittit sæpius audis  
genus: aurea condet  
Latius regnatis per arua  
& Garatimbas, & Indos.

Equiti Aurato, de Powderham  
merito Votus.

Why have the wretches such a dire delight?  
Then thus *Anchises* said; I shall recite  
(Nor will I hold thee in suspense dear Son)  
Each circumstance, so went in order on. (*Robe*)  
From first, Earth, Seas, and Heav'n all-spangled  
The Golden Starrs, and *Phœbes* silver Globe,  
A Spirit fed, and to the Mass conjoind,  
Inspiring the Vast body with a Mind.  
Hence Men, and Beasts, and Birds, derive their strain,  
And Monsters floating in the marble Main;  
These seeds have fiery vigour, and a birth  
Of Heavenly race, but clog'd with heavy Earth,  
Our dying Bodies, and dull Limbs annoy;  
From hence they fear, desire, they grieve, and joy;  
Nor more they mind their high descent, when they  
Imprison'd lye in a dark house of clay.  
But when an end of pleasant life they make,  
Not all corporeal punishments forsake  
The wretches; for 'tis just to cleanse, with pains,  
Their wondrous and their long contracted Stains:  
There, for old Crimes, they several Tortures find;  
Some hang a sport to every idle Wind,  
Others, vast Billows purge, some fry in Fire;  
All ° punish'd for themselves; some few retire  
To great *Elysium* then, and happy Plains,  
'Til antient Time obliterate their Stains,  
Leaving a Fire clens'd from all earthly sense  
A pure Ethereal Intelligence.  
All these, a thousand years being finish'd, God  
Calls in great Troops to the *Lethæan* Flood,  
That they forgetting, may Heavens convex view,  
And act Old parts again in Bodies New.  
*Anchises* then his Son and Her, this said,  
Mongst busie Troops and noysfull throngs convoid,  
Then

(\*) Omitting the Explications of  
*Seruius* and *Turnebus*, we under-  
stand with *La Cerda*, by pati moneri,  
to undergo the Tortures of the Fu-  
ries. For *Ælius* *Seio* (cited by  
*Lilins Giraldus* *Synt.* 6.) saith, that  
the *Manes* are nothing but the *Dii*  
*inferi*.

Then takes a Hill, from whence they might discern  
Their March, their Order, and their Persons learn.  
He shew thee now our glorious *Dardan* strain,  
Whose mighty Of-spring must o're *Latium* Reign;  
Illustrious Souls that will our surname bear;  
In brief, I shall thy Destiny declare.

Seest thou that Youth, that leans upon his Lance?

He first must to *Ethereal* Air advance;

*Sylvius* an *Albane* name, thy Posthume Race,  
Sprung from *Italian* Blood, next takes his place;  
To thee, then old, him thy *Lavinia* brings  
Forth in the Woods, a King, and Sire of Kings:  
From whom our Race shall in long *Alba* reign.

Next, ' *Procas*, th' honour of the *Dardan* strain,

*Cappys*, and *Numitor*, then *Sylvius*, he

*Sylvius* *Aeneas* shall be stil'd from thee;

Like Piety and Arms shall him renown,

When he in *Alba* shall enjoy the Crown.

What mighty strength these young men shew, behold!

But civil ' wreaths their Temples must enfold.

These ' *Gabii* shall, ' *Noment*, and ' *Fiden* found,

And ' *Collatine* Tow'rs erect on rising ground,

' *Pometia*, ' *Inui*, ' *Bola*, ' *Cora* plant, (want

Such shall their names be, though now names they

And next great *Romulus* to his Grandfire joins,

Whose Mother *Ilia* sprung from *Teucer*'s loyns.

Seest thou two Crests shine on his stately Crown?

This *Jove* himself shall honour as his own;

(p) Upon the death of *Aeneas*, *Lavinia* big with child fled the Court, and secur'd her self in the Woods, there she was preserv'd by *Tyrrheus* the Kings Herdman, and deliver'd of this *Sylvius*, so nam'd from the Woods wherein he was born; but after she had been a while misused, the people murmur'd, and laid the aspersions of her death upon *Ascanius*, who succeeded his Father. This her Host knowing, perswaded her to return to Court; which she did, and was lovingly entertain'd, and well allow'd all his life. And at his death, *Ascanius* prov'd himself son of *Aeneas*, and seized the *Alban* Throne upon his brother *Sylvius*, and the chief Pontificate upon his own Son *Iulus*. So from *Sylvius* the *Alban* Kings are said to have descended unto *Romulus*, and from him were call'd *Sylvii*; who reigning in long *Alba*, fulfill'd the promise of *Jove* to *Venus*.

(q) *Procas* is here call'd *Trojanus gloria gentis*, because the Father of *Numitor*, Grandfire of *Rhea*, mother of *Romulus*.

(r) An Oken Garland was the Reward of him who had sav'd the life of a Citizen of Rome.

(f) A City in *Via Praenestina*, built by *Galatius*, and *Bius*, brothers, *Scythians*, thence perhaps the name *Gabii* in the plural number.

(t) A midland City belonging to the *Latines*, according to *Livy* and *Ptolemy*.

(u) A Colony of the *Latines*. This City was demolish'd by *M. Aemilius* the Dictator. *Strabo* saith it was distant from Rome thirty Stadia.

(x) *Collatia* (which *Festus*) was a town near Rome, so call'd because the Wealth of other Cities was conferr'd there; whence that Gate of Rome so nam'd.

*Servius* saith it was built by *Tarquinius Superbus*, but rather by the *Alban* Kings, and augmented by *Tarquinius*. That which commonly follows *Laudis pudicitiae celebris &c.* is not *Virgil's*, but inserted by some Impostor, friend to *Lucretia*.

(y) By *Pliny* reckon'd amongst the eminent Towns of *Latium*. *Ortelius* will have it the Head of the *Volsci* in *Campania*.

(z) A City in *Thrace*, so call'd from *Tan*, whom the *Latines* nam'd *Inui*. *Macrobius*, *Saturn.* 1. 22. ab inuendo passim cum omnibus animalibus, saith *Servius*.

(a) A City placed by *Ortelius* among the *Samnites*; Mention'd by *Pliny* 2. 5. among the *Latian* Towns. It was taken by *Martinus Cerialinus* in behalf of the *Volscians* in his Expedition against the *Romans*. (b) A City mention'd by *Strabo*, and by *Pliny*, who affirms that the *Carant* are descended from the *Trojan Dardanians*. (c) *Romulus* was grown, in his Age, too fervent to the Senate; and they in the Senate-house tore him in pieces, and so cover'd him away under their Gowns; the multitude mistaking him, storm against the Senate, but are pacify'd by the subornation of *Julius Proculus*, who swore he saw *Romulus* in the Night season in shape more majestic than was wont; and that he charged that they should cease their Grief for him, and pursue their Military affairs; for his City should at length be the head of the World, and that himself, rais'd up into Heaven, was made a God.

By

By this man's *Asspice*, Son, great *Rome* shall rise,  
Queen of the World, and Rival of the Skyes;  
He shall seven Hills with one huge Wall surround,  
Happy with Men in Peace and War renown'd.

As *Berecynthia*, crown'd with Turrets, rides  
In state through *Phrygian* Cities, by her sides  
A hundred Nephews, Of-springs of the Gods;  
All Heaven's Inhabitants, all in high aboads.

But hither turn thy Eyes, this Nation see,  
Here *Cæsar* comes, and these thy *Romans* be;  
Now all *Ascanius* Progeny arise,  
Under the mighty Axe supports the Skyes:  
There, there's the Prince, oft promis'd us before,  
Divine *Augustus Cæsar*, who once more

Shall Golden Days bring to th' *Ausonian* Land,  
Kingdoms of old King *Saturn* did command,  
And shall his power to *India* extend,  
Beyond the Annual Circle, and beyond  
The Sun's long progress, where great *Atlas* bears;  
Laden with Golden Stars, the glittering Spears;  
At his approach Heaven's Oracles will shake

The *Caspian* Realms, and the *Mæotic* Lake;  
*Nile* in seven Channels shall amazed stand;  
Nor did *Alcides* progress so much Land,  
Though he the ' Hart and ' Boar did overthrow,  
And *Lernian Hydra* trembled at his Bow;  
Nor *Bacchus*, who with Viney Reigns came down,  
Driving fierce Tigers from tall ' *Nysa*'s Crown.  
Doubt we to raise our Glory then? shall we  
Despair to plant our selves in *Italy*?

What's he, with Olive crown'd, does Offerings bring?

The ' Silver Tresses of the *Roman* King,

And hoarie Chin, I know; he first shall come,

From a mean People, to establish *Rome*,

A a a

Vvith

(d) Of this Stag the story is uncertain, some affirming that it was neither slain nor shot (as our Poet implies) by *Hercules*, because sacred to *Diana*, but taken by him running; others with Nets, others sleeping; it is call'd *Ascrips*, as by the *Greek* Fables *ἄσκριπτος*, being feign'd to have brazen Feet: Though *Servius* affirm the Epithite to be common to all Stags, upon that of *Ascanius*.

*Vincens arripens terrorem Nessora cervi*.

So *Hesychius* interprets *ἄσκριπτος*, *inextinguibilis*.

(e) A Boar which haunted *Erimanthis*, and waited all *Arctas*, was by *Hercules* taken and carried to *Earisthenes*; the Teeth of this Boar hung up a long time in *Apollo's* Temple at *Cuma*.

(f) A City of *Arabia*, to the Nymphs whereof *Jove* deliver'd *Bacchus* to be brought up; whence some conceive he is call'd *Dionysius*.

(g) *Numa Pompilius*, second King of *Rome*, was white-hair'd from his Infancy; but *Lucretius* refers this to his great Wisdom; of which *Dion. Chrysost.* *Orat.* 25. *Numa* (saith he) undertaking the charge of *Rome*, when as it was little, mean, planted in a strange Country, her Citizens mix'd and bad, Enemies to their Neighbour, poor, unciviliz'd, living dangerously by reason of the cruelty of *Romulus*, he establish'd them in the Land, made them Friends to their Neighbour; gave them Laws, Gods, and a Commonwealth, and was Author of all the Happiness that ensu'd to them.

With Rites, and Laws, and from a barren Land

Invited, must receive a great Command;

<sup>b</sup> *Tullus* succeeds, who shall from stothful Farms

Rouse idle Men, and exercise in Arms (Arch,

Troops, knowing no Triumphs yet. To Heavens bright

Next him behold vain-glorious ' *Ancus* march,

Now also, now too much with popular grace

Delighted. Wilt thou see the <sup>k</sup> *Tarquin* Race?

And the revenging ' *Brutus* haughty Soul?

His <sup>m</sup> *Fasces* born before him to the Pole:

He first the Consul's Dignity shall take,

And o're his Sons the cruel *Axes* shake,

For specious Liberty, and to judgement bring,

Because they rais'd new War for their old King:

Although Posterity the Fact may blame,

It was thy Country's love, and thirst of Fame.

The <sup>n</sup> *Decii*, ' *Drusi*, stern ' *Torquatus* see,

<sup>o</sup> *Camillus* bringing Gold and Victory.

But those behold, which shine in equal Arms,

Concording Souls, whilst Night their Spirits charms:

Ah when they live, what Wars shall they maintain,

Opposing each! what Fights! what Numbers slain!

From the steep ' *Alps*, and the ' *Monæcick* Tow'rs,

The Father comes, the Son leads Eastern Pow'rs;

(h) *Tullus Hostilius*, third King of *Rome*, of whom *Livy* saith, That he was not unlike his Predecessor, but fiercer than *Romulus*; his age, strength, and the glory of his Ancestors, excited his Courage; and therefore thinking the City would soon grow old with Idleness, he sought occasions every where of War.

(i) *Ancus Marcius*, the fourth King of *Rome*, who is by *Livy* described, Of a middle temper, between *Numa* and *Romulus*; equal to any of his Predecessors in the glories of Peace and War.

(k) *Tarquinius Priscus* the fifth, and *Tarquinius Superbus* the seventh King of *Rome*: He omits *Servius Tullus* the sixth King, as worthy Fame as any of the rest; some think because born of a Slave, His Son-in-law, *Tarquinius Sulpicius*, slew him, his own Daughter drove her Chariot over his dead Body; and *Rome* did not only not revenge her good King's Death, but gave the Crown to his Murderers. Their crimes of his Country the Poet was willing to overlook.

(l) The Avenger of *Lucretia's* injured Chastity (who was ravish'd by *Tarquinius Sextus*, Son of *T. Superbus*) and of the oppressed Commonwealth gnawing under the Tyranny of *T. Superbus*, upon his Sons, who conspired with the *Patricians* and *Quintus* to reduce *Tarquin*.

(m) The *Fasces* were Bundles of Rods with Axes wedg'd in the middle, born before the Kings by two Lictors; afterwards conferr'd on the Consuls.

(n) Of this Family *Decius Mus* the Father, and *Decius* the Son, were most famous: In the *Latin* War, before the Battle, the Roman Consuls, *Marius Torquatus*, and *Decius Mus*, pitching their Tents before *Capua*, heard a Voice in the Night, saying, That the General on one side, the Army on the other, were destin'd to the Infernal

Gods, and Mother Earth; and that the side whose General perish'd, should have the Victory: Whereupon they agreed between themselves, that he whose Legions first waver'd should bestow himself upon his Country, which chanc'd upon *Decius*, and he rush'd upon a prelate death. The like his Son did in the VWar against the *Gauls*.

(o) The Family of the *Drusi* he especially mentions for *Drusus* his Lieutenant, Son of *Livia Augusta*, Wife of *Augustus*. (p) *T. Manlius Torquatus* (who because his Son fought a Battle contrary to his Command, although he came off Victor, sentenc'd him to death) was nam'd from a Chain (a *torque* & *armis*) which he took in single combat from a *Gaul* that challeng'd the Romans.

(q) *Lucius Camillus* drove *Brennus* and the *Gauls* out of *Italy*, who had taken and burnt *Rome*; by *Plutarch* honour'd with this *Eligium*, *Pluvius digne & laude*. The second Builder of *Rome*. The name, *Tarces* (in *Chilad*.) derives from *tarce*, ornate.

(r) Spoken with a kind of Prophetic Omen; for assigning the *Alpine* and Northern Forces to *Julius Caesar*, the Eastern to *Pompey*, he directly implies, that the first should be Victor. The like happen'd betwixt *Alexander* and *Darius*, *Servius* and *Niger*, where the Northern Armies overcame the Eastern. *Vergilius*, lib. 1. cap. 2. thus distinguisheth them, That the Northern are very apt to VWar, the Eastern much afraid of VVounds; for which he gives this reason, That they have less Blood than the other.

(s) A Haven of *Liguria*, from which *Hercules* was call'd *Monæcus*, either because driving away all the Inhabitants he liv'd there alone, or because no God but himself was worshipt there. See *Servius*, lib. 4. *Pliny*, lib. 3. cap. 5.

Your

Your hearts to harden with dire War forbear,  
Nor with such force your Countreys Bowels tear.

But thou, my Blood, who from the Gods deriv'd,  
First pity take, and Arms lay down.

Fam'd with *Greek* slaughters, This in ' triumph shall  
From *Corinth* ride, to the high Capitol;

He ' *Argos* and *Mycenæ* shall destroy,

Revenging Ancestors of ancient *Troy*,

And *Pallas* Temple, which they did deface,

On great *Æacides*, *Achilles* Race.

Who thee, renowned ' *Cato*, can forget?

Nor ' *Cossus*, nor the ' *Gracchi's* Deeds repeat?

Or the ' two *Scipio's*, Thunderbolts of War,

*Libya's* destruction; or *Fabricius* spare,

Powerfull with little; or ' *Serranus*, thee,

Turning thy Glebe; where will the *Fabii* Me

Transport! Thou, ' *Maximus*, the only Man

That by delays *Rome's* fortune must regain.

Others, I grant, shall mould respiring Bras,

And grave on Marble a more lively Face;

Some better plead; and some Astronomers

Better describe Heavens motion, and the Stars:

Be thou ambitious how to govern best,

In these Arts, *Roman*, thou must be profest,

That we a Peace well-grounded may enjoy,

Subjects to spare, and Rebels to destroy.

*Anchises* said, they wondring all the while,

*Marcellus* view, glorious in wealthy ' Spoil;

This Conquerour must in Virtue all o'come,

And shall in mightiest Tumults settle *Rome*,

The *Pæni* waft, and *Gauls* rebellious Swarms,

And to *Quirinus* offer thrice their Arms.

(r) He mentions *L. Manlius*, who being Consul, overcame the *Achæi*, whence firm'd *Achaicus*, and demolish'd *Corinth*, for which he triumph'd; and is therefore said here to drive his Chariot to the Capitol, whither those that triumph'd went with great solemnity.

(u) *Paulus Æmilius* (who is here intreated) overcoming *Perseus* King of *Macedonia*, and reducing that Kingdom to the Romans (for which he triumph'd) is here, thereby said to revenge the *Trojans* his Ancestors, upon the Race of *Achilles*, from whom *Perseus* was descended, and is therefore here call'd *Æacides*. Of the Victory *Livy* gives this account: There was so much Spoil, that every Horseman had 400 Denarii, the Foot 200 apiece; they carried away a hundred and fifty thousand Heads of Men.

(x) The two *Catoes*, both nam'd *M. Porcius*, one having the sile of *Censorius*, the younger of *Uticensis*, were fam'd for Learning, Justice, and Wisdom: here the elder is conceiv'd to be meant, as well from the Epitome, *Magus*, as because the younger was of the opposite Party to *Julius Caesar*.

(y) *A. Cornelius Cossus* having conquer'd *Lartius Tolumnius*, King of the *Ætrurians*, offer'd the *Opus*, *stola* to *Jupiter Feretrius*. See hereafter.

(z) The *Gracchi* were one of the most noble Roman Families, allied to the *Scipios*, and therefore are they join'd here by the Poet.

(a) Some here understand the two *Scipios*, Brothers, *Publius* and *Quintus*, who died in Spain; others, the two *Africanis*, because he adds, *Cladem Lilybei*. *Publius Scipio Africanus* overthrew *Hannibal*, and made Carthage tributary to *Rome*, paying yearly ten thousand Talents of Silver for fifty years. *Paulus Scipio Africanus*, the Son of *Paulus Africanus*, adopted by *Scipio Africanus*, took, burnt and levell'd *Carthage* with the Ground, and reduc'd it to a Roman Province.

(b) *C. Attilius* was taken from the *Plough*, and made Consul, whence he had his surname *Serranus*, a *serratus*: but *La Cæra* labours to prove the story mistaken for that of *Cincinnatus*, of whom is recorded the fame.

(c) Amongst the Family of the *Fabii*, whereof 306 were slain at

*Cremera* in the War against the *Vestines*, *Virgil* particularly chooseth for praise *Fabius Maximus*, who from tiring out *Hannibal* got the name of *Cunctator*, Delayer. Well known is the Verse of *Ennius* here imitated;

*Unus homo nobis cunctando restituit rem.*

(d) Those Spoils were call'd *Opima*, Rich and Magnificent; that in Battle were taken from the General of an Army. The first of this kind (for we read but of three) were by *Romulus* taken from *Averis*, King of the *Cæcænes*; in the Second War; the second by *A. Cornelius Cossus*, taken from *Lar. Tolumnius*, King of the *Vestines*; the third here by *Marcellus*, call'd the Sword, as *Fabius* the Shield of *Rome*.

*Aeneas* here (for he a Youth beheld  
 March in bright Arms, whose Personage excell'd,  
 But with sad Looks, and a dejected Face)  
 Said, Who is this with him keeps equal pace?  
 Is he his Son, or one of his great Stock?  
 How like to him! what *Noyse*! what Suters flock!  
 But Night with gloomy Clouds involves his Head.  
 Then, with abortive Tears, *Anchises* said;  
 Know not, dear Son, the Sorrows of thy own,  
 This Wonder to the World must be but shewn;  
 The *Roman* Progeny too great had seem'd,  
 Had Heaven bestow'd this Jewel so esteem'd.  
 What Groans, from *Mars* his Field, afflict sad *Rome*!  
*Tyber*, when thou glid'st by his recent Tomb,  
 What Funerals wilt thou see! nor any shall,  
 Like him, who sprung from *Troy's* Original,  
 Raise *Latium's* hope; and never *Roman* Earth  
 Shall boast that she had foster'd such a birth.  
 Ah Piety, antient Faith, th'unvanquish'd Hand!  
 None shall him arm'd, though ne're so strong, withstand,  
 Whether on Foot he charge the Hostile Rank,  
 Or spurr his Steed from Shoulder to the Flank.  
 Ah pitied Youth! if thy hard Destiny  
 Thou overcom'st, thou shalt *Marcellus* be.

Handfulls of Lillies bring, and Purple Flow'rs;  
 That I may strew this Noble Soul of ours;  
 Let me in Heaps such Presents on him lay,  
 And, though the Gifts are vain, an Offering pay.

Then through those Regions they a Progress made,  
 And all those wide Aerial Plains survey'd.  
 Walking aside, *Anchises* did inflame  
*Aeneas* Soul with love of future Fame;  
 After to him ensuing Wars relates,  
 Describes *Laurentum*, and *Laurentian* States;

Directing

Directing him a course how to oppose,  
 Or wave the Fury of his greatest Foes.

There are two Gates of Sleep, one made of Horn,  
 Through which true Visions to the Skyes are born;  
 The other Ivory, polish'd purely bright,  
 Whence false Dreams fall to ætherial Light.  
 These, when *Anchises* had to's Son declar'd,  
 And *Sibyl*, he the Ivory Gates unbarr'd;  
 The Prince *Cajeta* finds the nearest way,  
 Where both his Friends and Fleet in safety lay.

(e) It was a Custom amongst the Antients to erect their Tombs near a River.

(f) *Virgil* reciting this Book before *Augustus* and *Octavia*, she at the mention of her Son *Marcellus* swooned, and was so taken with the Poet's commemoration, that she gave him for every Verse which concern'd her Son ten *Sesterces*; ten *Sesterces* are about 78 pound, 2 shillings 6 pence of our Money.

(g) *Virgil*, lamenting *Marcellus*, alludes to the *Greek* fashion of strewing Flowers upon the Sepulchers of those who died untimely, relating to their momentary vigour and shortness of life.



*Sunt gemina belli portæ sic nomine dicunt;  
Religione sacra, et sacæ formidinis Martis:  
Centum erant claudunt velles, atque non ferri  
Rehora: nec clypeos absistit limine Iovis...*



*Tum Regina deum caelo delapsa, moranteis  
Impulsa ipsa manu portas, et cardine verso  
Bellæ ferratas rupit Saturnia postes  
Ithomæ Kendrick Arto. Tabula merito votiva*



# VIRGIL'S ÆNEIS

THE SEVENTH BOOK.

## THE ARGUMENT.

*Many strange Signs and Prodigies declare,  
A Forein Prince must wed th' Ausonian Heir.  
Æneas enters Latium; threaten'd Wants  
Turn'd to a jest; the promis'd Land he plants,  
And Embassies to King Latinus sends.  
A Peace is made. Vext Juno stirs the Fiends,  
And calls Aleto's aid, since Heaven denies.  
A tame Deer kill'd, has bloody Obsequies.  
The Queen and Turnus, spur'd by Hellish Charms,  
From long Peace, Latium rous'd to impious Arms.  
Against th' old King's advice, all straight engage:  
Ianus Gates open'd, the fierce Vulgar rage.  
The Martial List. Camilla, in the Rear  
A Virgin, march'd, arm'd with a Myrtle Spear.*



Hou didst, "Æneas Nurse, Cajeta,  
give,  
Dying, our Shores a Name shall  
ever live;  
The place thy Honour keeps, seal'd  
with thy Name,

<sup>b</sup> Great Latium hides thy Bones, and spreads thy Fame.

But

(a) As *Palinurus* nam'd a Promontory in *Lucania* (lib. 6.) and *Asiens* a Hill in *Campania* (ibid.) so likewise *Cajeta*; whom *Æneas* upon his return from Hell finding dead, buried near the *Bais*, and built there a City which he call'd after her name.

(b) i.e. *Italy*. *Hesperus*, the Brother of *Atlas*, gave *Spain* its name, it being from him call'd *Hesperia*; afterwards flying from his Brother into *Italy*, that receiv'd the same name, which for distinction sake they call'd *Magna*.

But Prince *Aeneas*, Rites of Funeral paid,  
 Her Monument rais'd, and swelling Seas allay'd,  
 Forsakes the Port, unfurling all his Sails,  
 Which Night made pregnant with respiring Gales;  
 Nor the bright Moon denies his course, but paves,  
 With trembling Beams, his way through Silver Waves.  
 By neighbouring Shores, *Circæan* Coasts, they run,  
 Where the rich Daughter of the Golden Sun  
 In unfrequented Forrests hourly calls  
 With charming Notes, and burns in stately Halls,  
 Loads of sweet Cedar, in Nocturnal flame,  
 Running neat Shuttles through a curious Frame.  
 Hence Yels, and Lions scorning to be bound,  
 In gloomy Night, most hideously refund;  
 Bears, and wild Boars penn'd up, fill all with Cryes,  
 And huge Wolves howl, of a prodigious size,  
 Which the dire Goddess *Circe* there invests  
 With fierce aspects, and chang'd to † salvage Beasts:  
 Left that the pious *Trojans* should be made  
 Such dire Examples, by enticements staid;  
 Left there they anchor, *Neptune* swells their Sails,  
 And, o're rough Shoals transports, with gentle Gales:  
 And now the Sea blush'd at the Dawn's approach,  
*Aurora* shining in her Golden Coach;  
 When suddenly the blustering Brethren slept,  
 Onely tough Oars the azure Billows swept.  
 Here Prince *Aeneas* saw a spacious *Wood*,  
 Through which untroubled *Tyber's* gentle Flood,  
 In nimble eddies, bright with Golden Sand,  
 Glides to the Sea; the Chancel, and the Strand;  
 Haunted with Fowl, which to the Forrest fly,  
 Lulling with pleasant Notes a froward Skye;  
 He bids them stand to Shore, with joy they stood;  
 And took possession of the shady Flood.

Erato

(c) *Circe*, according to the Scholiast of *Apollonius*, was Daughter of *Eate*, and *Hecate* Daughter of *Perseus*; consequently the Sister of *Medea*: but by Poets feign'd the Daughter of the Sun, perhaps because all Magick power is deriv'd from him; her name implying no more than his Circular motion. She poison'd her Husband *Seythas*, King of the *Sarmatians*; whereupon expell'd by her own Subjects from her Kingdom, she fled to this place, call'd from her, *Circæum*. Then an Isle, now join'd to the Continent; in respect of which former division perhaps her Groves are here said to be unpassable; if not in relation to the danger of her Charms, See Mr. *Samys* his *Ovid*, Met.

† (†) See the several Fables at large in *Ovid*, Met. lib. 14.

(d) *Strabo* expressly, lib. 5. *Aeneas* (saith he) with *Anchises* his Father, and his Son *Ascanius*, came to *Lavrentium*, as the Tradition goes, landing near *Hofia* or *Tyber*.

'*Erato*, now the Times I must declare,  
 What Kings of old in antient *Latium* were,  
 When first *Aufonian* Shores the Stranger found,  
 And the Wars prime Original refund.  
 O Goddess aid; I bloody Battels sing,  
 And Troubles, which did Princes ruine bring,  
 The *Tyrrhen* Troops, and all th' *Aufonian* Land  
 Muster'd in Arms; great Tasks I take in hand;  
 A mighty Work. *Latinus* aged grown,  
 Now in long Peace enjoy'd his quiet Throne.  
 Whom Nymph *Marica* did to *Faunus* bear,  
 And Royal *Faunus* was King *Picus* Heir;  
*Saturn*, from thee he boasts his Race Divine,  
 And thou the first of that Illustrious Line.  
 This had no Offspring, no male Issue left,  
 In flow'rie Youth his Sons the † Fates bereft;  
 One Daughter must enjoy this vast Estate,  
 Now ripe for Marriage, and a Princely Mate.  
 Many from mighty *Latium* made resort,  
 And all *Aufonia* did this Lady court:  
*Turnus*, the Noblest, and most Eminent,  
 The Virgin fought, and had the Queens consent,  
 Who strove with strange affection them to joyn;  
 But dreadfull Omens thwarted her Design.

A sacred *Laurel* 'midst the Court did rear  
 A lofty Top, long kept by Pious Fear;  
 Which the King finding, he (as they report)  
 To *Phœbus* gave it, when he built his Court;  
 And the *Laurentians* took from this their name:  
 When swarming Bees (a wondrous story) came  
 Murm'ring through Heaven, then all at once fate down  
 Upon the sacred *Laurel's* lofty Crown;  
 There with imbracing Feet in Clusters clung,  
 And roping down on loaden Branches hung.  
 Then straight aloud the skilfull *Augure* cryes,  
 A Stranger from that Region of the Skyes

B b b

Coming

(c) *Servius* observes, that *Erato* is here set for *Calliope*; others are of opinion, that all the Muses are invoked under the name of one. *Pimponius* thinks, that the Poet did purposely invoke *Erato*, because all this War of which he is to write was occasion'd by the love of *Levinia*.

(f) In distinction from the other, call'd New *Latium*, saith *Servius*. That there were two, is attested by *Pliny*, lib. 3. 5.

(g) Alluding (according to *Germanus*) to *Moneta*, by the Greeks call'd *Mnemolyné*, Mother of the Muses.

(h) The same with *Circe*. For *Lactantius*, l. 1. c. 21. informs us, that *Circe* after her death was by the *Minuturnes* worshipp'd for a Goddess under the name of *Marica*. *Vibiscus Latinus*, in *Hesiod*, is fill'd Son of *Circe*: which if *Servius* had observ'd, he had not been entangled in so many difficulties, as *Turnebus* observes.

(†) He hints at the *Latinus* story, which is this; *Amata* had two Sons, whom, with their Father's consent, she caus'd to be slain for promising and plotting to give their Sister in Marriage to *Eneas*. (*Serv.*)

(i) That the *Laurel* was consacrated with the *Roman* Empire, is affirm'd by other instances; as of that eminent *Laurel* which began to spring up not long after the building of the City, call'd *Laurentum* Name. And from that *Laurel*-branch which after the Marriage of *Augustus*, which a white Hen holding, was by an Eagle let fall into *Levia's* Lap, shortly after growing up to a fair Tree, of which were gather'd the Triumphant *VVreaths* for the Emperours.

(k) The story may be parallel'd with many, as that *Basia* was nam'd from an Ose, the Capital from the head of *Talus* found there: But *Herodian*, lib. 1. avers, that *Laurentum* was nam'd from the plenty of *Laurels* which grew there.



Coming I see, who must with Foreign Powers  
 Possess these Coasts, and rule our lofty Towers.  
 Besides, as near the King *Lavinia* stood,  
 With chaster Brands kindling the sacred Wood,  
 Her flowing Tresses seem'd to be a-fire,  
 And greedy Flame devouring her Attire;  
 Her rich *Tyara* blaz'd, her Crown of Gold  
 Sparkling with Gems, now busy Flames infold;  
 Fire, and dark Smoke, seize all her Royal Robes,  
 And *Vulcan* scales the Roofs, in pitchy Globes.  
 But this strange Chance, and wondrous Prodigious,  
 Declar'd the Princess should Illustrious be,  
 Her Glory shine, her Fortune should transcend,  
 Yet to the People did great War portend.  
 But the King troubled, goes to ' *Albunee* Groves,  
 And his Prophetick Father, " *Faunus*, moves;  
 Where the most great, and shade of all Woods  
 Refounds with sacred and sulphurean Floods.  
 From hence th' *Italians*, all " *Oenotria*, fought  
 Answers in doubts: when Gifts the Priest had brought,  
 Here he repos'd on skins of " slaughter'd Sheep,  
 And in the silent Night prepares to Sleep:  
 When wondrous Shapes of fleeting Forms appear;  
 He talks with Gods, and does strange Language hear,  
 Deep *Acheron's* darkest Counsels doth partake,  
 And sounds the bosome of th' *Avernian* Lake.  
 Here King *Latinus* seeking Answers, flew  
 A hundred chosen Sheep, by Custome due;  
 Then on their skins, being spread, to rest prepar'd;  
 When from the lofty Grove a Voice he heard.  
 To no *Italian* Prince thy Daughter wed;  
 Unmake, dear Son, the ready Marriage-bed;  
 A " Foreign Match is coming, who shall place  
 Our Stock and Name amongst the Stars, whose Race

Must

(1) A Spring and Wood there are of the same name, dedicated to the Nymph *Albunea*, which some suppose to have been *Ino*, Wife of *Arhamus*, who threw her self with her Son *Melicerta* into the Sea, to escape her Husband's fury; but swimming, recover'd these parts, and was here also Deified. Others suppose her to be the *Tiberine Sibyl*.

(m) *Faunus* was Grandchild of *Saturn*, Son of *Pietus*; for the merits of his life, he was consecrated a God after his death, and his Oracles in the Wood *Albunea* frequented.

(\*) Properly that part of *Italy* inhabited by the *Sabini*, so call'd from *Oenotrius* their King.

(n) In allusion (as is suppos'd) to the Oracle of *Amphiaræus*, which who consulted, they lay upon the skins, especially of Rams, for the interpretation of Dreams. See *Gel. Rhod. l. 27. c. 14.* Or as *La Cerda*, because the *Roman* Commanders lay on Beds of skins. *Claud. l. 1. Stilic.*

—quæries sub pellibus egit  
*Adonis hyemæ*—

(o) The like Oracle is attributed by *John Lestry, lib. 1.* of the *Scæth* Chronicle.

Must in full power those numerous Nations sway,  
 Which *Pæbus* sees, posting from " Sea to Sea.  
 This counsel by old *Faunus* given in deep  
 And silent Night, *Latinus* did not keep,  
 But it was trumpeted by flying Fame,  
 Which round through all th' *Ausonian* Cities came;  
 When first the *Trojans* did at anchor ride  
 Near *Tyber's* pleasant Banks, and flow'rie side.  
 The King, some prime Commanders, and the Prince,  
 Repos'd under a spreading Trees defence;  
 Then, to refresh, on verdant Grass being set,  
 Viands they lay on " Cakes of purest Wheat,  
 Making, with juicy Fruit, their Biskets swell:  
 Food short, and Stomacks sharp, straight on they fell,  
 And hard Foundations violently brake,  
 Storming, with bolder Teeth, the fatal Cake;  
 Then round about their wheaten Plates invade:  
 We eat our " Trenchers too, *Afcanius* said.  
 Nor saying more; this heard, an end affords  
 To all their Toyl; his " Father takes the words;  
 And, frivolous, did former Threatnings find:  
 Then said, Hail Lands; to me by Fates consign'd;  
 Welcome ashore, our never-failing Gods,  
 This Soyl is yours, these Kingdoms your aboads:  
 Such Secrets, now I call to mind, my old  
 Father *Anchises* thus to me foretold;  
 When thou, dear Son, on Foreign Shores being set,  
 Sharp Hunger, Trenchers shall inforce to eat;  
 Then let the " weary rest, remember there  
 To build a City, and strong Bulwarks rear.  
 This is that Famine, thus we are undone,  
 When Ruine threatned.  
 Then let us boldly, with the rising Sun,

B b b z

The

(p) From the Eastern to the Western Ocean.

(q) *Adonis libi*.

(\*) Of this eating of their Trenchers, *Servius, lib. 12.* and *Dionys. Halicarn. lib. 1.* make mention; so that there seems to be as much of History as Fiction in this Omen. See *Germanus* upon this place.

(†) Not much unlike to this was that apprehension of as happy an Omen by *Pentius* the Consul in *Valerius Max.* who preparing to war against the *Perfians*, coming home one day from the Senate, meets at the door his Daughter *Teretia*, then a Child, whom taking in his Arms to kiss her, and perceiving her to look sad, ask'd her the reason of it; she told him that *Perfa* was dead; meaning her little Dog; the Consul presently takes hold of the words, and builds thereupon certain hopes of a most glorious Victory. *Val. Max. lib. 1.*

(r) This Fiction some parallel with a story related by *Crantzium, Histor. Pandul. lib. 1. cap. 17.* *Li-bulla*, Queen of *Bohemia*, was advis'd by Oracle to marry him that should dine in the Field upon an Iron Table; which happen'd to be a Countryman, nam'd *Pribilanus*, who turning up his Plough, eat his Meat upon it.



*Æneas primique duces, & pulchri Iulus,  
Corporis sub hamis deponunt arboris alius,  
Instituuntque dapas, & de adores liba per herbas  
Substernunt epulas (sic Iupiter ipse monetur)  
Et Cereale solum pennis æquantibus augent*

Dñs Henrico Puckring alio Newton de  
Tubala me,



*Consumptis hæc forte alius, ut videret missas  
Exiguam in horre penuria adest elendi,  
Et videret manu multique audibus oritur.  
Italico crucis patulus nec parcere quadris  
Hæc etiam mensas consumunt, inquit Iulus.*  
Æneid. 17.

Charleton. in Com Canthia. Baronello.  
rito. voluit.

The Countrey search, to find who rules these Lands,  
And several waies see where their City stands.  
Now sacrifice to *Jove*; and to the Soul  
Of my blest Father; swell the flowing Bowl.  
With cooling Branches then he binds his Brows,  
And to the *Genius* of the Countrey vows,  
To *Tellus* first of Gods, to Streams unknown,  
To Night, and Stars which gild her purple Throne:  
Then, on his Knees, to *Jove* and *Sibyl* fell,  
And calls his Parents, great in Heaven and Hell.  
Here the all-potent Father thrice aloud  
From high Heaven thunder'd, and a fiery Cloud  
His powerfull Hand did brandishing unfold,  
Edg'd with reflecting Raies, and fring'd with Gold.  
The *Trojans* here a sudden rumour fill'd,  
The time drew near expected Walls to build.  
At the blest sign they feast, and cheer their Souls  
With joyfull / Cups, and crown the flowing Bowls:

Soon as the Morn with Golden Beams set forth,  
And took Night's sable Mantle from the Earth,  
They make a search; some find *Nymicus* Well;  
Here *Tyber* flows, and there bold *Latins* dwell.  
*Æneas* Chosen Persons did prepare,  
That to the Court his Embasie should bear,  
And for the *Trojans* terms of Peace propound,  
With Royal Presents, all with † Olive crown'd.  
They hasten to perform what he enjoyn'd:  
He, to a shallow Trench, slight Works design'd,  
Erects a Fort, and Camp-wise did begin  
His first abode to fence with Bulwarks in.

Now going on, they to the Walls drew near;  
When *Latine* Towers, and lofty Roofs appear:  
Then Gallant Youth, they saw, brave Horses ride,  
Or thundring in their dusty Chariots pride;

(\*) It was the Custom of the Antients, both *Greeks* and *Romans*, at their first entering into a Land to salute the same by killing the Earth, and by sacrificing, which they did, in regard they believ'd there was a peculiar tutelary *Genius* to every Place and Region. See *Heins.* in *Crepid. Syllan.* *Alexander* the *Macedon* is reported to have done the like at his coming to *Ilium*, as the Scholiast of *Apollonius* affirms, lib. 2. *Argon.* These topick Deities were never nam'd, but for the greater reverence were fill'd. *Si soli apollon*, and *Dii indigetes*; they were alwaies fix'd to one Place or Countrey. So *Servius*, *Dii topici*, i.e. *locales*, ad alias regiones nunquam transferuntur. And yet by the *Genius* of the Place here he will have *Apollon* to be meant.

(†) *Crater* is the largest kind of Cup: It is strange what is reported by *Arrian*, lib. 8. of a certain Feast of *Alexander*, whereat were present nine thousand Men, and that all drunk out of the same *Crater*.

(‡) *Servius* saith, that this *VVater* decaying, the River was reduc'd to a Fountain; and this again being dried up, the Sacrifices to *Vesta* ceas'd for want of *VVater*, which was to be fetch'd from thence. Perhaps it was more rightly call'd a *Stagnum*, because, issuing from the *Lacus Nemorosus*, it runs through *Ardra* into the Sea. And of this Lake mention is made by *Suetonius*.

(†) Those that were sent to intreat of Peace among the Antients were crown'd with Olive-leaves, and bore Branches thereof in their hands; and therefore *Virgil* calls the Olive elsewhere, *Olivæ pacisfrons*. An Example *Livy* gives of the *Carthaginians* sending Embassadors to *Scipio* for Peace, l. 30. c. 36. His words are these: *Hand prociis daretur vos vestra insula, ravisq; alio Carthaginiensium occurrat Navis. Decem Legati erant Principes Civitatis, Authore Annibale missi ad petendam pacem; qui cum ad puppim Prætoris *Nævus* accessissent, ornamenta *Apollineæ* purpurae, erantes imitantelq; fidem, &c.*

Or



Quanta per Idæos fœvis effusa Mycenis  
Tempellæ ierit campos, quibus actus utroq;  
Europæ atq; Asiæ fati concurrerit orbis;

EDOVARDO HANSON de Woodhouse  
Tabula



Audis, et si quem tellus extrema refuso  
Submóvet Oceano, et si quem extenta plagarū  
Quatuor in medio dirimit plaga soli iniqui.

Genes. Comit. Ebor.  
merito votiva.

Or casting Lances, or strong Bows they bend,  
Or bravely in a Tournament contend.  
When one with speed brought to the Royal Ear,  
In unknown Garments mighty Men drew near;  
He bids them straight be to the Presence shewn,  
Then takes his place in his great Grandfire's Throne.  
Rais'd on a hundred Pillars, 'midst the Town,  
Stood *Picus* Court, and Palace of Renown,  
Awfull with Groves, and Mysteries profound.  
Here Kings " receiv'd their Scepters, and were crown'd;  
This was the " Temple, and the Princes Court,  
Where they at sacred Festivals resort;  
The Nobles here, a Ram being slaughter'd, fate,  
In th'antient manner, at ' long Boards in state.  
Cut in ' old Cedar, the Effigies there  
Of *Italus*, and Prince *Sabinus* were,  
Who first set Vines, his Hook in bended V Wood;  
*Saturn* without, and † two-fac'd *Janus* stood,  
And many more, with honourable scars,  
For their dear Countrey got, in bloody VVars.  
Besides, on sacred Pillars all along,  
A VVorld of Arms, Axes, and Chariots hung,  
Crests, and huge Bars of Gates, the Ports adorn,  
And Spears, and Shields, and Prows from Gallies torn.  
Horse-taming " *Picus* a short Garment wore,  
An Augure Staff, and little Target bore:  
VVhole Love, when slighted *Circe* could not gain,  
VVith her Golden VVand, and powerfull Bane,  
Turn'd to a Bird, and py'de his colour'd VVings.  
There sate *Latinus*, in th'old Throne of Kings;  
Then bids, the *Trojans* they should usher in,  
VVho thus to them did curteously begin.  
Say, *Trojans* (for we oft have heard of you,  
Your City, and your tedious Voyage too)

Bed of his VVife *Cenau*, Daughter of *Janus*, before her imbraces) into a VVood-pecker, both because of the alliance of the Bird's name, and his, and because he us'd that Bird molt in Augury; therefore on his head stood the resemblance of a VVood-pecker.

What's

(\*) He toucheth the most known Custom of inaugurating Kings in Temples. This was done among the Roman People, as *Germanicus* observes; for the Magistrates took the *Fasces* out of the Capitol by long Custom.

(\*) I believe he alludes to the *Curia Hostilia*, in which not only Divine, but Civil Affairs were transacted; which is attested by *Varro*, lib. 2. *Ling. Lat.* And that their Temples were generally so us'd, is observ'd by *La Cæsa* upon the Authorities of *Lucretius*, l. 23. and *Thucydides*, l. 1.

(†) *Perpetua mensæ*. It is certain that the Romans, and others, in the Antient and Heroical times sate at their Meat; afterwards they lay down, as the *Greeks*, and almost all the East, at this day. See *Calaneo*, *Lipsum*, *Cicconium*, and others.

(\*) The Roman Emperours, and Nobles, in the Courts of their Houses us'd to place the Effigies of their Ancestors, which commonly were of Wax, Brass, and sometimes Gold and Silver, here of Cedar, which is a wood not subject to worm-eating and rottenness, and therefore their *Servantes* where they laid up choice Records, or Writings, were antiently made of this Wood. Hence, *Cædæ digna locutus*. *Perf.* These Statues they plac'd in Niches, or Cells, to take out upon occasion, which they did as the Funerals of any of the Family, carrying them before the Hearse. The reason why they so carefully adorn'd their Houses with the Statues of their Ancestors, *Valerius Maximus* gives, lib. 5. cap. 8. *Idcirco in prima domus parte posuere, ut eorum virtutes non solum posteris legerent, sed etiam imitarentur.*

(†) *Janus* is not only pictur'd *bifrons*, but *quadrispinus*. So in the Coins of *Adrian* the Emperour, expressing his Circumspection and Prudence, looking on either hand, as well before as behind.

(\*) *Picus*, fam'd for Augury, is here plac'd in the form of a Roman Augur, according to the institution of *Romulus*, with a Staff crooked at the bigger and upper end, wherewith the Augurs pointed out the Quarters of Heaven in Divination; call'd *Quirinalis*, from the use of the *Romanus*, call'd *Quirites*; or in honour of *Romulus*; and girt with a Robe, call'd *Trabea*, whereof there are three kinds; one of Purple, consecrated to the Gods; the next of Purple, mix'd with some VVhite, the wear of Kings and Consuls, call'd *Quirinalis*; the third was the Augural, of Purple and Scarlet; all which were borrow'd of the *Etruscans*. This *Picus* in hunting about the *Cæretian* Promontory was lost, feign'd therefore to have been transform'd by *Circe* (because he yielded not to her solicitations, preferring the chaste

What's your request? what business made you come,  
 Through all those dangerous Seas, to *Latium*?  
 Misd you your course? or by rough Tempest tosd?  
 (For many so 'mongst raging Waves are lost)  
 That thus you boldly anchor in our Road.  
 Nor shun our Friendship; know, from *Saturn's* Blood  
 We *Latins* sprung, without or Law, or Tye,  
 Justice afford, like the old Deity.  
 Now I recall, but Time obscureth Fame,  
 That th'old *Arunce* laid, *Dardanus* came  
 To *Phrygian* *Ida's* Cities, from this place,  
 And *Thracian* *Samos*, now call'd *Samothrace*:  
 Who since from *Tyrrhen* *Corine's* Palace gone,  
 In starrie Courts sits in a Golden Throne,  
 Filling the number of the Deities.  
 He said; then *Ilioneus* thus replies.

Great *Faunus* Of-spring, us no Tempest tosd,  
 And drove with raging Billows to your Coast;  
 Nor misd our Course; we by advice were brought,  
 And voluntarily thy Countrey fought,  
 Driven from our Realms, which not long since excell'd  
 What e're the Sun from East to West beheld.  
 From all-commanding *Jove* we *Trojans* spring,  
 Proud, our great Grandfire is Heavens mighty King;  
 Our Prince *Aeneas*, *Jove's* Celestial Line,  
 Thus to attend on thee did us injoyn.  
 How great a Tempest from the *Grecian* States  
 Drown'd *Trojan* Fields, and with what various Fates  
 Those mighty Worlds, *Europe* and *Asia*, strove,  
 Is known in Lands which endless Seas remove,  
 And where betwixt four Zones the scorching Sun  
 Doth through th'Ecliptick Line unbyas'd run.  
 Transported through so many raging Floods  
 From that destruction, for our Countrey-Gods

(a) The *Arunce* and *Auruncei* were several People, and are afterwards distinguish'd by their place and Commanders: For the *Aruncei* were *Latini*, Neighbours to the *Ravennians*, whose Captain was *Turanus*; but the *Auruncei* border'd upon the *Campani*, *Caleni*, and *Suessani*, whose Commander was *Halesus*, Companion of *Turanus*.

A spot of Ground we crave, though ne're so small,  
 With Air and Water, common unto all.  
 Nor shall your Kingdome our Plantators shame;  
 Nor with the smallest blemish blast your Fame  
 By base Ingratitude; nor shall it grieve  
 That *Troy* you in your Bosome did receive.  
 I, by *Aeneas* Force, and Fortune, swear,  
 His Justice, Valour, and Command in War;  
 Us many Realms (nor slight us that we bring  
 These <sup>b</sup> Wreaths, and speak like Men petitioning)  
 Courted, that we as one might be conjoyn'd;  
 But Fate commanded us your Shores to find:  
 Hence *Dardan* came, and here again would dwell.  
 With strict injunctions *Phœbus* did compell  
 Us to seek out <sup>c</sup> *Nymphus* sacred Waves,  
 And pleasant Shores, which *Tyrrhen* *Tyber* laves.  
 Besides, small Gifts of former Fortune, we,  
 Preserv'd from burning *Troy*, present to thee.  
*Anchises* offer'd in this Bowl of Gold;  
 This Diadem King *Priam* wore of old,  
 When Laws he to th'assembled People gave;  
 This Mace, and Robe, which *Ilian* Dames did weave.

At *Ilioneus* Speech *Latinus* bent  
 A stedfast Look, and fix'd his Eyes, intent,  
 Upon the Earth: The King not much approv'd  
 Wrought Purple, nor at *Priam's* Scepter mov'd,  
 As in his Daughters Marriage he delay'd,  
 Fortunes revolving, which old *Faunus* said:  
 This was the Son from Foreign Lands must come,  
 Led by auspicious Fate, to *Latium*;  
 From this a most renowned Race shall spring,  
 Must the whole World to their subjection bring.  
 Bless (then he said) you Gods, the work in hand,  
 And your own will; take, *Trojans*, your demand.

(b) Suppliants that petition'd for Peace carried in their hands an Olive-branch, which was wrapp'd about with VVool, and some Strings, to represent Bondage. This VVool the Poet here calls *Pitra*, and <sup>the</sup> *thracian* *tele* *numen* *syde*, as describ'd by the Scholiast of *Aristophanes*; by *Aeschylus* in *Septelia*, (near the beginning) call'd, and *tele* *numen* *syde*, not *heret*, as it is in the Text.

(c) Respecting perhaps the Custom mention'd by *Servius*, lib. 12, which was for the *Romans* to use the VVater of the Fountain *Juturna* in their Sacrifices, which runs about *Nymphus*; or else the report of *Aeneas* being drown'd, and deified there.

I take your Gifts ; whil'ft I am King, enjoy  
 Riches of fruitfull Fields, and Wealth of *Troy*.  
 And let *Aeneas* come, if he intend  
 Such Love to us, and would be stil'd our Friend,  
 Nor shun an interview of lasting Peace ;  
 I'll give him Earnest with a strict imbrace.  
 Now to your King from us this Message tell :  
 I have a Daughter, which the Oracle,  
 And many Signs from Heaven, to match at home  
 Forbids ; from Forein Shores a Prince must come,  
 ( Such happy Fates for *Latium* they declare )  
 Who to the Stars our Stock and Name shall bear ;  
 This, I believe, is he, whom Fates require,  
 And, if my Mind prompt rightly, I desire.

He orders then choyce Horses forth be led ;  
 Snow-white three hundred, in high Stables fed ;  
 Which to the *Trojans* were in order brought,  
 In Purple Trappings curiously wrought :  
 Gold Poitrels on their Breasts, from Head to Feet  
 Cover'd in Gold, they champ'd the Golden Bitt.  
 A Chariot for *Aeneas*, every Steed  
 Breath'd from his Nostrils Fire, ætherial Breed ;  
 Of the same kind, which cunning *Circe* stole,  
 Whole Mortal Dam brought an Immortal Fole.  
 With these Gifts, and the Answers of the King,  
 Home Peace, the *Trojans* bravely mounted bring.

But then behold ! from *Argos* did repair  
 Love's cruel Wife, and flying, cuts the Air.  
*Aeneas*, and the *Trojan* Fleet, she spies  
 From high *Pachynos*, through ætherial Skyes ;  
 Now saw them Houses build, and Bulwarks make,  
 And trusting to the Land, their Ships forsake,  
 Benumm'd with bitter Grief, all Motion ceas'd ;  
 Her Head then shaking, thus she eas'd her Breast.

Ah hatefull Race, and *Trojan* Fates, which stain  
 Our Fates ; why dy'de not these on th' *Illian* Plain ?

Why

Why not made Slaves ? why did they not expire  
 In *Trojan* Flames ? through Enemies, through Fire,  
 These found a way. I weary grow of late,  
 Or without Vengeance satisfi'd my Hate.  
 Yet bravely I these Fugitives pursu'd,  
 Whom their own Countrey's ruins did exclude,  
 Against them, I made the whole Ocean rise,  
 With the united power of Waves and Skyes.  
 What *Scylla*, *Syrts*, *Charybdis* me avail'd ?  
 They to sweet *Tyber*'s long'd-for Chancel fail'd ;  
 Clear from rough Seas, and me. <sup>a</sup> *Mars* ruin'd quite  
 The mighty *Lapithes*, <sup>b</sup> *Diana*'s spight  
 Jove himself wreck'd on antient *Calydon* :

What were their Crimes ? or what had either done ?  
 But I, Jove's Royal Spouse, unhappy I,  
 A thousand waies did all Conclusions try,  
 Yet worsted by *Aeneas* : If Heaven's Queen  
 VVants power to wreck on him deserved spleen,  
 Thout scruple Aid I'll seek, where e're they dwell ;  
 Will Heav'n not help allow, I'll raise up Hell.  
 Grant, spight of us, that he in *Latium* reign,  
 And immov'd Fates *Lavinia* his ordain ;  
 But yet we may obstruct this great Affair,  
 And wait both Nations, with destroying VVar.  
 At such cost let them joyn ; Thy Dowrie, Maid,  
 In *Rutil* shall, and *Trojan* Blood, be paid ;  
 And stern *Bellona* shall for *Hymen* stand ;  
 Nor <sup>c</sup> *Cisseis* onely shall bring forth a Brand :  
 Another *Paris* comes, and *Venus* Son,  
 And Fire for rising *Troy*'s destruction.

This said, she dreadfully to Earth descends,  
 Then from Infernal Shades, and Seats of Fiends,  
*Alecto* calls, who in her Bosome bears  
 Treason, dire VVar, fond Icalousies and Fears.

C e c 2

The

(d) *Pirithous*, Son of *Ixion* King of the *Lapithæ*, at his VWedding invited the Neighbour *Centaurs*, and all the Gods but *Mars*, who being intrag'd, sent a Fury amongst them, that set the *Lapithæ* and *Centaurs* together by the ears.

(e) The lesser *Deities*, without leave, could hurt no body. *Jupiter* gave power to *Diana* to pour out her Fury upon *Calydon*, which is a City of *Ætolia*, the Royal Seat of *Oeneas* ; who when he had sacrific'd of the first-fruits to all the Gods but *Diana*, she for anger sent in a Boar that destroy'd all, which was afterwards slain by *Meleager*.

(f) He makes *Hecuba* the Daughter of *Cissus* King of *Thrace*, as *Enripides* and *Æneis* do likewise. *Homer* and *Ovid* will have her to be Daughter to *Dymas*. She dream'd that she was deliver'd of a Fire-brand, and brought forth *Paris*, who was the cause of burning *Troy*. Therefore our Poet saith, that the birth of *Venus* shall be like to *Paris*; and as *Troy* was consum'd by him, so the remnant of the *Trojans* by *Aeneas*. For he compares *Hecuba* to *Venus*, *Paris* to *Aeneas*, and *Helen* to *Lavinia*.

The Devil himself at this Hag shuts his Gate,  
This Monster the Infernal Furies hate:  
So oft she is transform'd, such faces makes,  
Her foul Breast broody with ten thousand Snakes.  
Whom *fumo* in such Language did persuade.

Virgin, Night's Daughter, muster all thy Aid,  
Bring all thy Forces, lest our honour'd Name,  
Ruin'd, now sink, with our declining Fame;  
Lest that the King his Child *Aeneas* grant,  
Lest needy *Trojans* rich *Ausonia* plant.  
Unanimous Brothers thou canst arm to fight,  
And seded Courts destroy with deadly spight;  
Storm Palaces with Steel, and pitchy Flames,  
Thou hast a thousand wicked Arts, and Names;  
Thy Bosome disimboque, with Mischiefe full,  
And, Articles concluding Peace, annull:  
Then raise a War, and with bewitching Charms  
Make the mad People rage to take up Arms.

Big with foul Poyson, thence the Hag resorts  
To *Latium*, and *Latinus* lofty Courts,  
There silently *Amata's* Chamber stole;  
When female Rage and Care perplex'd her Soul,  
About the *Trojans* coming to their Coast,  
And *Turnus* Marriage spightfully thus crost.  
At her the Goddess from foul Elf-locks cast  
A Snake, and near her Stomack fix'd it fast:  
By which distracted, she might all distract.  
It gently gliding in a harmless Tract,  
Did through her Garments to her Bosome rowl,  
Her Breast inspiring with a viperous Soul:  
Wound up in Links, the Snake's a Chain of Gold,  
A Fillet now her Tresses to infold.  
Before the Poyson, and sharp Pestilence  
Rais'd swelling Palsion, and secur'd all sense;

Before

(c) *La Cerda* observes out of *Arnobius*, that when any were initiated into these prophane Mysteries, a Snake was cast into their Bosoms, by which Ceremony they were consecrated.

Before the Flame her sweet Affections catch'd,  
And milder Thoughts; about her Daughter march'd  
Unto a Stranger, weeping, much dismay'd,  
As Mothers use to express their minds, she said.

On th'exil'd *Trojan*, Sir, will you bestow  
*Lavinia*, and on her no pity shew?  
Nor piteest me, whom he, when North-winds rise,  
Will leave, and bear to Sea his Virgin-prize?  
The *Phrygian* Swain in *Greece* no longer staid,  
And *Helen* to the *Trojan* Tow'rs convey'd.  
Where is thy sacred Faith, and antient Care,  
And Vows so oft thou didst to *Turnus* swear?  
But if a Match from Forein Lands must come,  
And thou decreest what is thy Father's doom;  
Sure I believe all Countreys Forein are  
Which thou not rul'st, and so the Gods declare:  
From *Inachus*, and old *Acrisus*, springs  
*Turnus*, thou know'st; and these were *Grecian* Kings.

When she perceiv'd Perswasions vain, and found  
No Argument could move him from his Ground,  
Th' infernal Poyson shoots through every part,  
And Serpentine Affections seiz'd her Heart:  
Then the unhappy, direly discontent,  
Through the great City, like a *frantick*, went.

So turns a Top, which Boys through empty Courts  
Drive with huge lashes, eager at their Sports,  
Running in Circles, counter-circled round  
Through winding Entryes, which with Blows resound;  
The ignorant, and childish Troop, admire  
That Blows should smooth-skind Box with Life inspire:  
Thus giddily about the Town she rag'd,  
And the rude Vulgar, apt to catch, engag'd.

Then flies to Woods, pretending *Bacchus* Rites,  
The foul Crime heightning, greater Rage excites;

For

(b) All Poets, as well *Greek* as *Latine*, suppose *Helen* to be Daughter of *Leda*; except one cited by *Athenæus*, lib. 8. who makes her the Daughter of *Nemesis*: but *La-tinius*, lib. 1. cap. 21. affirms, that *Leda* after her death (at which time the change of names was usual) was call'd *Nemesis*.

(c) As soon as *Danaë*, who was with Child by *Jove*, as they say, descending into her Bosome in a Golden Shower, was deliver'd, her Father *Acrisius* put her and her young Son in a Boat, and expos'd them to the mercy of the Winds and Seas; but she was safe brought to the *Apu-lian* Shore, and presented by a Fisherman, who took her up, unto *Pisismenus* the King; he having learn'd her Progenitors, married her, and had Issue of her *Danius* Father of *Turnus*.

(d) *Lymphata*; q. *Nymphata*; such as those were said to be whom the Nymphs tormented with Furies for beholding them naked; or such as run mad upon sight of their Shadows in the Water: though *La Cerda* derive the word immediately from *Lympha*, because *Vine* drunk at Feasts pure was believ'd to procure a languishment in the Body; but mix'd half with Water, madnes and Fury.



From Class. ed. of Virgil. See Appendix. 205.

Pompinaeque gerunt incincta polibus huius,  
Ipsa inter mœnas flagrantem feruida pinum  
Sustinet, agnata Turnique canit Hymenaeus,  
Sanguineant torquens aciem, torvum repente  
Clamat: Io mater audite ubi quoque Latena.

Duo. Thomas Corbett de Sprowston in  
Tabula meri.



Si qua pietas animi manet infestorum Auspice  
Gratia, si iuris materni cura remordet,  
Soluite crinales vittas, capite Oryia mecum,  
Talem inter filios inter agitata ferarum.  
Reginam Alecto simulat agit undique Bacchi.

Co. North. Equiti. Aux. & Baronetto,  
in Volvina.

For the her Child t'obscuring Groves convey'd,  
That so the *Trojan* Match might be delay'd.  
*Ence*, *Bacchus*, crying in a dreadful tone,  
The Virgin thou deserv'st, thou, thou alone;  
Deck'd with Vine-leaves, for thee they Iavelins bear;  
For thee they dance, and save their 'sacred Hair.  
The modest Matrons startle at the Fame;  
At last all burn in like Infernal Flame;  
Their Houses they forsake, new Roofs to find,  
Tresses exposing to the wanton Wind.  
But others deaf with Cries Heav'n's Chrystal Arch,  
And girt in 's Skins, with Viney Iavelins march.  
She with a blazing Pine amidst them flings,  
And *Turnus*, and her Daughters *Hymens* sings;  
Rowling her bloody Eyes, thus she exclaims  
With direfull Looks; Io! you *Latine* Dames,  
If any Love in your chaste Bosomes yet  
Remain for me, the most unfortunate;  
If any Care of Mothers power excites,  
VVith flowing Tresses act now *Bacchus* Rites.  
*Alecto* such a Queen through Desarts brings,  
And drives, where wild Beasts dwell, with Furies Stings.  
After she saw enough that Fury burn'd,  
*Latinus* counsel, his whole House o'return'd,  
From thence the ugly Goddeffs made resort,  
On black wings mounted, to bold *Turnus* Court;  
Whole City, *Danae* (as Fame informs)  
Planted with *Grecians*, thither drove by Storms:  
From Augury of old they call'd this Seat  
" *Ardus*, and *Ardus*'s name is ever great.

Here *Turnus* in his Royal Court repos'd,  
When silent Night with Darkness all inclos'd.  
*Alecto* straight transforms her Hellish Limbs,  
Her Furies Face, and an old Woman seems:  
Plowing deep wrinkles in her horrid Brow,  
Her grey Hairs binding with an Olive-bough.

Like

(1) Respecting the ancient Superstition, *regnum ignis*, where they let grow their Hair for some God to whom they vow'd it for Health and Prosperity. See *Turneb.* l. 7. c. 14.

(\*) Of Harts; Others say; of Does. *P. Latus* affirms, that the *Bacchanals* were cover'd with the skins of Foxes.

(n) So read (as *Pierius* attests) the ancient Manuscripts, not *Ardus*, with which agrees the exposition of *Servius*; He alludes well (saith he) for *Ardus* is so call'd, q. *Ardus*, i. e. Great and Noble; though *Higinus*, in *Italic. Urb.* will have it to be call'd from the augury of the Bird *Ardus*. For the *Æt.* of *Ovid Met.* is fabulous, that the City burnt by Hannibal was chang'd into this Bird.

Like *Calyb*, *Juno's* Priestess, she appears,  
 And with these Voyces fills the Princes Ears.  
 Must all th'indeavours, *Turnus*, prove in vain?  
 And shall *Aeneas* o're thy Kingdoms reign?  
 The King thy Match, and promis'd Dow'r, withstands;  
 And sues a Forein Prince t'injoy his Lands.  
 Go, baffled Prince, to thankless Dangers go,  
*Latins* protect, and *Tyrrhens* overthrow.  
 Heav'n's Queen commanded me I should declare  
 These things to thee, now sleeping without care.  
 Then muster up thy Forces with all speed,  
 And, arm'd compleatly, to the Port proceed,  
 In pleasant *Tyber*, where the *Phrygians* sit;  
 A God commands thee burn their painted Fleet:  
 And if the King thy promis'd Bride deny,  
 Let him in Arms bold *Turnus* Valour try.  
 Then thus the Prince, smiling on her, reply'd.  
 That now a Fleet in *Tyber's* Chancel ride,  
 Could'st thou believe the News escap'd my Ear?  
 Spare me the trouble of such idle Fear,  
 Heav'n's Queen will mindfull be of us.  
 But Mother, thee, Age growing back to Youth,  
 Wither'd with Time, and barren of all Truth,  
 In vain so oft Affrights, with false Alarms,  
 And Mocks, with causeless fears of Kings and Arms:  
 Take for the Temple, and the Statues, care,  
 Let Men t'whom it belongs, make Peace and War.  
*Alecto's* Rage swells high at what he said.  
 But sudden trembling seiz'd him as he pray'd;  
 His Eyes grow stiff, Faces so dire she makes,  
 Whil'st round she hiseth with Infernal Snakes;  
 Rowling her bloody Eyes, she drives him back,  
 Labouring Requests, and once again to speak:  
 Then with two Serpents from her Snakie Hair  
 She scourging him, did thus her Rage declare.

Age

Age voyd of Truth, behold! whose false Alarms  
 Mocks thee with causeless fears of Kings and Arms;  
 I from the Seat of the dire Sisters bring,  
 In this hand, War and Death.

This said, at him a blazing Torch she cast,  
 And Hellish Fire fix'd in his Bosome fast.  
 With extreme Fear he wakes; through all his Limbs  
 A salt Sweat flows, in Brine his Body swims:  
 Arms, Arms, he cries; about for Arms he fought;  
 Love of Steel rag'd, and War's dire Madnes wrought.

As when a blazing Bavin is apply'd,  
 With crackling Flames, to a full Caldrons side,  
 The simp'ring Liquor musters to the Brim,  
 Whil'st bubble Mountains raging, sink and swim:  
 Now fomie Streams above the Verges rise,  
 And fullen Vapours muffle all the Skyes.

He to the King against the Peace declar'd,  
 Bids the Prime Youth all be for Arms prepar'd,  
 To protect *Latium*, and expell the Foe,  
 Else he gainst *Trojans* would, and *Latins*, go.  
 This said, he makes his Vows, *Rutilians* rage,  
 And one another for the Cause engage;  
 This *Turnus* Youth, and gallant Person, charms;  
 That his high Birth, this his great Deeds in Arms.

Whil'st *Turnus* his *Rutilians* did inflame,  
 Mounted on *Stygian* Wings, *Alecto* came  
 Amongst the *Trojans*, to the place where fair  
*Ascanius* did, to hunt wild Beasts, prepare.  
 Here suddenly th'Infernal Maid inrag'd  
 The Dogs, and with known scent their smell engag'd  
 More hot to chace: hence sprung the wofull Jar  
 That first incens'd the Rustick Souls to War.

There was a fair Deer with a stately Head,  
 Which *Tyrrhens* Son took from the Dam, and fed,

D d d

And

(o) The Poet; an ingenious Flatterer of *Augustus*, by the by alludes to the *Principes Juventutis*, an Order instituted by *Augustus*, as appears by *Tacitus*, *Annal.* 1. He adopted *Caius* and *Lucius*, the Sons of *Agrippa*, into the Family of the *Cæsars*, before they were out of the Preteature, and desir'd they might be call'd *Principes Juventutis*. Of whom there is extant a Coyn in *Gothum*, with this inscription, *C. L. CÆSARES AVGVSTI F. COSS. DESIG. PRINC. JUV. ENT.* These *Principes Juventutis*, the next year call'd *Cæsars*, were such as were destin'd to succeed in the Empire.

(p) See *Virgil* defended from *Macrobius* (who supposeth this to be too slight a ground for War) by *Modicus*, cap. 7. and *La Cerda*.

(q) This *Tyrrheus* is mention'd by *Dionysius Halicarnassensis*, lib. 1. as Chief over all the Shepherds of King *Latinus*; and that he was the same to whose trust *Lavinia* committed her self when she fled into the Woods, and was there deliver'd of *Sylvius*, who nū'd after *Ascanius*.





*Cervus erat forma præstanti,  
Tyrrhæus pueri quem  
Nutrunt, Tyrrhæusque  
Armenta, & late custodia*

Guilielmo Wyndham, de Orchard  
Tabula mæ.



*& cornibus ingens,  
matris ab ubere raptum  
Pater, cui regia parent  
credita campi.*

Æneid. 1.7.

Wyndham, in Com. Somni. Arm.  
rito Voluit.

And *Tyrrheus*, whom the Royal Herd obey'd,  
To whom those fertile Plains obedience paid.  
*Sylvia*, their Sister, daily comb'd the Beast,  
And his fair Horns with curious Garlands drest;  
Then bath'd the gentle Hart in Chrystal Floods.  
He us'd to's Master's Table, would through ' Woods  
Wander all Day, and though grown late, would come  
Back to his Stall, and well-acquainted home.  
This tame Deer, wandering through remoter Grounds,  
Was rous'd by young *Ascanius* eager Hounds,  
As he by chance pass'd pleasant *Tyber* o're,  
And hot, repos'd upon the verdant Shore.  
The love of Praise *Ascanius* Soul inflam'd,  
He bends his Bow, and his swift Arrow aim'd;  
Nor wanted there a Power his hand to guide;  
It pierc'd his Bowels through his tender side;  
Home the hurt Deer with speed directly flies,  
There bleeding, fills his Stall with plaints and cries,  
And like one begging aid, his wrongs express.

*Sylvia*, their Sister, beating first her Breast,  
Loud to stern Rusticks for assistance cry'd.  
They (for the Hag in silent Woods did hide)  
With Clubs and Staves straight answer the Alarms,  
What Tools they us'd, Fury converts to Arms.  
*Tyrrheus* his Hinds calls, cleaving of an Oke,  
And threatening mainly, a sharp Hatchet took:  
But the foul Hag that Mischiefs time did watch,  
Ascends a Roof, and sounds, on lofty Thatch,  
From her dire Horn, the Pastoral Alarm;  
The tall Woods shake, and thunder at the Charm;  
The ' Lake of *Trivium* heard; 'twas heard as far  
As ' *Velin's* Fountains, and Sulphurean " *Nar*;  
Where trembling Matrons their dear Babes embrac'd.  
From all parts Swains with snatch'd up Weapons hast.

D d d z

Nor

(\*) *Aricium nemus*, the *Arician* Wood near the Town *Aricia*, behind the *Alban* Hills in *Latiun*.

(f) A Pool by *Aricia*, sacred to *Diana*, and call'd her Looking-glass.

(r) A River emptying it self into the *Nar*, as *Nar* doth into *Tyber*.

(u) A River dividing the *Sabin* from the *Umbrians*.

Nor in their Camp the *Trojan* Youth delay'd,  
But, like a Torrent, hasts t' *Ascanius* aid,  
Their Ranks are clos'd; these not like Rusticks fight,  
With Clubs and Staves, but in sharp Steel delight,  
A horrid Crop of drawn Swords hides the Fields,  
Reflections, gilding Clouds, from glittering Shields,  
Like Winds that first the Sea with Silver purls,  
And by degrees *Neptune's* green Tresses curls:  
Then Waves grow high, at last huge Mountains rise,  
And Sandy Bottoms wash Imperial Skyes.

Here youthfull *Almon*, *Tyrrhus* eldest Son,  
Was in the Front, by a swift Shaft o'rehrown;  
For in his Throat it stuck; the stifling wood  
Stopp'd the moyst passage of his Life with Blood.  
There many were with old *Galefus* slain,  
Whil'st he for Peace oppos'd himself in vain;  
The justest Man which all *Ausonia* yields,  
And once the Richest both in Stock and Fields:  
Five bleating Flocks, five Herds in his command,  
A hundred Ploughs turn'd up his fertile Land.

Now whil'st the Fight with equal Fortune stood,  
*Alesto's* promise kept, when she in Blood  
And Slaughter had first-fruits of Battel paid,  
Forfaking Earth, to Heaven her self convey'd,  
And boldly these to *Juno* did declare.  
Behold! Division ripen'd for sad War;  
Let them in Solemn League and Covenant joyn;  
So with their Blood the Articles they sign.  
More, if thou wilt, I'll adde, and spreading Fame  
The neighbouring Cities shall to War inflame;  
Mad Discord they shall court, provok'd by Charms;  
Aids from all parts shall fill the Fields with Arms.

Then *Juno* said, Fair the Pretences are,  
And Jealousies, and Fears, enough for War;

Since

Since they have fought already, and imbrew'd,  
In this first Fight, their Arms with Foreign Blood:  
Let *Venus* Of-spring, and th'old King, in state  
Such happy Hymeneals celebrate:  
But thou thus boldly 'mongst bright Spears to rove,  
Is not the will of Heaven-commanding *Love*;  
Go to thy place; I'll carry on the rest,  
As Fortune and Occasion shall asist.  
This said, the Hag on wings, with hissing Snakes,  
Stoops straight to Hell, and lofty Skyes forfakes.

In \* *Latinus* Center is a sacred Ground,  
Under high Hills, through all the World renown'd;  
On each side guarded with a shade Wood, (Flood:  
Through which there glides 'mongst rocks a murmuring  
Here is the dreadful Cave, and Mouth of Hell,  
Where boyling *Acheron* a deadly smell  
Sends from foul jaws. Hither *Alesto* flies,  
And here concealing, eas'd both Earth and Skyes.

Heav'n's Queen, mean while, no less did ripen War;  
To Town the Shepherds fly, and slain Friends bear,  
Young *Almon*, and *Galefus*, foul with gore;  
The Gods attesting, they the King implore.  
*Turnus* was present, and their wrath incends,  
Straight to revenge the Murder of their Friends;  
Nor there let *Trojans* plant, nor *Tenecr's* Race  
To match with theirs, nor suffer this disgrace.  
Then they whole Mothers in the Desert rag'd,  
Whom *Bacchus* dreadful Orgies had engag'd,  
(Great was the Queens example) now repair  
From every part, and weary *Mars* with Prayer.  
Against the Gods, and Fate, and Omens, all  
For impious War, with strange perverseness, call;  
And clamouring, round *Latinus* Palace stood.  
But he, like a fix'd Rock against the Flood,

Like

(\*) *Floridus*, l. 2. c. 28. *Left*, *suicid*, saith, that the place which *Virgil* here describes, is in the midst of *Italy*, that is, in *agro Rheatin*, where the Lake *Velinus* falls from steep Hills into the petiferous River *Narvis*, and is fill by the neighbouring People call'd *Amjelli*. But because there was so filthy a stink, that the Victims brought to the Water (according to some manner of sacrifice) dy'd, it was said to be the passage to the *Inferi*.

(y) This was taken from a Custom of the *Greeks*, who accounted all Marriages with Strangers incestuous and illegitimate; whence those were call'd *proteroi* among them, and *Hybrida* among the *Romans*, that were born of such Parents.

Like a fix'd Rock, which when a breaking Wave  
Tumbles against him, and loud Billows rave,  
Stands by his weight; the sornie Cliffs resound,  
And broken weeds 'gainst bruising sides rebound.  
But when no Power mad Counsels could prevent,  
And th' whole Affair with cruel *Juno* went,  
The King, the Gods attesting, said; Our State  
Is Tempest-torn, and we are rack'd by Fate;  
Your impious Blood, Wretches, for this shall pay,  
And for thee *Turnus* waits a wofull day,  
When thou too late shalt Heaven implore in vain;  
I soon my wish'd-for Harbour shall obtain,  
Though Funerals I want. Nor more he spoke,  
But straight retires, and Government forfook.

There was an antient use in *Latium*,  
Which *Alban* Towns held sacred, and now *Rome*,  
Greatest in power, observes, when they prepare  
'Gainst *Arabs*, \* *Getes*, or fierce *Hircanians* War,  
Or march to *India*, or the Eastern Main,  
Or Ensigns from the \* *Parthians* to regain;  
Two Gates there be, are stil'd the Ports of War,  
Sacred to *Mars* with reverential fear,  
Shut with a hundred Iron and Brazen Bands,  
There in the Porch bifronted *Ianus* stands;  
Here, when the Senate have a War decreed,  
The Consul, glorious in his Regal Weed,  
And *Gabine* Robe, doth groaning Gates unbar;  
In his own Person then proclaims the War;  
The valiant Youth attending, guard him round,  
And dolefull Trumpets *Diapasons* found.  
The King was here required by the States,  
War to denounce, and open *Ianus* Gates.  
He flies th' Engagement, and so foul a Cause,  
And straight himself to privacy withdraws.

(\*) He celebrates the *Thracian*, *Dacian*, and *Sarmatian* War, in honour of *Augustus*, and withal shews how largely the *Roman* Empire was extended towards the East, North, and South. Of which, *Lipsius* in *Admirandis*, l. 1. c. 2, 3.

(\*) The *Romans* took it most hallowly that *Craesus* being cut off with their Army, their Ensigns should be carry'd away in triumph by the *Parthians*; and they requir'd them again; which afterwards they restor'd of their own accords to *Augustus*. *Horat.* 4. *Od.* 15.

(\*) *Cinctus Gabinus*, the *Gabian* Girt, was when the Gown was thrown behind, and the middle girt round with one skirt thereof. The *Roman* Consul us'd this guard in denouncing War, from the *Gabinenses*, People of *Gabii*, a City in *Campania*, upon whom at sacrifice, while the Enemy lay, they thus girt went from the Altars to the Wars, and gain'd the Victory; whence this Custom.

Then

Then from high Heaven the Queen of Gods descends,  
And the resisting Portals open rends;  
She breaks the Hindges, tears down Iron Bars,  
And makes a spacious way for impious Wars.  
*Ausonia* burns, rows'd from long happy Peace.  
Some in the Field Foot-squadrons exercise;  
Some break proud Steeds, and use them to Alarms  
Wrap'd in a dusty Cloud; all mad, take Arms;  
This scours his Shield, his Axe whets, oils his Spear,  
Glad to bear Ensigns, and shrill Trumpets hear.  
Five mighty Towns, to make Arms, Anvils lay,  
*Tyber*, *Ardea*, and strong *Atina*,  
Tow'rie *Antemna*, *Crystumere* the great:  
Helms of high Proof the Work, and Shields compleat  
With Sallow wrought; these shining Breast-plates cast;  
Or with fine Silver smooth-wrought Greves inach'd.  
Farewell all Love, and Honour of the Plough!  
Their Fathers Swords again they furbush now;  
Loud Trumpets found, the Word is given; with speed  
This takes his Cask, that mounts his neighing Steed;  
This claps on Mail, which finest Gold did gild,  
Then takes his faithfull Sword, and solid Shield.

Open, you Muses, now your sacred Springs,  
And raise my Verse to tell what valiant Kings,  
Provok'd to VVar, with Armies spread the Field,  
And what great Princes *Italy* did yield.  
You Goddesses assist, you all did hear,  
Onely a slender Fame hath touch'd our Ear.

First proud *Mexentius* from the *Tyrrhen* Lands,  
The Gods Contemner, march'd, with armed Bands;  
And *Lausus* next, his Son, then whom more fair  
VWas none, unless *Laurentian Turnus* were.  
*Lausus* rid bravely, and, a Hunter bred,  
A thousand he from *Agyllina* led;

(\*) *Atina*, an antient Town in *Campania*, near the *Pontine* Fens; a place, by reason of their nearness, unhealthfull.

To

To rule Paternal Realms, a worthy Heir,  
 If proud *Mezentius* not his Father were.  
 With conquering Steeds, in's Chariot next to these,  
 March'd *Aventine*, thy Son bold *Hercules*;  
 He bore a hundred Snakes on's Father's Shield,  
 And *Hydra*, girt with Serpents, charg'd the Field;  
 Him *Rhea* bore, in th' *Aventinian* Wood,  
 A Mortal Woman proving by a God,  
 When entering *Latium*, *Geryon* being slain,  
 His *Spanish* Bulls bath'd in the *Tyrrhen* Main.  
 These war with cruel Tucks, and Darts they bear,  
 Charge with strange Weapons, and a fable Spear.  
 He march'd on foot, clad in a Lion's skin,  
 Dreadfully rough, on's Head the white Teeth grin:  
 The Court he enters, in this horrid guise,  
 And on his Back th' *Herculean* Mantle ties.

Two Brothers from 'Tyburian Bulwarks' came,  
 Whose Brother, *Tybur*, gave their Walls his name;  
*Catillus*, and fierce *Coras*, youthfull *Greeks*,  
 Lead bravely, guarded with a Stand of Pikes,  
 So Cloud-born *Centaur*s from the Hills descend,  
 When they from *Homol*, or cold *Othrys*, bend  
 Their rapid course; the mighty Wood gives way,  
 And rustling Branches wide themselves display.  
 Nor *Cæculus*, that did *Præneste* build,  
 Was wanting, whom (as antient Stories yield)  
 Found on a Hearth, black *Vulcan* did beget,  
 And, as a Prince, o're Herds of Cattel fet:  
 Rusticks a Legion, *Cæculus* commands  
 From high *Præneste*, and cold *Anio*'s Strands,  
 Whom *Gabii*, and rough *Hernici* bred,  
 Those rich *Anagnia* with clear Rivers, fed,  
 Old *Amafin*: nor all bore Arms, nor ring  
 With Shields and Chariots; a great number fling

(e) *Tyburinus*, *Catillus*, and *Coras*, were Sons of *Amphiarus*, who, after the death of their Father at *Troies*, came under *Evander*'s conduct into *Italy*, and there feasting themselves, built *Tybur*, which hath its name from *Tyburina* the elder Brother.

(f) Two Mountains in *Theffaly*, inhabited by the *Centaur*s.

(g) *Cæculus*, from the smallness of his Eyes to call'd, was Author of the *Cæcilian* Family in *Rome*, and is said to have built *Præneste*, nam'd, *æ* *π* *α* *λ* *ο* *υ* *ς*, from the abundance of Oaks growing there.

(h) *Ania*, or *Anien*, is a River in *Italy* which washeth the Field of *Tyber*, so nam'd of an *Etrurian* King there drown'd.

(i) The *Hernici* which inhabited the *Hervan* Hills, nam'd *ab herminis*, for so the *Sabini* call'd Rocks: yet *Macrobius*, Sat. 1. 4. c. 48. that they had the name from *Hernicus*, a *Grecian* Commander; their Metropolis was *Arpinum*.

(k) A River of *Campania*.

Bullets of Lead, and some two Iavelins bear,  
 And on their Heads did yellow Bonnets wear,  
 Made of Wolfs skin, with their 'left foot they did  
 March naked, a raw brogue the 'other hid.

Well-hors'd *Mesapus*, *Neptune*'s Of-spring, whom  
 Nor Fire, nor Sword, had power to overcome,  
 Soft People, unaccustom'd to Alarms,  
 Invites to War, and taught the use of Arms.  
 These, just *Falisci*, and *Fescennine* Bands,  
 Those hold *Soracte*'s Towers, and *Flavin* Lands,  
 Mount *Cymin*'s Lake, and *Capen* Groves, who sing,  
 Marching in order, Verses of their King.  
 Like silver Swans, which through the Clouds retire  
 From sweet repast, they in a joyfull quire  
 Tune their long Pipes; then all the *Asian* Coast,  
 And Floods far off, resound.

Nor think the brazen Bands of such an Hoast  
 Confused were; they did in order march,  
 Like Fowl from Sea, through Heaven's ætherial Arch.

Next *Clausus*, of the *Sabine* Blood, commands  
 Great Troops; himself more worth than all his Bands.  
 From *Clausus* did the *Claudian* Of-spring come,  
 After the *Sabins* shar'd a part in *Rome*.  
 Then old *Quirites*, *Amiterns* renown'd,  
*Eretians*, and *Mutuscans* Olive crown'd,  
 Who *Nomentum*, who rosy *Velina* till,  
 Who plow rough *Tetric*, and *Severus* Hill:  
 Those plant *Casperia*, *Folurnus*, and them  
 Drink *Himel*, *Faber*, and sweet *Tyber*'s Stream.  
 Next *Numis*, *Hortine* Troops, and *Latins* came,  
 Those *Allia* parts, with an unlucky name.

E e e

As

(l) From this Custom *Virgil* proves covetous, that the *Hernici* were an antient Colony of the *Ætolians*.

(m) *Mesapus* was *Neptune*'s Son, because a good Horseman, for Horses are under the patronage of *Neptune*; said to be invulnerable, because he perish'd not in this War; or perhaps in honour of *Æneas*, who was overcome by him, yet had slain him had it been possible.

(n) After the *Sabine* War, wherein while the Fathers and Sons-in-law are in cruel fight, the Daughters and Wives come between, and win a Conquest, and Peace; and an eternal League between both, so that both Nations became one, under the equal Empire of *Romulus* and *Tatius*, one *Clausus* came to *Rome* with a Troop of his Tenants, and had his name chang'd into *Claudianus*; Hereo the Poet alludes, and so endears himself to the great Families of *Rome*, which he deduceth either from the antient *Latian* Kings, or *Trojan* Heroes.

(o) A River rising out of the *Crustumian* Hills, and enricheth *Tyber* with his Streams; famous for the great overthrow which *Brennus* with his *Gauls* gave the *Romans* there; therefore was the River abhor'd, as here 'tis call'd *Insuperum nomen*; and in the *Roman* Calendar, *Alliensis dies* was written *Insuperis*, *Lucan*.

*Et damnata diu Romanis Allia fassa.*

Bullets

As many Waves from *Libyck* Seas are rowl'd,  
 When stern *Orion* Winter storms infold;  
 Or as thick Corn, parch'd in the Summer, stands  
 On *Hermus*, or on *Lycia's* Golden Strands:  
 So Shields resound, Earth trembling as they came.  
*Atides* Son, *Foe* to the *Trojan* name,  
*Halesus* straight his Chariot-horses joyns,  
 And leads a thousand Men; those, blest with Vines,  
*Massica* plow; th' *Aruncian* Father's train  
 From Mountains, and *Sidicine* near the Main;  
 Those who left *Cales*, and dwell near the Stream  
 Of dry *Vulturinus*, *Saticle* with them,  
 And *Ofcian* Bands; Those fight with lavelins long,  
 But, as their Custome, fitted with a Thong:  
 Those Falchions use, and Leather Shields protect.  
 Nor thee, *Oebalus*, must our Muse neglect,  
 Whom Nymph *Tebethide* to *Telon* bore,  
 Now old, he rul'd the *Teleboon* Shore;  
 The Son not with his Father's Realms content,  
 To his subjection the *Sarraftians* bent,  
 And them which *Sarnus* watereth, forc'd to yield;  
 With those held *Batulus*, and *Celen* Field;  
 And those *Abella's* fruitfull Countrey view,  
 Who Darts in the *Teutonick* manner threw;  
 Rinde arms their Heads, which spongie Cork affords,  
 They shine with Brazen Shields, and gallant Swords.  
 Thee *Ufens*, *Nursia* sent to these Alarms,  
 Renown'd by Fame, and fortunate in Arms;  
 Whose hardy People did in Hunting toyl,  
 And till'd *Æquicola*, a barren Soyl;  
 These armed plow, and Preys delight to drive,  
 VWho by base Plunder, and vile Rapine, live.

Next

Next march'd a Priest of the *Marrubian* race,  
 His stately Crest did branching Olives grace,  
 By King *Archippus* sent, *Umbro* the bold,  
 Who deadly Vipers, and fierce Serpents, could  
 Cast with his Charms in sleep, soften their rage,  
 And by his Art their Bitings could assuage:  
 But for the *Dardan* Spear no help he found,  
 Nor could a sleepy Medicine ease the Wound,  
 Nor all those Herbs in *Marfan* Mountains grow.  
 Tears from the Woods, Tears from the Floods did flow,  
 For thee the Fountains wept.  
 Next *Virbius*,<sup>r</sup> *Hippolytus* Of-spring, went,  
 Whom his fair Mother to *Ægeria* sent,  
 For Education, near *Hymettia's* Strands,  
 Where pleas'd *Diana's* stately Altar stands:  
 After his Stepdames art *Hippolytus* kill'd,  
 Paternal Punishments with Blood fulfill'd;  
 Torn by scar'd Horses, His departed Soul  
 Return'd again to the ætherial Pole,  
 Restor'd by Physick, and *Diana's* love.  
 This much incens'd all-commanding *Jove*,  
 That from the Dead a Mortal should arise,  
 Therefore great *Phœbus* Son, that did devise  
 The wondrous Medicine, him he did alive,  
 With Thunder, down to *Sygyian* Billows drive.  
 But *Trivia* did to Nymph *Ægeria*,  
 In secret Groves, *Hippolytus* convey,  
 Where in *Italian* Woods he liv'd alone,  
 And by a new name *Virbius* was known.  
 Therefore all Horses they far off remove  
 From *Trivia's* Temple, and her sacred Grove,  
 Since boggling they his Chariot overthrew,  
 And torn in pieces, their young Driver, slew.

Eccz

His

(p) *Hippolytus* flying from his Father, in his Chariot, his Horses affrighted with the Sea-Monsters, dragg'd him on the Rocks, and tore him in pieces; but the chaste *Diana* pitying the chaste *Hippolytus*, by help and art of *Æsculapius* restor'd him to life, and sent him into *Italy*; and changing his name into *Virbius* (that is, *Be vir*) married him to *Arctia*, after whose name he call'd both a City and Grove there, sacred to *Diana*, whence she is call'd *Arctina*. Here she had an Altar, where Beasts were sacrific'd, not Men, as at *Taurica Cherfoneus*, where they us'd to sacrifice to her Strangers, whereof she is call'd *Taurica*. *Æsculapius* the Son of *Apollo* and *Cornus*, *Ovid. Met. l. 2.* for this so admirable a cure performed on a Subject so worthy, *Jove* slew him with Thunder, and threw him into Hell; yet thence the *Epidaurians* fetch'd him, and made him a God. Of them the *Romans* borrow'd him, and worshipp'd him in the form of a Snake.



*Ipse inter primas praesanti Corpore Turnus  
Lertitur arma tenet, & toto vertice supra est  
Cui triplicis crinita juba galas alio Chimerae  
Sylbriat: Aeneas efflantem faucibus ignem.*



Guilielmo Iesson de Coven.

*Hic super advenit Volca de Gente Camilla.  
Amem agens equitum, & florentes ere ca.  
Bellatrix: non illa colo calathylus Minerve  
Remineat affucta manus, sed puerula virgo  
Dura pati, cuiusque potum praeripere venter.*

Arm: Tabula merito votiva.

His Son no slower his swift Horses trains,  
And in the Battel gives his Chariot reigns.

Amongst the first most valiant *Turnus* led,  
Glorious in Arms, and taller by the Head.  
On's crest *Chimera*, through a triple tire  
Of bushy Horses Mains, breath'd *Ætnean* Fire;  
Strangely it roars, and Flame more fiercely glows;  
When in the Battel Blood in Rivers flows.

His dazzling Shield, ' *Io* in Gold adorns,  
Hair cloaths her Limbs, her Head is deck'd with Horns:  
There *Argus* watch'd, left to her shape she turn,  
By *Inachus* pouring from a graven Urn.  
A Cloud of Foot did follow, the whole Strands  
Shield-bearing Squadrons hide; the *Argive* Bands,  
The *Arunci*, *Rutul*, antient ' *Sicani*,  
' *Sacrans*, and Shields of painted ' *Labici*:  
Those plow thy Shores, O *Tyber*, People tils  
Sacred *Numicus*, low *Rutilian* Hills,  
*Circeus* tops, who " *Anxur*'s Fields, where *Fove*  
Commands, and glad *Feronias* verdant Grove,  
Where black-fenn'd *Satur* lyes, and *Ufens* glides  
Through the deep Vales, and in the Ocean hides.

*Volscian* *Camilla*, next to these, march'd up,  
Preceding gallantly her glorious Troop:  
She was no Spinster, us'd to card and reel,  
Nor female Fingers wet at *Pallas* Wheel;  
But the bold Virgin did in War delight,  
And to outstrip the swiftest Winds in flight;  
She over standing Corn would run, and ne're,  
In her swift motion, bruise the tender Ear;  
Or over bounding Billows fly so fleet,  
That Water should not touch her nimble Feet.

(q) The Daughter of *Inachus*, King of *Argos*, coming aboard a *Phœnician* Ship, was thence carried into *Egypt*, where she was married to *Osiris*, call'd *Jupiter*, and after death was worshipp'd in the form of a Cow, as *Osiris* in the form of an Ox, because the first taught there Husbandry. From this worship of the *Egyptians*, the *Israelites* in *Moses* his absence made their Golden Calf; and *Jeroboam*, who had long sojourn'd in *Egypt*, his two Calves: But the Poet gives him this fancy in his Shield, because he was of *Grecian* descent.

(r) The *Sicanians*, a People of *Spain*, that seated themselves here in *Italy*.

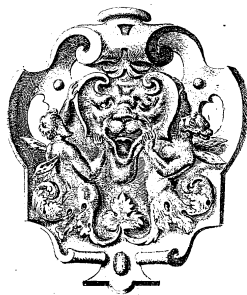
(s) People near *Rome*, so nam'd from sacrificing, who had their Original from *Corvus* a Priest of *Mars*, or the *Ardeates*, ob ver sacrum, because they being in eminent danger you'd to the Gods all the increase of the ensuing Spring.

(t) A People under *Turnus*, descending from *Glauceus*, *Mimo* his Son, firm'd *Labricus* from a kind of Shield with a handle, call'd *labrum*.

(u) Here *Jupiter imbrobus*, or *Puer*, was worshipp'd, call'd *Anxurus*, q. *ans* *esp*, because never shaved; and *Juno Virgo*, who was likewise nam'd *Feronia*, a *ferendis arboribus* from giving increase and fruitfulness to Trees: A Grove was sacred to her under the Hill *Soracte*, which was once consum'd with Fire; mov'd with which bad presage, the Inhabitants would have remov'd the Image of the Goddess to another: To prevent them, being delighted with the place, the Patroness of Trees, who made them spring and fruitful, made the Trees in her own Grove on the sudden flourish again.

From

From Fields and Houses, Men and Women haſt,  
With greedy Eyes, admiring as ſhe paſt ;  
Her Royal Habit wondring to behold,  
Her Treſſes pleated with a ſem of Gold :  
Then how her *Lycian* Quiver ſhe did bear ,  
And tipt with Steel her paſſ'ral Myrtle Spear.





*Non erat et terras animala fœta per omnes  
 Altaque pecudum, genus sylvæ altæ habebat:  
 Cum pater in ripa gelutius, sub æthere axe  
 Cœcus tristis throgetia pectoris bello  
 Procuibit, serenus deæ per membra quiescit.*



*Hic Venus ipse loci, sicuti Venerimus amœno,  
 Stygiæcæ inter senar se atollere frondeis  
 Visus: eam tenuis glaucæ velabat amictu  
 Carosus, et cineris umbrosa tegebat arundo.*  
 DOMINI IOHANNI GREENEFELD Equit. Aurato  
 Tabula mortis votiva



# VIRGIL'S ÆNEIS

THE EIGHTH BOOK.

## THE ARGUMENT.

*Æneas is admonish'd by a Dream,  
 To seek Evander's aid, up Tyber's Stream:  
 Arcadians solemnizing Annual Feasts,  
 Æneas and the Trojans make their Guests.  
 Cacus strange story, and Herculean Rites.  
 The King Æneas to his Court invites.  
 Fair Venus with sweet Love her Husband charms,  
 And for her Son obtains Vulcanian Arms.  
 Evander, Pallas sends Æneas aid.  
 A League th' Hetrurians and the Trojans made.  
 Venus presents the Arms; a Golden Field,  
 With Roman Victories charg'd, adorn'd the Shield.*



His'll Turnus' Ensigns of Defiance  
 crown'd  
 Laurentian Tow'rs, whilst dismal  
 Trumpets found,  
 Whilst Horse he rais'd, and ex-  
 ercis'd in Arms  
 His willing Foot, frighted with false Alarms,

(a) He alludes to the Custom  
 of the Romans, who in sudden Tur-  
 mults hung forth two Flags out of  
 the Capitol, whither all those re-  
 pair'd who wish'd well to the Com-  
 monwealth; the Foot to *Vexillum*  
*Reform*, a red Banner; the Horse  
 to *Vexillum Caruleum*, a sky-co-  
 lour'd Banner. This kind of Levy  
 was call'd *Conjunctio in tutulum*,  
 if the War were within Italy, or  
 with the Gauls; *Conjunctio*, because  
 the suddenness of the Expedition not  
 giving leave otherwise, the People  
 swore all together; not as in the se-  
 cond kind call'd *Sacramentum*, where

they took Oath one by one; there is a third kind, *Evoctio*, when divers were employ'd into several parts, *ad evocandos milites*.  
 (b) Others interpret *impulsit arma* with reference to another Custom of the Romans, whose General going to VVar, enter'd  
 the Temple of Mars, and clasp'd the Shields which hung there, and mov'd his Image, saying, *Mars vigile*.  
 Eff All



All *Latium* then tumultuously engage,  
 And the mad People covenanting, rage.  
*Mefapus*, and bold *Ufens*, Generals were,  
 With proud *Mezentius*, who no God did fear;  
 Each where they prefs, and empty spacious Plains,  
 To fill their Regiments with sturdy Swains.  
 They *Venulus* fend to great *Tyides* Seat,  
 Against the *Trojans* landed, aid t'intreat,  
 And tell, *Aeneas* vanquish'd Gods did bring,  
 Who stiles himself, by Fates Decree, a King;  
 That many Nations with the *Dardan* side,  
 His Name through *Latium* spreading far and wide.  
 Of such Beginnings what may be the End,  
 If favouring Fortune should his Sword attend,  
 Was far more evident to him alone,  
 Than to King *Turnus*, or *Latinus*, known.  
 Against all this, the *Trojan* Prince prepares,  
 Surrounded with a Sea of swelling Cares,  
 His active Thoughts a thousand waies divide,  
 And swift through all imaginations glide.  
 As when the Sun, or Silver Moon, their Face  
 In trembling Water view, or shaking Brads,  
 Reflected Beams dance near, now fly aloof,  
 Then strike high Seelings, and the golden Roof. (Beast,  
 'Twas Night, and through the World, Man, Bird, and  
 Fetter'd with Sleep, from Labour were releast;  
 When on a Bank, under th' ætherial Pole  
 Lay Prince *Aeneas*, with a troubled Soul,  
 About the sad concernments of this War,  
 At last soft Slumber mollify'd his Care.  
 The Genius of the place, old *Tyber*, here,  
 Amongst the Poplar Branches, did appear;  
 Of finest Linnen were his azure weeds,  
 And his moyst Tresses crown'd with shadie Reeds.

(c) i.e. *Argus*, or *Argirippe*, which he built; For when by reason of the anger of *Venus*, who was wounded by him, his Wife *Ægialia* liv'd loofly at *Argos*, he would not return home, but marry'd the Daughter of *Danuu*, and seated himself in *Apulia*.

(d) In the same fashion as *Tyber* is here describ'd, there is yet remaining a Statue at *Rome* of him.

(e) A colour proper to River-Gods. So *Paterculus*, lib. 2. of *Fluvium* saluting *Glancum* the Sea-God.

Then

Then thus he spake, in words appeasing care;  
 Thou Off-spring of the Gods, who *Troy* didst bear  
 From Foes to us, and ever shalt protect;  
*Laurentian* Tow'rs, and *Latine* Fields expect:  
 This is thy Seat, here are thy fixt Abodes,  
 Fear not these threatning Wars; the angry Gods  
 Are now appeas'd.  
 (Nor think a Dream vain Fictions coyns) for thou  
 Under an Oke shalt find a pregnant Sow,  
 Suckling her thirty young ones, laid to rest;  
 A white Sow, a white Issue at her Breast:  
 There thou must fettle, there thy City build;  
 When thrice ten years have circling Periods fill'd,  
 I tell thee truth, *Ascanius* on that Ground  
 Shall *Alba* rear, whose Name shall be renown'd.  
 That better thou mayst carry on this War,  
 Attention give, and briefly I'll declare.

Here the *Arcadians* of Prince *Pallas* Race,  
 Following *Evander's* Ensigns, chose a place,  
 And on these Mountains did their City frame,  
 Stil'd *Pallanteum*, from their Grandfires name.  
 These restless Wars with valiant *Latins* make;  
 Joyn, and these People to thy Friendship take:  
 Betwixt my Banks I'll guide thee to their Shores,  
 Oppos'd Streams breaking with thy ponderous Oars.  
 But now arise, and, Goddess Son, prepare  
 (The Stars being set) for *Juno's* Rites, and Prayer;  
 With humble Vows her antient Spleen allay,  
 And, Conquerour, to me due Honour pay;  
 I am bright *Tyber*, lov'd of all the Gods,  
 Whose Streams thou seest now bathe with silver Floods  
 These fertile Banks, here must my City stand,  
 My City mighty Cities must command.

Fff 2

This

(f) *Evander* was an *Arcadian*; Grandson of *Pallas* King of *Arcadia*; he slew his own Father by the persuasion of his Mother *Nicostrata* (who was call'd *Carmen* for prophesying in verse) Others say, that *Nicostrata*, Mother of *Evander*, when she was 110 years old was slain by her Son. *Evander* being banish'd, went to *Italy*, drove out the *Aborigines*, founded at *Rome* a little Town upon the *Pallatine* Mountain, as *Varro* saith, 'Did not the banish'd *Arcadians* fly into the *Palatium* under the Conduct of *Evander*? There are many reasons given why the *Pallatine* Hill was so call'd; *Virgil* derives it from *Pallas* Grandfather of *Evander*.

(g) *Helemus* commanded the same, lib. 3. And that the *Æneides* were to be appeas'd, you have from *Homer* and *Apollonius*. The Gods and Goddesses, Enemies to *Troy*, are thus reckon'd;

*Hermes*, *Nepaunus*, *Vulcanus*, *Juno*, *Minerva*.

The Friends thus;

*Xanthus*, *Apollo*, *Venus*, *Mævors*; *Latona*, *Diana*.

This laid, the River drives into the Deep,  
And from *Aeneas* flies both Night and Sleep.  
Then up he rose, and views *Sol's* Eastern beams,  
Taking the Water from the gliding Streams,  
Up in his Hand, and thus invokes the Gods;  
*Laurentian* Nymphs, you Parents of these Floods,  
And thou, Prince *Tyber*, with thy sacred Wave,  
Protect me now, and from all Danger save;  
And wheresoe're, thou, pitying our Woes,  
Blest River, glid'st, where e're thy Chanel flows,  
There I'll for ever honour'd Presents bring:

Horn'd Flood, of all th' *Hesperian* Rivers King,  
O help us now, and with thy power protect.  
Then from the Fleet two Ships he did select,  
And Men, and all things fitting, did provide:  
When he, behold! the wondrous Omen spide,  
A white Sow, her white Issue at her Breast,  
Laid in a Grove, on a green Bank, at rest:  
To thee, to thee, great *Juno*, this he flew,  
And with her Race thy Altars did imbrow.  
*Tyber* all night appeas'd his swelling Flood,  
And silent now, his murmur'ing Billows stood;  
His Streams he levell'd, to make smooth their way,  
Like to a chrystal Lake, or glassie Sea:  
Therefore they launch, and straight their Vessels trim,  
And o're the Shallows well-calk'd Bottoms swim:  
The Waves and Groves admire, when Shields they spide,  
And painted Galleys up the River glide.

With lusty Oars, a Day and Night they waft,  
And doubling Points, through winding Reaches past;  
Through quiet Streams, through shady Groves, they  
Shelter'd with trees, which cast a pleasing shade. (made,  
Now the bright Sun had reach'd the middle Skye,  
When they far off did scatter'd Buildings spye,

And

(b) Those that were about to sacrifice, or to pray, wash'd their hands first. *Ovid, Fast.* 4. *Claudia* going to her prayers, took up pure River-water with her hands. *Briffon, Formid.* Ben. l. 1. *Credebat enim mos, fatis Servare, fide fenne pollere.*

(i) The Poets feign Rivers horn'd, or *ovipatus*, Bull-headed. So *Ovid, Met.*

*Et gemina auratum Taurino cornua volvit.*

VVhy Horns were attributed to them, see *Turneb.* l. 24. c. 40.

(k) That is, quickly. For *Aeneas* doubts not the truth of the Oracle, but desires its speedy execution. *J. Palmerius Spicilieg.* fol. 4. reads *omina* for *umina*. They who expected Omens were not woud (with he) though the sign were doubtful, to be presently satisfied, unless there were an accession of something in confirmation of it; for it might be Chance. Therefore after the sudden Flame which had caught the Hair of *Iulus* (*Aen.* 2.) *Achilles* begs presently, *Da deinde auxilium Pater, atq; hoc omnia firma*. By and by it thunder'd on the left hand, and the Star falling, seem'd to carry Fire with it. *Propius* is accurately added by our Author (according to the same *Palmerius*) for the first Omen was given when he was asleep: now it was to be confirm'd to him when he was awake. So he reads that of the *Eclips*, *Credebat enim qui somno offi fidi omnia* (not *sonant*) *fugant*; for there is nothing relating to Dreams, but Omens, the *Astres* having taken hold of the Altar, and *Hylax* being barking at the Door.

(l) *Virgil's* word is *Biveres*, which were not in use in *Aeneas* his time. *Turneb.* 24. 40.

(m) The reflection of the neighbouring VVoods upon the VVater. *Terentianus.*

*Natura sic est fluminis,  
Ut debeat imagines  
Nemorum recipere in flum  
Lectum.*

And slender Bulwarks, with a little Tower,  
But now to Heaven advanc'd by *Roman* power:  
Then Prince *Evander's* City was but poor.  
They turn their Prows, and sudden make the Shore.  
It chanc'd th' *Arcadian* King upon that day,  
Did solemn Rites to great *Alcides* pay,  
And near the Town, in consecrated Woods,  
With his Son *Pallas*, offer'd to the Gods:  
There the prime Youth, and thrifty Senate, gave  
Incense, and Altars with warm Offerings lave.

As they tall Ships saw through the shady Grove,  
With silent Oars towards landing gently move,  
At the first sight, strangely amaz'd they were,  
And from their Tables rose, surpriz'd with Fear.  
Bold *Pallas* straight commands them keep the Board,  
And forth he hastens, snatching up his Sword:  
Then from the rising Bank aloud did say;  
What brought you, Sirs, this unfrequented way?  
Where are you bound? whence come you? whether are  
You Friends, or Foes? is't Peace you bring, or War?  
Then, from the lofty Stern, *Aeneas* said,  
(And Olive-boughs, Emblems of Peace, display'd)  
*Trojans* thou seest, that Foes to *Latins* are,  
Which exil'd, they invade with cruel War;  
A prime Commander of *Evander* begs  
To make Offensive and Defensive Leagues.

The *Trojan* Name put *Pallas* to a stand.  
Who e're thou art, he said, be pleas'd to land,  
And with my Father speak; then take a share  
Of hospitable, though but homely Fare:  
Embracing him, then his right hand he shook;  
The Grove they enter, and the Stream forlook,  
Where thus *Aeneas* to *Evander* said;  
Best *Grecian* Prince, to whom my Fortune made,

With

(n) *Virgil* (sith *Servius*) useth the word *bulv* to often as he desires to represent *Virtue* without Fortune. Therefore *Aen.* 9. v. 3. calls *Turmus* bold, i. e. valiant without lucceis.

(o) He alludes to the Religion of the *Romans*, by which it was a laudable sin to break off the Sacrifices and Plays instituted to the Gods upon any intervening occasion whatever. Whence that Proverb, *Salva res est, senex saltat*. Alio is well, the old man dances: who understanding the Pontifical Law, whilst others ran to their Arms to oppose the entrance of *Hannibal*, avoyded the sin by his continued dancing.

(p) The Olive signifies Peace ; the Fillet, Religion.

(q) *Agamemnon* and *Meneleus* were Sons of *Jove* ; he descended of *Telus* and *Hippodamia*, the Daughter of *Oenomaus*, he Son of *Mars*, and *Stereus*, one of the *Pleiades*, Daughter of *Atlas*, *Evander* was Son of *Mercury* and *Carmenitis*, or *Neophrasie*, *Altereus* Son of *Jupiter* and *Maia*, the fairest of the *Pleiades* : But the alliance was nearer between *Evander* and the *Trojans*, whose Ancestour *Dardanus* was Son of *Jupiter* and *Electra* another of the *Pleiades*, Daughter of *Atlas*.

(r) That Region was not at that time call'd by this name, for *Dardanus* came long before from *Samos* to *Troia* into *Phrygia*, built the Town *Dardania*, and there dyed. His Sepulcher was near *Troy*, in the Territory of *Dardania*. Afterwards *Dardania*, *Ilium*, and *Troy* were united into one City.

(s) *Fidus*. Physically, For *Mercury* being every where soult, why not in his Nativty? *Mercurius aereus fufus Maiz. Arnob. l. 4.*

(t) Alluding to the founding of *Troy* with *Plummetts*, to the searching of Wounds with *Probes*.

(u) The *Abriatick* and *Tyrrhen* Seas, *Mare Superum & Inferum*.

(x) The Metropolis of *Telamon's* Kingdom, who married *Hecuba*, *Priam's* Sister, by whom he had *Ajax* and *Tener*.

With <sup>1</sup> Olive-branches me a Suter here :  
Nor thee do I, though an *Arcadian*, fear ;  
Although thy Stock from <sup>2</sup> both th' *Atrides* came ;  
But my own Virtue, and thy spreading Fame ,  
Our antient Kin, Fate, and the Gods commands ,  
My will concurring, brought me to these Lands.  
*Dardan*, <sup>3</sup> *Troy's* Founder, and first *Trojan King* ,  
As *Greeks* relate, did from *Electra* spring ;  
Great *Atlas* got *Electra*, he that bears ,  
On his huge Shoulders, the Celestial Sphears ;  
*Hermes* got thee, whom *Maia* <sup>4</sup> soon brought forth ;  
On cold *Gyllenian* Mountains in the North ;  
But *Atlas*, *Maia's* Father was, the same  
*Atlas*, they say, supports Heaven's starrie frame.  
Thus from one Blood the Stocks of both divide.  
This trusting, I no Messenger employ'd ,  
Nor <sup>5</sup> felt thee first by art, but my self came,  
And, life adventuring, here now Suppliant am.  
These *Rutills*, which vex thee with cruel Wars,  
When us they have expell'd, think nought debars ;  
But all *Hesperia* shall their yoke obey ,  
Or whatsoe're is wash'd by <sup>6</sup> either Sea.  
Let us conjoyn, our People valiant are ,  
Train'd up to great Experience in long War.  
VVhilst these he spoke, *Evander* him survey'd  
All o're with busy Eyes, then briefly said ;  
Bold *Trojan*, I receive thee as my Friend ;  
And to thy will most willing condescend ;  
I call to mind thy Father, such a Face  
*Anchises* had, and spoke with such a grace ,  
VVhen *Priam*, I remember, came to see  
His Sisters Kingdome, fair *Hesione* ,  
From thence he straight for <sup>7</sup> *Salamina* bore ,  
Then visiting the cold *Arcadian Shore*.

VVhen

When budding Youth had first my Cheeks attir'd  
With a soft Down, I *Trojan* Chiefs admir'd ;  
With wonder youthfull *Priam* me possest ,  
But most *Anchises*, <sup>1</sup> taller than the rest ;  
With great Affection did my Mind excite  
To know the Man, and joyn right hand to right.  
I gladly lead him <sup>2</sup> round our Battlements :  
He a fair Quiver, and neat Shafts, presents ,  
With a rich Cloke, to me, taking his leave ,  
With Golden Reigns, which since I *Pallas* gave.  
Therefore I grant thy Sute, and Leagues conjoyn ;  
And when the Morn with purple Light shall shine ,  
I will dismiss you safe, with Aid, and Gold.  
Mean while, since you are here, these Annuals hold ,  
(A fin now to neglect ) and keep our Feast ,  
Making your selves to Friends a welcome Guest.  
Then he commands Goblets of Wine, and Meat ,  
And plac'd the *Trojans* on a <sup>3</sup> *Grafsie* Seat :  
But up he leads the Prince, and sets him in  
A maple Chair, grac'd with a Lion's skin.  
The Priest, and Chofen, adorn'd Tables spread  
With store of Cates, and Waiters serv'd up Bread ;  
Rich Wine they fill ; the *Trojans*, and their Chief,  
<sup>4</sup> Feed on fat Inwards, and huge chines of Beef.  
Hunger appeas'd, and feasted to the height ,  
*Evander* said, On us this solemn Rite ,  
This Feast, these Altars, to so great a Name,  
By Superstition, nor by Ignorance, came  
To be impos'd : From Dangers sav'd, we do,  
Yearly these Honours (Noble Guest) renew.

First on that hanging Rock, with torn Cliffs, look,  
Then view those Ruins, and that Place forlook  
Upon yon Hill, and Breaches wide as Hell :  
There did that horrid <sup>5</sup> Monster, *Cacus*, dwell.

He

(y) He imitates the receiv'd opinion of the Heroes, that they excell'd not only in the endowments of the Mind, but in greatness and excellence of Body. Mov'd by those bounties of Nature, they bestow'd Empires and Magistracies, after the example of the *Indians* and *Ethiopian*. German.  
(z) *Plennum* is a Town of *Arcadia*. The Poets (saith *Servius*) take all neighbouring Cities for one and the same.

(a) *Gramineo sedili*, whereon at the Rites of *Hercules* they did banquet sitting, saith *Macrobius*, *Sat. l. 3. c. 36*. 'Tis further observ'd, that at the greatest Altar there was no *Lettiferium*.

(b) By *Servius* and *Scaliger* understood either of fat ones, which the Censors kill'd at the end of the *Lustrum*, or of a five years one. *Tyrone* understands them to be simply purifying ; and whereas all Sacrifices purge, the eating of the Entrails does much more, to which the wicked are not admitted. *Livy* calls them, *Solemnia extra*. See *Turneb.* *l. 7. c. 13*.

(c) Feign'd half a Beast, in respect to his savage conditions ; Son of *Vulcan*, because he wasted the Country round about with Fire, say the Mythologists.

He in those vast Recesses, his dire Face  
 Did alwaies hide, the Sun ne'r pierc'd that place,  
 Steeming with recent Slaughter; on his Door  
 Pale Heads of Men hung, loathsom in their gore.  
 Of this huge Monster, *Vulcan* was the Sire,  
 A mighty Giant, breathing Smoke, and Fire.  
 But Time brought Aid, and one of mighty Fame;  
 For the Revenger, great *Alcides*, came,  
 Proud with the triple *Geryon's* Death, and Spoil:  
 The Conquerour drove his Cattel to this Soyl,  
 His Herds possest the Vale, and Rivers side.  
 But furious *Cacus*, left he ought untry'd  
 Of Wickedness or Villany should leave,  
 Four stately Oxen from their Stalls did drive,  
 As many well-shap'd Heifers; these he hales,  
 Left tracts should be discover'd, by the Tails  
 Into his Den, and in the dark Rock hid,  
 Nor any footstep to the Cave did lead.  
 But when great *Hercules* remov'd his Herd,  
 Leaving those Grounds, and to be gone prepar'd;  
 Departing, loud they bellow, Clamour fills (Hills:  
 The neighbouring Woods, they, mourning, leave the  
 One Cow makes answer, and from hidden Caves  
 Aloud complains, and *Cacus* hope deceives.  
 But here great rage *Alcides* did provoke;  
 He arms, and takes a ponderous knotty Oke,  
 And to the top of the high Mountain flies.  
 Now first we saw Fear *Cacus* to surprize,  
 And his Look chang'd: he, than East-winds more fleet,  
 Hafts to his Cave; for Terrour wing'd his Feet;  
 Shuts himself up, and down a huge Stone flung,  
 With broken chains, which *Vulcan's* art had hung  
 With Steel, and the strong Gates guards with a Bar.  
 Soon *Hercules* came, and raging, every where

Sought

Sought entrance, gnashing of his Teeth he turns  
 Now here, now there; thrice, whilst with Rage he  
*Aventine* sought; thrice did in vain assail (burns,  
 The marble door, as oft rests in the Vale.  
 A rising sharp Rock with torn Cliffs there was  
 Behind the Cave, a fit and lofty place,  
 Where Birds of prey might build: this as it stood  
 To the left hand, and leaning to the Flood,  
 He on the right hand shoves, and at the last  
 Tears from the root, then down it headlong casts;  
 Heav'n vaulted Galleries thunder at the Crack,  
 Affrighted Streams retire, and Banks fly back.  
 Then *Cacus* Cave and Royal Court appear,  
 The dismal Caverns all discover'd were:  
 As when an Earthquake shews the dark aboats,  
 And wofull Kingdoms, hated by the Gods;  
 The Pit of darkness, with all Hell in sight,  
 And pale Ghosts trembling at the beamie light:  
 Him thus surpriz'd with unexpected Day,  
 With all his Force *Aleides* did asslay,  
 Whilst *Cacus* roar'd; up to the Breach he goes,  
 And down whole Okes, and mighty Millstones  
 But when no means was left how to retire, (throws.  
 Wondrous, he belch'd a Cloud of Smoke and Fire;  
 A darkning Vapour straight bereav'd all Sight,  
 Commix'd with flashes like Eternal night.  
 Nor did *Alcides* hold, but on he came,  
 And bravely leap'd amidst the Smoak and Flame,  
 Which rag'd through all the Cave, and *Cacus* got,  
 Belching vain flames, and wreath'd him in a Knot,  
 Then whirls him round, next down upon him lies,  
 Grasping his throat, and squeezing out his eyes.  
 The dark house straight with open doors displaid,  
 Back were the Cattell, and base stealth convoid;

Ggg

Out

(d) Crows, Ravens and the like,  
 that fed upon the dead Bodies of  
 those whom *Cacus* had slain and  
 hung up before his Den.

(e) That is, holds him bound;  
*Turneb.* l. 29. 29. He alludes  
 perhaps to the *Herculean Knot*,  
 which was so fast that it could  
 scarce be untied, and gave occasion  
 for a Proverb, *Germanus*.

(f) See *Scip. Gentilis* l. l. c. 27.  
*Parerg.* Where he tells the signifi-  
 cation of *Abjuratio pretium* 'I C-  
 T I S', and affirms *abjuratus* *Boves*  
 to be such, whose price, which is the  
 right of the Seller, hath not been  
 paid. And thence by *Plato* in *Protag.*  
 are stiled *asylum*, because *Hercu-*  
*les* had not bought them, nor *Gery-*  
*on* given them unto him. *Servius*  
 will have *abjuratus* here to signifie  
*Injuriously detain'd*. Some expound  
 it (he saith) *alieni juris scilicet*.

(p) *Potitius* and *Pinarus*, the first Priests of *Hercules*, who were Noblemen at that time, and entertain'd *Hercules*, for which curtesie he bestow'd this honor upon them and their Families, in which it continued untill the daies of *Appius Claudius*, who supplanted them. *Macrob. Sat. 3.6.*

(b) Because *Ara maxima*, this greatest Altar was free'd from a neighbour fire by the help of this Family, Therefore *Virgil* gives it the Title of *Herculeus Caput Ritus*. So as *Potitius* was the first Institutor, the *Pinarian* Family equall'd them in Honor for preservation of their Rites. See another reason *Macrob. Sat. 1.3.6.*

(i) The Fable saith that *Hercules* descended into Hell crown'd with a Poplar Garland, the leaves whereof, with the smooke, became black on the outside, the inward part next his hair retain'd its white colour. Hence was the poplar sacred to him; and such as sacrific'd to him were crown'd therewith; In the time of the *Romans* the *Aventine* hills being full of Bay-trees which were next the greatest Altar, the sacrificers crown'd themselves with those boughs. But the Poet respects the original ceremony. *Macrob. Saturn. 3.12.*

(k) As *Caulharus* for *Bacchus*, so *Seythius* for *Hercules*, who was a drinker, and sometime carried over Sea in a Bowl. *Macrob. 1.5. c. 21.* *Schilpie* is now the name of a little boat among the *Venetians*, and *Schiff* among the *Dutch*.

(l) It was Religion to pour out of the cup on the table before they drank, which the *Greeks* call *σπονδή*, and *σπονδή*. *Turneb. lib. 14. cap. 40. Lips. lib. antiq. lott. 3. c. 1. Macrob. 1.3. c. 11.*

(m) All those that play and dance upon any sacred occasions are called *Satiri* & *Satyræ*. Therefore here simply they that danced at the feast of *Hercules* were called *Satiri*; For the first that danced *invenit* upon a dance an rimes under the conduct of *Aeneas* in Italy were called *Satiri* by *Polemon*.

(n) *Hercules* in his cradle strangled two Snakes sent by *Juno* his Stepmother to devour him.

(o) *Ochalia* was a Town of *Thessaly*, whereof *Euryphesus* was King who denying his daughter *Iole* to *Hercules* in marriage, was by him slain, and his town destroyed.

(p) He was elder brother to *Hercules*, son of *Amphytrio* and *Alcmena*, who conveying the venues of *Hercules* employ'd him in many dangerous services, with him conspir'd *Juno* who hated him as bastard-Son of her husband: She found out the adventures and suggested them to *Euryphesus*, who employ'd them.

(q) Begotten of *Leion* & a cloud as were all the *Centauræ*.

(r) He brought *Pasiphaes* bull fane from *Creet* to *Euryphesus* (of which *Aeneid. 6.*) But he killed the Lion (in a wood near *Thebes*) which *Chimæra* brought forth at the same time with *Sphinx*, *Hesiod.*

Out by the feet the ugly corps he drew;  
On's dreadful Eyes enough they could not view,  
The monsters hairy Breast, and horrid Brow,  
And Fire within his mouth extinguish'd now.  
We, for that great delivery, keep this day;  
And here *Potitius* did offerings pay,  
And the *Pinarian* Priests this Altar plac'd,  
Which we now<sup>b</sup> grace, and shall be alwayes grac'd.  
Therefore my noble friends impale your browes  
(Honouring so great a Pow'r) with shady boughs,  
With full bowls fil your right hands, then implore  
The common God, and empty call for more.  
This said, he with <sup>i</sup> *Herculean* garlands bound  
His tresses, and with filver branches crown'd,  
Taking a<sup>k</sup> sacred Cup; all straight prepare,  
To mix with <sup>i</sup> glad Libations, wine and prayer.  
When sullen night purpled Heaven's spangled arch,  
Then all the Priests, and first *Potitius*, march,  
With torches, girt in skins of salvage beasts,  
And empty boards supply with second feasts,  
Altars then load; to songs, the <sup>m</sup> *Salii* round  
The blazing Altars dance with Poplar crown'd;  
A Chorus here of Young men, there of Old,  
In verse renown'd *Alcides* deeds extold,  
How in his cradle, first the Infant takes  
And strangles in his hands, his step-dames <sup>n</sup> Snakes;  
How he renowned Cities did destroy,  
And overthrow <sup>o</sup> *Ochalia*, and *Troy*;  
How King <sup>p</sup> *Euryphesus* oft did him engage,  
In mighty labours, spur'd by *Juno*'s rage;  
*Hylæus*, *Pholus*, <sup>q</sup> cloud-born Centaurs, thou,  
O never-vanquish'd, in cold death mad'st bow;  
Thou didst those <sup>r</sup> *Cressian* Prodigies subdue,  
And at *Nemea* the huge Lion slew;

(in a wood near *Thebes*) which *Chimæra* brought forth at the same time with *Sphinx*, *Hesiod.*  
Thou

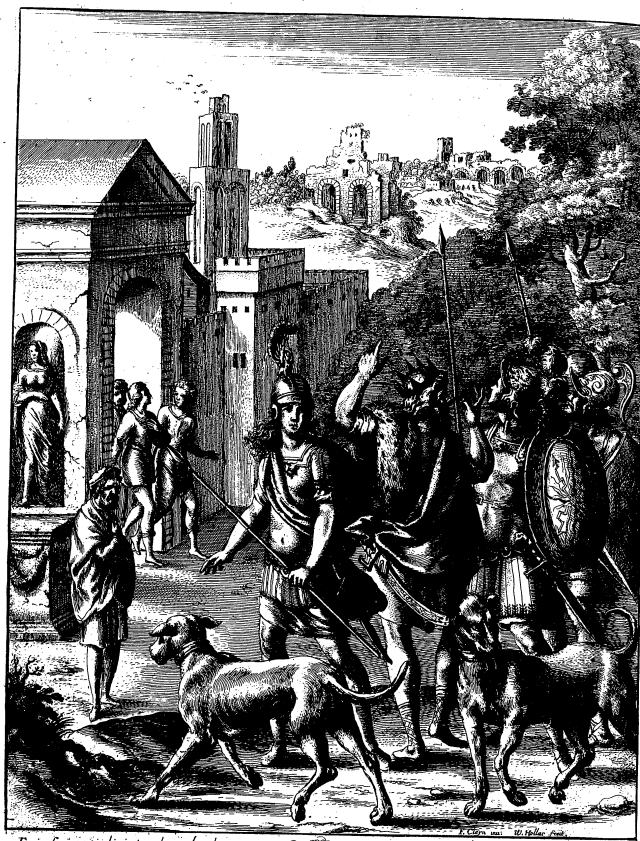
Thou mad'st Hell tremble, *Cerberus* obey,  
Who cowering in his nasty Kennell lay;  
Not any shape, not fierce *Typhoeus*, thee,  
With all his dreadful Arms, could terrifie;  
Nor could that *Lernean Hydra* thee confound,  
Though Troops of Vipers heads beset thee round.  
Hail *Iove's* true Off-spring, th' honour of the Skies;  
Oh favour us, and this our Sacrifice.  
Such things they celebrate in lofty Verfe:  
But more than all, they *Cacus* Cave reherse,  
And how he breath'd out Fire; thy Voices round  
Through all the Groves and echoing Hills resound.  
Divine Rites thus perform'd, and solemn shews,  
Back to the Citie, old *Evander* goes,  
With him *Aeneas*, and Prince *Pallas* walk,  
Making the way seem short with various talk.  
*Aeneas* wondring every way did look,  
Much with that Countrie's Situation took,  
His quick eies glancing here, now casting there,  
Desirous former Princes Acts to hear:  
When great *Rome's* Founder King *Evander* said;  
Nymphs, <sup>s</sup> Fauns, these Groves their habitations  
And people born of trees and hollow Oke, (made,  
That knew not how to plow, nor Steers to yoke,  
Nor knew to gather Riches, nor to spare,  
But liv'd by hunting, and what Trees do bear.  
Flying *Ioves* anger, <sup>t</sup> *Saturn* to this Coast  
From Heav'n first came, Celestial Kingdoms lost;  
He from high Mountains the rude people draws,  
And taught them both Civility and Laws;  
Then *Latium* stil'd the Country, since it held  
Him safe from all his Enemies conceal'd.  
That was the golden Age in which he reign'd,  
Because in Peace his Kingdoms were maintain'd.

Ggg 2

Then

(f) The Off-spring of *Faunus* inhabiting the Woods, until *Saturn* perwaded them thence; there they liv'd in Sheds and hollow Trees, whence their issue feign'd to be born of Trees.

(s) *Saturn*, who was chas'd out of *Creet* by his unnatural Son *Jupiter*, the *Aborigines* suppos'd to have come down from Heav'n to them. He taught them Arts, and Husbandry, and gave them Laws. *Macrob. Sat. 1.7.* The times of *Saturn* are recorded most happy, both for abundance of all things, and because none yet were differenc'd with Service or Labour. Which things may be understood from this, that in the *Saturnals* all liberty is permitted to Servants.



Exin se cuncti diuinis rebus ad urbem  
Perfectis referunt, ubi Rex obitus auro,  
Et Comitum Enigam uicta gratum tenebat  
Ingrediens, varoque uiam sermone leuabat.



Niratur faciesq; oculos fert omnia circum  
Æneas, capiturq; locus, & Argula letare  
Exquirat, audique uicini monumenta peruenit.

Do: Lana Grenville.

Tabula merito votiva.

Then baser Ages by degrees succeed,  
Which rage of War, and love of Riches breed:  
Æolian Bands then, and "Sicanians came;  
And oft "Saturnian Fields have lost their Name:  
Then Kings, and 'Tyber that Gigantick Prince,  
From whom, this Stream we Tyber call e're since;  
The true old name of Albula is lost.  
Forc'd through all Seas, expuls'd my Native Coast,  
All-conquering Fate, and Fortunes pow'rful hand  
Have plac'd me here, here the severe command  
Of my blest Mother the Nymph "Carmens sent,  
And great Apollo's strict admonishment.

Scarce said, he shews an "Altar as they came,  
And the "Carmental Gate, a Roman name,  
Which antient honour Nymphs did dedicate  
To Carmens, skilfull of ensuing Fate;  
Who "first declar'd the Trojans should be great,  
And "Pallanteum a renowned Seat.  
Next, a huge Grove which valiant Romulus chose  
For "sanctuarie, he "Lupercal shews  
Under a Rock, which they did dedicate  
To Pan, as did before the "Arcadian State.  
Then "Argiletum's sacred Grove he spied,  
And shew'd the place where his Guest "Argos dy'd.  
Then to "Tarpeia's Capitol he lead,  
Now golden, then with Briars and Brambles spread.

(\*) Dionysius saith, that the  
Ælians first of all the Greeks,  
having passed over Ionian, sent  
Colonies into Italy. Hence they  
say that Oenone with the Abori-  
gines (seventeen Ages before the  
destruction of Troy) and his Brother  
Phoroneus, say'd into Italy. He  
was Son of Lycan the younger,  
Fifth from Phoroneus, who first  
reigned in Peloponnesus.

(\*) At first "Argelia, next Ca-  
mentene, then Hesperia, Ansonia,  
Oenone, Italy.

(\*) A great Robber, drown'd in  
the River Tyber, as an other King  
of the like name Tiberinus, left it  
his.

(\*) Carmenta, (or Carmentis, or  
Niciprota) was a Prophetess, and  
accompanied her Son into Italy:  
For Evander had accidentally slain  
his Father Mercury, (the God of  
Eloquence, so feign'd in regard of  
his Rhetorick) wherefore, banish'd  
Arcadia, he by his Mothers advice  
came into Italy. Ovid de Fas. 1.

— into the Stram  
He had by learn'd Carmenta's  
Counsel, and  
His Ship, and 'gainst the Tulean  
Billows row'd.

(\*) Built for his Mother, near  
the Gate first call'd Carmentalis af-  
terwards Sclerata, from the three  
hundred Fabii which went to war  
through that, and were slain by the  
Veientes, at the River Cernaera.

(\*) Call'd afterwards Porta Sce-  
lerata, because the Fabii that  
perish'd at Cernaera went out at it.

(\*) In her Prophecy to Evan-  
der at the sight of the new Roman  
Hills. Recorded by Ovid. Fas. 1.

(\*) This Pallanteum afterwards Pa-  
lantium, was the Seat of the Emperors,  
and the Throne of the Roman Ma-  
jesty; for here the Kings, Consuls,  
Emperors, and other chief Officers  
of State, had their Palaces, besides  
many famous Temples were built  
there, wherof the Ruins are yet  
remaining.

(\*) Cadmus is said to have open'd the First Sanctuary, when he built Thebes, to which all  
Freedom and Slaves running with-  
out difference, were free from all punishment. Romulus took the same course for peopling his  
City, which at first consisted but  
of an hundred Houses, yet they wanted Inhabitants; To win therefore confluence of People, he, near the Capitol, built a Tem-  
ple consecrated to the God Asylum, the Patron of Liberty. Asylum a place of refuge, By which means Rome was soon fill'd with  
Inhabitants. (f) Lupercal was the place where Romulus and Remus were nurt by the VVoolf, and stood at the Foot of  
the Palatine Hill dedicated to Pan, where the Lupercalia (feasts in his honour) were celebrated.

(\*) Argos A Commem-  
oration of the Argives was entertain'd by Evander, but he forgetting his Favours, alpir'd unto his Crown: VVhereupon the Arcadians  
(without Evander's knowledge) slew him, after whose death, the King built him a Monument in the place where he was kill'd  
near the Palace, and call'd it Argiletum. (h) This Hill, at first Mons Saturnus, got the name of "Mons Tarpeius from  
Tarpeia, Daughter of Tarpeius, Lieutenant of the Town's there, who betray'd it to the Sabines, in the VVar for the ravish'd Virgins.

whom her wish their Bucklers, which were likewise worn on that Arm; So that dying there, she left the memory of her Treas-  
on in the name of the Hill: The same Hill was also call'd Mons Capitolinus, or Capitolium, from the head of a Man nam'd Tulus,  
which long after his death was found fresh and bleeding, at the foundation of the Capitol by Tarquinius Superbus; now corruptly  
Camptidius lie.

Then

Then did a reverential terrour move,  
And Rusticks tremble at the Rock and Grove.  
This Wood he said, this Mountain's leavy brow,  
A God once dwelt in, but uncertain who,  
*Arcadians* say, here 'thundering *Jove* they sp'ld,  
Shaking his shield, upon a Tempest ride.  
These two dismaid'd Towns thou dost behold,  
Are but sad Reliques of the men of old:

This, 'Father *Janus*, that, King *Saturn* fram'd;  
*Janiculum* this, that was *Saturnia* nam'd.

This saying, neer poor *Evander*'s Roofs they drew,  
Where, in now <sup>m</sup> *Roman* Courts and Streets, they  
The bellowing Cattell as about they Straid, (view  
When the old King thus to *Aeneas* said;  
Once <sup>n</sup> Conquering *Hercles* his higher made resort;  
This humble Palace was his Royal Court;  
Wave Wealth and Glorie Sir, and, like that God,  
Be pleas'd to shelter in this mean aboad.

Then great *Aeneas* to low Roofs convoid,  
And on a Bed with soft leavs quilted laid;  
Over him next a *Libyan* Bears skin hurl'd.  
Now Nights black Pinions did infold the World,  
When *Venus*, his dear Mother, much dismaid  
About these threatning Wars, to *Vulcan* said,  
And, in her golden Bed, thus moves her Lord,  
Infusing heavenly Love at every word.

Whilst *Grecian* Princes ruin'd wealthy *Troy*,  
And did that Town with Hostile flame destroy,  
No aid for wretched *Trojans* I desir'd,  
Nor a vain task of thee dear Lord requir'd;  
Though I much kindness ow'd King *Priam*'s Race,  
And oft lamented poor *Aeneas* Case:  
Now by *Jove*'s will, they plant the *Ausonian* Shore;  
O my blest Pow'r, I humbly thee implore,

A

A Mother for a Son craves Arms, dear love;  
Thee ' *Thetis* and *Aurora*'s tears could move.  
Behold what Realms conspire, what Cities joyn,  
Comploting VVar, to ruin me and mine.  
The Goddesses here, round with her snowie arms  
In soft embraces him, consulting, warms;  
Straight he takes fire, and through his marrow came  
Accustom'd heat, which did his blood inflame;  
So from a fiery breach erupted flies,  
Shining with flame, bright thunder through the Skies.  
She, joyfull, found her plot, and beauty take,  
When vanquish'd with eternal Love he spake;  
What needst thou doubt, and make a question thus?  
Where is your confidence repos'd in us?  
Had such care, Goddesses, been in former time,  
I have arm'd the *Trojans* then had been no crime:  
Nor *Love*, nor Fate forbad that *Troy* should stand,  
And ten years more King *Priam* to Command.  
But if thou art resolv'd to make a War,  
What I can promise by my art, or care,  
What ' soft *Electrum* can, and hardest Steel,  
VWhat Fire is able, what the Bellows will,  
Shall be perform'd; nor needst thou more perswade,  
Nor doubt thy pow'r with us. These having said,  
After a sweet embrace, he takes his rest,  
Reposing on the beauteous Goddesses Breast;  
Waking at midnight, after his first sleep,  
Like to some carefull woman that doth keep  
Her self by spinning, and *Minerva*'s hire,  
Stirrs up the *Athes*, and the drowfie Fire;  
Night adding to her work, long tasks she plies,  
And at her Lamp, her Servants exercise;  
That chaff she might preserve her husbands Bed,  
And her small Children so supply with Bread:

No

(i) Here was a Temple consecrated to *Jupiter Op. Max.* by *Tarquinius Superbus*, whence surname'd *Jupiter Capitolinus*. *Aeneas* being delivered from the danger of Lightning, in his *Cometarian* Expedition, added the title of *Jupiter Tonans*.

(k) The skin of the *Amalthean* Goat which fed him, or rather the Sheet covered with it, which *Jupiter* held in his left hand by the shaking whereof he caus'd Rain, as Thunder with his right.

(l) *Janus* first built Temples to the Gods in *Italy*, and instituted sacred Rites: The Name sheweth, faith *Macrobius*. *Saturn*. 1. 9. that he is President over doors. *Nigidius* faith, that *Janus* is *Apollo*, *Juno*, *Diana*, and is therefore double Fac'd, as having pow'r over both Gates of Heaven, to open the East, and shut the West. Others understand by him the World: Therefore by *Cicero* call'd *Janus ab eundo*, figur'd by a Snake devouring his own Tail, quod apparet *Mundum*, &c. ex seipso ali, &c. in se reverti.

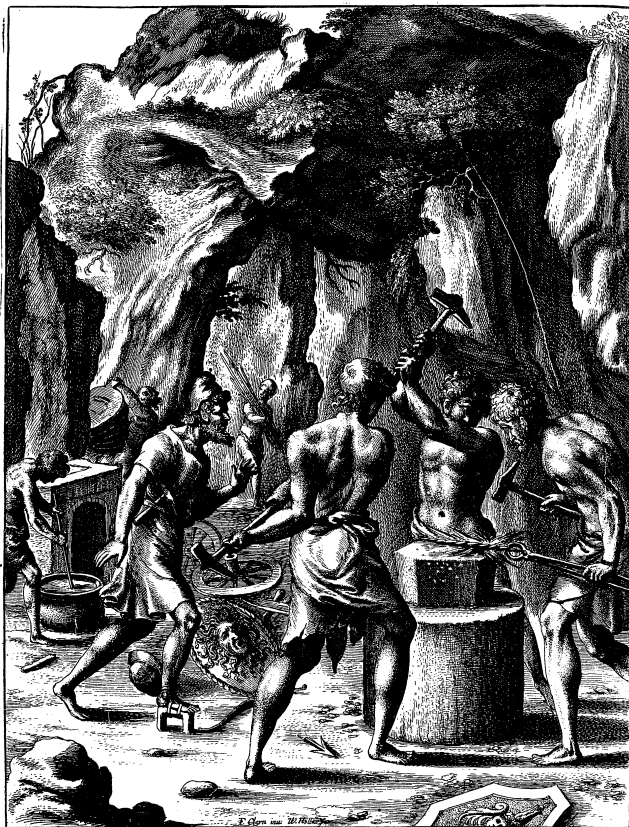
(m) The *Forum* stood afterwards where the *Carina* were, most sumptuous Edifices, built in fashion of the Keel of a Ship.

(n) *Varro* faith, that *Hercules* was fil'd *Vitor*, because he overcame all manner of Creatures. *Mesferius Sabinius* gives another Reason, *Marcus Otavins Herennius* having had good returns by Merchandise, consecrated the tenth part to *Hercules*, but saying forth again, was set upon by Pyrats, whom resisting valiantly he came off *Victor*; *Hercules* hereupon appears to him in a Dream, and tells him that he had been priet'd by him. To him therefore, having obtain'd a place by the Magistrate, he consecrated a Temple and Statue, with the Title of *Vitor*.

(o) He toucheth the Pontifical Law: For the house in which the Pontifex liv'd, was call'd *Regia*, as that *Flaminia*, in which the *Flamines*. He speaks it with good Omen to *Æneas*, that *Hercules* enter'd *Vitor* into that place.

(p) *Thetis*, daughter of *Nereus*, wife of *Peleus*, prevail'd with *Vulcan* to make Arms for her Son *Achilles*. So likewise did *Aurora* for her Son *Memnon*. This the Mythologists interpret Fortitude. *Cicero*. *Tulcent. Quest. lib. 2.*

(q) Either melted or pure; according to *Pliny* in his *Natural History*. There are three sorts of it. One gather'd from Trees which they call *Succinum*; A second sort is found Natural. A third is compounded of three parts Gold, and one Silver, which you may separate. The nature of *Electrum* is tried by Poison, which makes it give a loud crack, and represent the colours of the Rainbow.



*Ferrum exercebant vulgo Cyclopes in antro;  
Brontesque, Steropesque, & nudus membra Py-  
gma informantur induratae, iam parte polita  
Fulmineo crat. hinc gemitur quae pluvium celo  
Deiicit in terras: pars imperfecta manebat.*

Simoni Leach de Cadleygh. in Com:



*Tollite cuncta, viginti ceptisq. auferte labores,  
Aetnae Cyclopes, & hic aduertite mentem,  
Arma accipienda viro: nunc viribus usus,  
Nunc matibus opibus, omni nunc arte magis,  
Præcipitate morbo.*

Devon: Tabula merito votiva.

No drowfier at that hour *Vulcan* arose

From his soft Bed, and to his Forges goes.

Near to \* *Sicanian* Coasts an Island lifts

His lofty Shoulders up, with smokie Cliffs;

Scorch'd with *Cyclopean* Flames, a Cave lyes under,

And huge *Ætnean* Vaults, which alwaies thunder;

Where on great Anvils mighty Strokes refound,

And Bars of malsie Steel roar under Ground,

In Water quench'd, near Forges breathing Flame.

This *Vulcan's* Seat, *Vulcania* the Lands name.

Hither the God descended from the Skye,

Where sparkling Heats in vast Caves *Cyclops* ply.

'*Brontes* and *Steropes*, nak'd *Pyraemon* stand,

A Thunder-bolt half finish'd, now in hand,

(Many of these by angry *Jove* are thrown  
From Heaven to Earth) the rest as yet not done.

Three parts of Hail, three of a watry Cloud,

As much of Fire, and three of Wind allow'd;

Their work with Flashes, Noyse, and Fear, commixt;

And dreadfull Wrath, pursuing Flame betwixt.

Here *Mars* his Chariot and swift Wheels they make,

Which must great Nations and proud Cities shake;

These angry *Pallas* dreadfull Target mould,

And wrought her Arms with \* *Dragons* scales, and Gold:

This *Gorgons* Head with twist'd Serpents plyes,

Rowling in Deaths Convulsions dying Eyes.

*Cyclops*, lay by your several Tasks, he said,

Arms for a valiant Heroe must be made,

Break off delay; now all your Strength impart,

And shew with Diligence your greatest Art.

Nor more he spake. Straight all for work prepare,

And equally divided labour share:

Then molten Gold, and Brass in Rivers flows,

And cruel Steel, in Fire tam'd, gentle grows.

H h h

(r) *Vulcan* is said to have his Shop between *Aetna* and *Lipare*, for the Fire and Winds fit for Smiths. It is call'd *Ætolian Lipare*, as being one of the seven Islands govern'd by *Ætolus*.

(f) The three *Cyclops*, nam'd from Lightning, Thunder, and Fire, are said to put in three parts of Hail, three of Rain, &c. to expreis the Matter of Thunder, an Exhalation hot and dry, or hot and moist; or the kinds and properties thereof, *Terribilis, dissonans, urens*.

(t) *Agie* is properly a brazen Shield, having in the middle a *Gorgon's* Head; which Armour, when belonging to a God, was call'd *Agie*; when to a Man, as in the ancient Statues of the Emperours, *Loricæ*.

(u) There is at this day to be seen in *Rome* a Statue of *Pallas* carrying a Shield cover'd with the scaly skin of *Dragons*. *Pelivian. Mifell.* c. 47.

A



A massie Shield they frame, which must sustain,  
And make all force of *Latine* Arms in vain,  
\* Seven Targets cast in one; others receive  
In Bellows breath, as oft them breathless leave;  
These in cold Water dip the hissing Ore:  
The hollow Vaults with chundering Anvils roar.  
They with huge strength their arms in order raise,  
And turn with Tongs the Mass a thousand waies.

Whil'st in *Æolian* Caverns *Lemnius* sweats,  
Hastning the work, blest Morn from humble seats  
*Evander* rais'd, and chirping Birds did call  
Up, with sweet notes, under his Palace wall.  
The Old Man rose, puts on his Coat, and ty'd  
His \* *Tyrrhen* Sandals on; then to his side  
Girds a *Tegean* Sword; next o're he flung  
A Panther's skin, which from his left side hung:  
From the high Floor his double Guard descend,  
And on their Master's steps the \* Dogs attend.  
T' *Æneas* Chamber went; for he had not,  
Promis'd assistance, nor his word, forgot.  
And full as early Prince *Æneas* rose;  
*Pallas* with that, with this *Achates* goes.  
Met, they salute; and in the Hall being plac'd,  
Expected conference they enjoy at last.  
And first the King began.

Great *Trojan* Prince, thou being safe, I shall  
Ne're grant *Troy* vanquish'd, nor her Kingdoms fall.  
Our Aids are small for One so much renown'd,  
Here we are in with flowing *Tyber* bound;  
*Rutilians* there vex us with oft Alarms:  
But I great Nations, rich and fierce in Arms,  
Shall joyn to thee; unlook'd for Chance presents  
Thy succour, and thou com'st by Fates consents.

(\*) Like seven Shields in one, or in 14 circles, being so dispos'd, that they seem'd to be knit and joyn'd to one another. So *Servius* and *Donatus*. The Shield of *Achilles* had but five of these rounds, *Æneid*, 12. that of *Ajax* seven, *Odys.* Met. 13.

(γ) *Vulcan* call'd *Lemnius*, because said to fall upon the Island *Lemnos* when cast down by his Mother *Juno* by reason of his deformity. In this Island likewise his Forge was supposed to be, in respect to the frequent subterranean Fires, and noy-fan Air thereof: Thence call'd by *Sophocles* in *Philoct.* ἀνατολὸν ἰδὲ βουκόλον, not as being absolutely so; for *Probus* and the Scholiast of *Apollonius* affirm there were two Cities in it, *Ἰστανία* and *Μυκόν*; the first whereof seems to be nam'd from *Vulcan*. Yet Mr. Selden's Manuscript of *Ptolemy* reads *Ἰστανία*.

(ε) High Shoes. *Servius* expounds them *Crepide*, which first the Senators wore, then the *Equites*, after the Soldiers.

(\*) Though some pretend that the Love of Subjects is the only and best Guard for a Prince, yet Majesty is unsafe that is not secur'd by Power; and therefore in all times the wisest Princes have made use of Stationary Guards for the defence of their Persons; a Privilege reckon'd by *Samuel* among the Royal Privileges given to a King by God himself. This our Author hath judiciously observ'd in the person of *Evander*; Nature seeming to have inclin'd even Irrational Creatures with this provident circumspection for their own safety; as in Cranes, amongst whom one watches, whilst the rest sleep; and Storks, who, as *Sc. Euphr.* affirms, are attended by a Life-guard of Daws against Birds of a different Feather and Fashion. To these our Author adds a Guard of barking Sentinels, to Man many times more faithfull than Man himself. Whence we read that *Megasthenes*, misdoubting the fidelity of his Subjects, committed the safety of his Person to these, as to the more trusty Satellites.

Not far from hence, built on an antient Rock,  
Stands *Agyllina*, where the \* *Lydian* Stock,  
Renown'd in War, *Hetrurian* Seats did build,  
Which flourish'd many years with Plenty fill'd;  
Untill the Tyrant, King *Mezentius*, reign'd,  
Holding by Arms what Cruelty had gain'd.  
Why should I of his horrid Murthers speak?  
May <sup>b</sup> Heaven on him, and his, due Vengeance wreak;  
For he Dead Bodies to the Living joyn'd,  
Put Face to Face, and Hand in Hand combin'd:  
Whil't them \* foul gore (strange torture!) did imbrew,  
With lingring Death, in sad Imbraces, flew.  
At last the weary Subjects take up Arms,  
And him, then raging, they with fierce Alarms  
In's Court besieg'd; his Counsellors of State  
They put to death, and fir'd his Palace Gate.  
Amongst the slaughters, he escapes from thence,  
Protected by kind *Turnus* ever since;  
And all *Hetruria* up in cruel rage,  
To bring their King to Justice, now engage.  
This Army thou, *Æneas*, shalt command,  
Who's Fleet now border all the murm'ring Strand;  
And ready are to fail, but that an old  
Prophet detains them, and doth Fate unfold.

O stout *Mæonians*, you that are the Flower  
Of antient Valour, and of former Power;  
Whom just Offence thus arms to seek the Foe;  
Inflaming 'gainst a cruel King to go:  
This Nation no *Italian* Prince must lead,  
The Fates command we seek a Foreign Head.  
To the admonishments of Heaven they yield,  
And lye e're since incamped in the Field.  
To me Embassadors *Tarchon* lately sent,  
Who both the Crown and Scepter did present;

(a) Once inhabited, more than once famous in War, for it was so at this time. The *Mæonian* Province being too little for two Brothers, *Lydius* and *Tyrrhenus*, this by lot quitted it, went with a great Multitude into *Italy*, and call'd it *Tyrrhæna*. Thence liv'd a long time by Piracy (as *Cicero* attests) binding the Living and the Dead together; which *Virgil* ascribes to *Mezentius*, as being of the *Tyrrhus* Race. At that time they were call'd so, afterwards *Thulesi*, and *ῥοδῖοι*. But *Lydius* from *Lydia* the King's Brother, who liv'd in the Province. This *Agyllina* was built (some think) by *Peleus*, others by *Telephus*, others by *Tyrrhenus* Son of *Peleus*.

(b) An Imprecation. So *Aristophanes*, ἡ κεφαλὴ οἷ. See *Turneb.* l. 2. c. 12. & *Not. ad Plaut. Pseud.* act. 3. 3. Or rather he related to that of the *Greeks*, ἡ κεφαλὴ ἀνὰ πύλον.

(c) Of this kind of Torment among the *Tyrrhens*, which our Author attributes to *Mezentius*. See *Plutarch*, in *Araxerxe*, *Valerius Max.* l. 9.

Not

H h h z

The

(d) Which some expound *Fasces*, transferr'd from the *Thyrsians* to the *Romans*; others, *Ornamenta Regalia*, *Arms* and *Military Weapons* (saith *Cæsar*, in *Salust.*) our *Antecessors* borrow'd from the *Samnites*, but most of their *Ensigns* of *Magistracy* from the *Hetrurians*.

The Warlike, they, and <sup>d</sup>Regal Ensigns, bring,  
To make me Captain-General, and King;  
But Strength decay'd, and feeble Age withstands,  
To take on me such Glorious Commands.  
I would my Son prefer, but that his Line  
By's Mother comes from them; thee Fates design,  
By Blood, and Years, Go, whom the Gods now call,  
To be of *Troy* and *Latium*, General.  
Ile with my Son, my Hope, my Comfort, part,  
That, taught by thee, he may War's toylsome Art  
Learn, and endure, and us'd thy Acts to see,  
In tender Youth thy chief Admirer be.  
Two hundred chosen Horse, well mounted all,  
I shall bestow, as many *Pallas* shall.

*Æneas* and *Achates*, this being said,  
With silent Countenances sate dismay'd,  
And in sad Bosoms several Cares revolv'd,  
When *Venus* from high Heaven all Fears dissolv'd.  
For from a Cloud, with mighty fragor brake  
A flash of Lightning, all the House did shake;  
From Heaven a *Tyrrhen* Trumpet sounds Alarms,  
And straight they hear the clash of rattling Arms;  
Saw glittering Armour through a gilded Cloud  
Outshine the Skye, and struck, it thundred loud.  
The wondrous sight their judgements did confound:  
But the *Dardanian* Heroe knew the sound,  
And calls to mind his Mothers promis'd Gift.  
These Omens, seek not, Sir, so much to sift,  
*Æneas* said; The Gods say, I must hold;  
This, if War call, my Mother me foretold,  
And, when *Vulcanian* Armour from the Skyes  
She'd bring for my defence.  
What slaughters I in wofull *Latium* see!  
What satisfaction shalt thou give to me;

*Turnus*

*Turnus*, when *Tyber* in his Waves o'rewhelms  
So many Heroes, Shields, and crested Helms!  
Let them break Peace, and us with Arms oppose.  
Thus saying, from his lofty Throne he rose;  
And first he wakes *Alcides* sleeping Fire,  
Then did with joy the last daies Rites require;  
Next, chosen Sheep, he, as the Custome, slew,  
Which both *Evander* and the *Trojans* do.  
From thence he to his Friends and Navy goes,  
Where, to attend him, he the Valiant'st chose;  
Those left behind, down with the River fell,  
And joyfull Tidings to *Ascanius* tell.  
*Trojans* are hors'd, for *Tyrrhen* Countreyes bent;  
A matchless Steed *Æneas* they present,  
On whom a Lion's yellow skin was thrown,  
With golden Claws, which gloriously shone.

Straight nimble Fame through the small City flew,  
That Troops of Horse towards *Tyrrhen* Kingdoms drew;  
Matrons their Vows re-double, with their Fears,  
And War's dire Visage greater now appears.  
Then King *Evander* strictly did embrace  
His Friends departing, and thus, weeping, says;

*Iove*, would'st thou make me now as young again  
As at *Præneste*, when I beat the Van,  
Burnt heaps of Shields, upon King <sup>f</sup>*Herilus* fell,  
And sent him with this conquering Arm to Hell;  
Three Souls his Mother gave him at his Birth,  
(Strange to be told) thrice he must fall to Earth,  
Thrice was to dye: yet I not suffering harm,  
Took all those Lives, and did as oft disarm;  
Son, then I should not leave thy strict embrace,  
Nor suffer from *Mexentius* this disgrace,  
Who hath so many bloody Murthers done,  
And, like a mourning Widow, left our Town.

You

(e) The *Thyrsi* are said to be the Inventors of Trumpets; some say, *Pallas*; whence *Æneas* himself was worshipp'd by the *Grecians*.

(f) King of *Præneste*, slain by *Evander*; who boasts that he was descended of *Hercules* who slew *Gerion*. By three Souls the Poets imply a Man every way compleat.

You Gods, and *Jove* that rul'st the Gods, O bring  
Some timely comfort to th' *Arcadian* King,  
And hear a Father's prayer; if you, if Fates  
Grant me my *Pallas* safe within these Gates;  
If him I see once more return secure,  
Then let me live, though Torments I endure:  
But him if *Fortune* with sad *Chance* pursues,  
O now my wofull Life, now let me lose;  
Whil'st doubtfull Cares, and Hopes uncertain be,  
Whil'st the sole comfort of my Age, I thee,  
Dear Son, thus hold with strict embraces here,  
Before a sadder Message wound my Ear.

His Father these at his last farewell said,  
Who swooning, thence his Servants straight convey'd.  
And now the Horsemen march through open Gates,

*Aeneas* first, on whom *Achates* waits;  
Then other Captains, *Pallas*' midst the Bands;  
In warlike Weeds, and glittering Arms, commands;  
Bright, like the Morning-star, dispensing Beams  
That gild the *Waves* (whom *Venus* more esteems  
Than all those sparkling Jewels drest the Night)  
Whose glorious Head all Darkness puts to flight.  
Whil'st through the duskie Cloud the shining Band  
Matrons could see, upon the Walls they stand.  
The nearest way now the arm'd Squadrons march,  
Through Groves, & loud Shouts scale Heaven's chrystal  
In Champaign then, drawn up in rank and file, (Arch.  
They shake, with trampling Hoofs, the rotten Soyl.

A spacious Grove, near *Cæris* sacred Flood,  
With Hills surrounded, and a shady Wood,  
The antient *Grecians* (may we Fame believe)  
Did to the rural God, *Sylvanus*, give,  
To him that Grove and Festival they grant,  
Who first did in the *Latine* Confines plant.

Near

(g) He abstains from the word  
Death, as of bad preface. See *Scalig.*  
in *Varr.* p. 123.

(h) He alludes to the opinion of  
the Ancients, that the Stars were  
the *magi*, Living Creatures, fed by  
Exhalations out of the Earth, as the  
Sun by Vapours out of the Sea, the  
Moon by Springs and Rivers. The  
ancient Physiologists affirming, that  
Nature plac'd the Ocean directly un-  
der the Zodiac, that the Sun and  
rest of the Planets *habent subzelli*  
*hororis alimentum*. Minut. Fel.

(i) The *Pelægi* took their Ori-  
ginal either from the *Athenians*, *La-  
conians*, or *Thessalians*, which is most  
probable; for it is certain there are  
several Cities of the *Pelægi* in *Thef-  
sal*. These are said first to have in-  
habited *Italy*. *Filicorus* saies, they  
were call'd *Pelægi* because they were  
seen to come with Sails in the Spring,  
like Birds. *Hyginus* saith they were  
*Tyrrhens*: so *Varro*.

(k) The common opinion is,  
that *Sylvanus* was God of Fields and  
Herds. But the *Wiler* say, that he  
was *Quædæ* sake. *Hyle* is the *Drois*  
of all the Elements.

Near this bold *Tarchon*, and his *Tyrrhens*, lay  
Safely encamp'd, where from a Summit they  
Saw how the Armies quarters did extend  
Through large Plains; hither did *Aeneas* bend;  
With him his valiant Men of War did ride,  
Who weary, for themselves and Horse provide.

But *Venus* gliding through ætherial Sphears,  
Th'expected Present to *Aeneas* bears;  
As in a pleasant Vale she saw her Son  
Near Chrystal Streams, she kindly thus begun.  
My promise I perform, and now impart  
Arms finish'd by my skilfull Husband's art.  
Dear Son, now fear not proud *Laurentian* fight,  
Nor to encounter *Turnus* in the Fight.

*Venus* thus said, having her Son embrac'd,  
Against an Oke the shining Armour plac'd.  
Proud of the Gift, he could not satisfe  
Delighted Thoughts, nor stop his searching Eye.  
The fatal Sword he drawing, did admire,  
And Cask with dreadfull Crefts, ejecting Fire;  
His bloody Corflet of a wondrous mould,  
Pondrous he lifts, glittering with Brads and Gold:  
Like a dark Cloud gilt with bright *Phæbus* raies,  
Which round about reflecting Beams displays:  
Then his light Greaves, which purest Gold did gild,  
His Spear, and Wonders graven on his Shield.

Th' Ignipotent God, well skill'd in Fates to come,  
The *Roman* Triumphs, and Affairs of *Rome*,  
There had engrav'd, *Ascanius* Of-spring wrought,  
And all their bloody Battels must be fought.

*Mars* pregnant Wolf in a green Covert lay,  
And hanging at her Breasts two Infants play;  
Bending her Neck, she licks the tender Young,  
And quiet, shapeth their Bodies with her Tongue.

(l) Call'd *Germalam*; it was  
within the *Lupercal*.

Not



*Arma sub adversa posuit radiantia quercu.  
Ille Dea donis & tanto latus honore  
Expleri nequit, atque oculos per singula voluit.  
Miraturque, interque manus & brachia versat  
Terribilem cristis galeam flammamq; vomentem.*



Richardo Thornehill de Ollanthy  
Tabula

*Estis ferumque enses, loriceæ ex ære rigentes.  
Sanguineum ingentem: qualis cum ætula nobis  
Solis mandesit radius, longeque refulget.  
Tum levis ocreas electæ auroque reoræ.  
Hispanique, & Clypei non enarrabile textus.*

in Comitatu Cantia Armigero:

Not far from this, *Rome*, and the " *Sabine* Dames  
Rap'd from the Theater, and " *Circensian* Games,  
Whence to the *Romans* a new war arose.  
Here he old *Tatius* and stern *Cures* shews;  
After those Kings arm'd, reconciled stand  
Before *Joves* Altar, Goblets in their hand,  
And to confirm the League, \* a Sow they slew.  
Not far from thence, four Horses † *Metius* drew  
In sunder; ( but thou *Alban* should'st have stood  
Unto thy promise ) *Tullus* through the Wood,  
The Traitors Bowels, with long dragging, tore,  
And drew'd the sprinkled Briers with his Gore.  
‡ *Porfenna* next, *Tarquine* to re-inthroned  
Commands, and with strict Siege begirt the Town.  
*Romans* for Liberty their lives contemn. (them;  
Thou'dst think at once he frown'd and threaten'd  
Because the Bridge the valiant *Cocles* broke,  
And *Clælia*, scap'd from Bonds, the River took.  
Upon the top of the *Tarpeian* Tow'r  
\* *Manlius* the Captain stood, with all his pow'r,  
The Temple and the Capitol to watch,  
And new built Courts, rough with *Romulean* thatch;  
And here the silver Goose through Ports of Gold  
Flying, the *Gauls* to be in th' entrance told.  
*Gauls* through the Shrubs, did to the Tow'r ascend,  
Whom the dark Shade and gloomie Night defend,  
Their Beards were golden, golden was their hair,  
They in \* brancht Cafferocks shine, with gold their fair  
Necks be adorn'd; each hook two *Alpine* Spears,  
And, for defence, a mighty Target bears.

vered by the gagging of a Goose, and their enterprise prevented. In memory whereof, the Temple of *Jupiter Capitolinus*. But as his name, so he had his death also from the Hill; the Picture of a Goose was kept in the Empire, he was thrown down thence heading: To which *Dion* alluding *lib. 38. faith*, *ἡ Κασσιόπεια* *ὑπὸ τοῦ αἰσχροῦ Καρακασσίου* (to read we, not *Κασσιόπεια*) *ἠμεινίσθη ἀνδράσι*; Camillus the banished ended his daies more happily than *Capitinus*. (i) Cloathes discoloured like the *Barbarians*, and as it were woven in branched pices.

Iii

Here

(m) Whom *Romulus* and his  
Companions beiraid to a Rape by  
invitation to thole Games, to peo-  
ple their new Common-Wealth  
which wanted women.

(\*) There were not the *Circensian* Games which were after instituted; but so call'd, because shewn there as the *Circus Maximus*, where there was an Altar to *Consis*. This solemnity was instituted for *Neptunus Equifris*, it was call'd *Consulatio*. Some think that *Neptunus Equifris* and *Consis* were the same: But *Dionysius* is of another mind, because no Altar was built to *Neptune* by the *Greeks* or *Barbarians*; but to *Consis* there was an Altar under ground at Rome, and the *Circus Maximus*. He supposeth that the Horse-Races and Festivals might be at the beginning to *Neptunus*, and afterwards because the secret could sell of ravishing the Virgins was successful, an Altar was consecrated to *Consis* the God of Secrets,

(o) *Servius* observes, that in all Sacrifices, the Females were prefer'd.

(p) *Metius Suffetius* was King of the *Alban*, in League with *Tullus Hostilius* King of the *Romans*, and by that tie oblig'd to aid him against the *Fidenates*: As the *Barrel* joyn'd he lead his Army up the Hill, intending to joyn with the conquering Parly, but *Tullus* having won the Field, for his faithhood, caus'd him to be torn in pieces, and raz'd *Alba* to the ground; whereupon the *Albanians* transplanted into *Rome*.

(9) King of *Clusium*, who to  
refo *Tarquinius Superbus* to his  
Throne, besieged *Rome*; where  
at the Foot of a Bridge *Horatius*  
*Cocles* kept back *Perseus's* whole  
Army till the *Romans* had broken  
down the Bridge behind him, which  
done he leapt into the River, and  
swam home: At the same Siege *Albi*,  
*Clatius* and other *Vestal Virgins*  
given in Hostage to *Perseus*, got  
leave of the Guard to wash them-  
selves in *Tiber*, and whilst they (as  
they desired them) look'd aside,  
the *Virgins* took that opportunity  
to swim away.

(\*) *Marcus Manlius Capitolinus* seeing the overthrow of the *Roman Army* at the *River Allia*, by *Brennus* and his *Gauls*, kept the *Capitol* with a thousand *Souldiers* against them; The *Gauls* attempted it by *Night*, but were discovered; A *Goose* was kept in the *Temple* for being discover'd to aim at the *Capitol*.  
 ὁ Καμῖνος δὲ φωνάζων τὴν Καπιτωλίαν  
 see happily then *Capitolinus*.

Here dancing *Salii*, naked *Luperci*, (Skie;  
With 'woolly Crowns, those ' Shields fell from the  
Drawn in soft Litters, here chaste Matrons are  
Rites bearing through the City; Hence not far  
Hell's Court, and *Pluto's* Gates he did design,  
And for Crimes, Tortures: And thee <sup>†</sup> *Castine*  
Hung on a Rock, fearing the *Furies* Jaws:

The blest withdrawn, where " *Cato* gives the Laws.  
The deep Seas golden image he engraves  
'Mongst these, but th'azure foam'd with silver waves;  
About the Ring, bright silver Dolphins glide,  
Brush with their Sterns the Deep, and waves divide.  
Amidst thou mightst behold the brazen Fleet,  
The \* *Ætlian* War, and all *Leucates* sweat,  
Ready to charge, prepared for the Fight: (bright  
Thou mightst have view'd with Gold the billows  
Here gallantly *Augustus* *Cæsar* brought  
Up his *Italian* Squadrons, where they fought,  
With him his Gods, the Peers and People came,

Who standing on the Stern, a double flame  
Darts from his brows, his fathers Star appears.  
' *Agrippa* there, with winds, Heav'n favouring, steers  
His Squadron up, and brings his Ensigns on,  
His Brows deckt with a \* Naval Garland shone.  
*Antonius* here with strange and differing bands,  
Both from the Red Sea and the Eastern Strands,  
Forces of *Egypt* and the *Bactrians* led,

" Th' *Egyptian* Queen (shameless) him followed.  
At once all charge, and with their labouring Oars  
The whole Sea Fomes plow'd up with <sup>†</sup> thundring  
(Prores;

(z) The reward of him who first leapt into the Enemies' Ship: It was bestowed with the Beaks of a Ship made of Gold: This *Augustus* bestow'd on *Agrippa* for overthrowing *Sexsus Pompeius* in the *Sicilian* Sea.  
(a) *Cleopatra*, The Roman Laws permitted not a woman to be in the Camp. Moreover *Antony* brought her over his own wives head, who was sister to *Augustus*, whereas it was unlawful to marry with Aliens. (b) That the *Romans* had *Prores* or Beaks to their Ships, none but knows. Their Form and fashion is not so commonly understood, they were made usually of Brass and consisted (as described by *Vegetius*) of several teeth, or points. *Pisone* is said to have been the first Inventor of them. *Plin.* l. 7. c. 36.  
With these the Ships incurred so fiercely that many times they stuck fast to one another.

They

They take the Deep; thou wouldst suppose, again  
That floating *Cyclads* swam upon the Main,  
Or Mountains did with mighty Mountains meet,  
They with such force charge in the <sup>†</sup> towrie Fleet:  
Wild-fire they cast, swift steel, and Darts are sped,  
And *Neptune's* fields grow with fresh slaughter red.  
*Egyptian* Trumpets in the midst, the Queen  
Calls up her Fleet, approaching Snakes not seen.  
The barking <sup>†</sup> *Anubis*, all the monstrous brood  
Of Gods, 'gainst *Neptune*, *Venus*, *Pallas*, stood  
Oppos'd in Arms: *Mars* through the Battel rav'd:  
Above sad *Furies* he in Steel ingrav'd;  
And, proud of her torn Garments, Discord goes;  
Bellona with a bloody whip pursues.

His Bow *Ætlian* *Apollo* from above,  
Beholding, bent all with that terror drove,  
*Egyptians*, *Indians*, and *Arabians*, fly.  
The Queen her self, with winds implor'd, to ply  
Her Sails appear'd, and with loos'd Bolings went;  
Whom, midst the Slaughters, the Ignipotent  
Made (pale with future death) through Billows fly.  
Oppos'd to this did huge-limb'd *Nilus* lye,  
Spreading his Garment, calls into his Breast,  
To sheltering VVaves inviting the distress.  
But through *Rome*, *Cæsar* with three Triumphs rode;  
And, on our Gods, immortal Vows bestow'd;  
Him, ample Fanes three hundred joyfull greet,  
And loud applauses ring through every Street;  
In all the Temples quires of Dames resound,  
Slain Steers before the Altars strew the Ground.  
He in bright Porches of great *Phæbus* sits,  
And gifts of Nations to proud Pillars fits.

I ii 2

Of

(c) *Cleopatra's* Ships were all of an unusual bigness, being *Diadoi*, which our Poet here compares to the *Cyclades*, Islands in the *Ægean* Sea, in number fifty three, situate Circularly.

(d) Of those kind of Ships see *Vegetius* l. 4. *Cæsar de Bell. Civili*. l. 1. *Livy* describing the Siege of *Syracuse*, *Tacitus* in the fifth of his *Annals*, and *Pliny* l. 3. c. 1. They were first invented by *Agrippa*, and were suddenly to be rais'd from the Decks, in time of fight, with Skrews; by that means giving them an advantage to power. Shot into their Enemies Ships. They were us'd both at the Prow, and Poop.

(e) *Antony* had commanded that the Legions should obey *Cleopatra's* command.

(f) *Anubis* is pictur'd with a Dog's head, which they take to be *Mercury*. Hence *Lucan* lib. 8.

Nos in Templo tuam *Romana* accipimus *Ipsam*, Semineque *Deos* & *filia*, &c.

Of Conquer'd people, a long Train proceeds ;  
 These, various all, in Language, Arms, and Weeds,  
 Here *Vulcan* fram'd *Africans*, *Nomades*,

<sup>g</sup> *Lelegs*, *Cares*, and Dart-arm'd *Gelones*;

*Euphrates* now glides softer; and *Morine*

<sup>h</sup> Furthest of Nations, double-horn'd *Rhine*,

*Dae*,<sup>i</sup> *Araxes*, who a Bridge doth scorn.

Wondring how *Vulcan* did the Shield adorn,

And ignorant he glories in the frame,

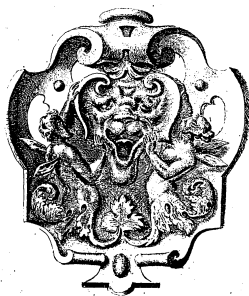
<sup>k</sup> Then straight claps on his Of-springs Fate and Fame.

(g) These *Strabo*, lib. 7. takes to be the same, or at least Borderers. *Ovid Met.* 9. *Caras & armigeros Lelegas, Lyciamque pererrat.*

(h) In that part of *France* towards *Britain*, which was by the *Romans* accounted another World.

(i) *Isidor.* l. 23, c. 21. reports, that when *Alexander* had built a Bridge over *Araxes*, and was about to pass over, there was so great an inundation, that the Bridge was overthrown.

(k) This Verse is, by some Critics, accounted superfluous, and none of *Virgil's*.





*Iris de colo misit Saturnia luno  
Audacem ad Tivernum, luo tum forte parentis  
Pilumnus Turnus sacras velle solchat.  
Ad quem sic raptus Thaumantias ore locuta est:  
Turne, quod optasti divum promittore nono  
Audere, voluisti dico enathili ulro.*

Dno Thomae Abdy. Militi & Baro



*Aeneas, urbe & scio, & classe relicta,  
Spectra Palatini, sedemque petiti Evandri,  
Nec satis: extremasque penetravit ad urbes:  
Eidemque manus, collectis armis, egredietur.  
Quid dubitat: nunc tempus Equos anteponere,  
Rumpere moras omnes, & turrita arripere castra.  
Eneid. l. 9.*

netto. Tabula merito votiva.



# VIRGIL'S ÆNEIS

THE NINTH BOOK.

THE ARGUMENT.

**I**RIS commands bold Turnus to invade  
The Trojans, whilst Æneas gathers Aid.  
He draws the Army forth; attempts to burn  
The Fleet, which scape, and into Sea-Nymphs turn.  
Euryalus and Nisus venture through  
The Enemies Camp by night, and many slew.  
Their wofull Deaths. Italians, with the dawn,  
To storm the Town, are from their Quarters drawn.  
The Trojans sally forth; in whose Retreat,  
Turnus engag'd is shut within their Gate.  
Many brave men he kills, then on he goes  
Single against whole Regiments of Foes:  
At last leaps o're the Wall, the River swain,  
And off with all his Arms in safety came.



Hilt thus affairs in several places went,  
From Heav'n Saturnian fume  
Iris sent  
Down to bold Turnus; then it  
fortun'd, that

He in his fathers' Grove, Pilumnus, fate,

And

(a) The Messenger of Juno, as Mercury of J. pier.

(b) Turnus, l. 23, c. 2. understands it: one that keeps Holy-day for the dead; that *Pilumnus*, should be worshipp'd by Turnus. Yet I know not whether the Poet did not rather respect the Canonization of *Pilumnus*. The Consecration of Groves to Heroes, was us'd by the Ancients; So that it is likely Turnus fate in a Vally consecrated to *Pilumnus*, as in a Religious place, and did yearly exhibit Divine Honours unto him.

(c) Observed by *La Cerda* to be the posture of such as mourn, or perform Rites in memory of the Dead.

And Rites in consecrated Vallies paid.  
To whom from rose lips *Thaumatia* said;  
What none of all the Gods durst promise you,  
Iuncture of time and fair Occasion do.  
His Fleet, his Army, and his new rais'd Forts  
*Aeneas* having left, *Evander* courts:  
Nay more, he arms remote *Hetrurian* Towns,  
And Regiment recruits with *Lydian* clowns. (horse,  
Where lies thy doubt? now Chariots raise, now  
And lose no time, but take their Camp by force.  
This said, on counterpoising wings she glides,  
And the great <sup>d</sup> Bow beneath the Clouds divides.  
The Prince the Goddess knew, and to the Skies  
Raising his hands, thus, following her, replies.

*Iris*, Heav'n's Glory, which of all the Gods,  
Thee, from Celestial, sent to our aboads?  
Whence breaks this Light? Heav'n opens, and I spie  
Those wandering Stars that gild the purple Skie;  
Who e're thou art command'st me take up Arms,  
I go, as thy great Omen me informs.

Thus saying, to the 'River he repairs, (Prairs.  
There drinks, and tires the Gods with Vows and

And now they took the field, with all their Force,  
Bravely appointed, both in Arms and Horse.  
*Messapus* had the Vanguard; in the Rear  
Two gallant youths, bold *Tyrrheus* Sons, appear;  
*Turnus*, their General, the Main-Body led,  
Who bravely arm'd, shew'd taller by the head.

So silent *Ganges* in seven <sup>f</sup> Channels flows,  
Whose steeper Margents swelling Waves oppose;  
Or <sup>g</sup> fertile *Nile* retreated from the Plains;  
When in his Chanel he himself contains.

The *Trojans* here a dusty Cloud espie,  
And suddain darkness scale from Earth the Skie.

First

(d) *Iris* was suppos'd to be carri'd in the Rainbow, as in a Chariot. *Ovid Met.* 11.

*Effugit & remeant per quos modo cecidit arces.*

(e) Alluding to the Roman Ceremony of making Vows and purifying themselves with Water before the Battell. See the manner of it in *Turneb.* l. 25. c. 30.

(f) Which *La Cerda* refers only to the frequent windings of that River through *India*, because according to the testimony of *Strabo lib.* 15. it hath but one Chanel.

(g) *Nilus* is derived from *nilus* *ind.* i. e. drawing new Slime which may make the Earth fertile. See *Georg.* 2.

—*Summis liquoribus rapibus amant,*  
*Felicemque trahunt Limum.*

As the Rivers return out of the Fields into the Channels; so the multitude of Souldiers which before was confus'd in the fields, is modell'd into an Army.

First from the Works *Caicus* calls aloud,  
What Body, Sirs, advanceth in yon Cloud?  
Double your Guards, each look to his Command,  
Ascend the Walls, Arm, arm, the Foe's at hand.  
The *Trojans* then from all parts gathering round,  
Straight man the Gates, and Forts and Bulwarks crown'd;  
For so *Aeneas* that excell'd in Arms,  
Departing bid; no Fortune, no Alarms  
Should make them sally forth, nor trust the Field,  
But let their Works and Trenches be their Shield.  
Therefore, although provok'd by shame or rage,  
Their Gates they did not open, nor engage,  
But all Obedience paid to his Command,  
And arm'd, on Tow'rs, the Foe expecting, stand.

*Turnus* with twenty chosen Horse comes down,  
Slow-marching Foot out-stripping, to the Town,  
Mounted upon a dappled *Thracian* Steed,  
Whose crimson Plumes his golden Helmet hid;  
Now valiant Youth, who will with me advance?  
This said, he peis'd, then cast a mighty Lance,  
<sup>b</sup> Denouncing War, and bravely wheels about;  
Straight all obey, and follow with a Shout;  
They strangely *Trojan* Cowardice admire,  
That Men should not an open Field desire,  
But lye incamp'd: Then he their Walls surveys,  
And, raging, Entrance seeks at several waies.

Like a fly Wolf, which near a Sheep-cote lyes;  
'Growling till Midnight, Show'rs and stormie Skyes  
Patiently suffering, whilst the tender Lambs  
In safety bleat beneath their fostering Dams;  
He, vext with raging Hunger, nearer draws,  
Longing to quench with Blood his thirsty Jaws:  
Viewing their Works, so furious *Turnus* groans;  
Till Grief inflam'd the Marrow in his Bones;

K k k

How

(b) When the ancient *Romans* proclaim'd War, the *Fater-patrus* having spoken some solemn words, thrust his Spear into the Enemies ground, which was the beginning of the fight. *Livy.*

(c) At that time Wolves are observ'd to prey; *Oppian* calls twilight, *lupinus*; with this allusion ( fifth *La Cerda* ) *Apollo* is also surnam'd *Lycim* or *Lupercu*.



How he might scale, how enter some Redoubt,  
And from their holes ferret the *Trojans* out.  
He charg'd the Fleet, which near the Trench did ride,  
Round with the Stream and Bulwarks fortify'd;  
Then calls for Fire, and, following his Design,  
His strong hand fills with a whole blazing Pine.  
Then all come on, his Valour did inspire,  
Each Souldier loads himself with cruel Fire;  
Altars they spoyl; then pitchy Vapours rise,  
Mix'd with black Smoke, and *Vulcan* scales the Skyes.

Say Muse, what God could all those Flames defeat?  
Who from such Fires preserv'd the *Trojan* Fleet?  
Though old the Fact, yet lasting is the Fame.  
When first to *Phrygian Ide* *Æneas* came,  
And for the Sea his gallant Navy made,  
Thus to high *Jove*, the Gods great Mother said;

Grant, dearest Son, *Cybele* this Request,  
Since now thou reign'st in conquer'd Heaven at rest:  
A Grove of Pine, where long I took delight,  
Which sacred, stood on the high Mountain's height,  
Whose gloomie Bosome Sun-beams never gilt,  
I gave *Æneas* when his Fleet he built;  
Heart-eating Fear torments my troubled Breast,  
Ease me, and grant thy Mother this request:  
Let them no Voyage craze, nor Storm o're-fet;

For growing there, that favour let them get.  
Then spake her Son, the Deity that rowls  
The spangled Skyes about their glittering Poles,

Mother, why tempt'st thou Fates with such Demands?  
Shall Ships b'immortal, built by mortal hands?  
*Æneas* safely through all Dangers go?  
Can any God so large Commission shew?  
But when they ride in the *Ausonian* Bay,  
Their Voyage gain'd, who e're escapes the Sea,

Bearing

(k.) *Servius* saith, that this Fiction is condemn'd by some Criticks, as being without precedent: but *Germanicus* allegeth one more strange cut of *Apollonius*, who makes a Ship not onely vocal, but prophetick. So the *Phæacian* Ships are by *Homer* feign'd to go all Voyages without help of Mariners.  
(l.) The Pine was consecrate to *Cybele*, (who was also call'd *Mater Deum*, *Opis*, *Bona Dea*, *Terra*, *Vesta*, *Rhea* & *Eretyynthia*) the reason *Ovid* gives, *Mét.* 10.

*Priz'd* by the Mother of the Gods, for she  
Her lust-stain'd Atys turn'd into  
that Tree.

*Atys*, a beautifull Boy beloved of her, was treated President of her Ceremonies; and for affecting the Nymph *Sangaris*, was by the jealous Goddess emaculated, as afterwards all her Priests were: Said to be transform'd into a Pine, in regard of the infertility of that Tree.

Bearing the *Trojan* to *Laurentian* Strands,  
Sea-Nymphs shall be transform'd by our commands;  
Like *Galate* and *Doto* they shall ride  
On bounding Floods, and fomie VVaves divide.  
This by his Brother's *Stygian* Streams he swore,  
And by the brimstone Lake, and dismal Shore,  
By the black Gulph, and the infernal Pit;  
VVhose nod *Olympus* shook, confirming it.

And now the time drew nigh, that promis'd day,  
VVhich Destiny accomplishing should pay;  
VVhen *Turnus* spight *Cybele* did inspire,  
To save the sacred Ships from impious Fire.  
Here first a sudden Light dazes their Eyes,  
And from the East a bright Cloud cuts the Skyes,  
*Idean* Troops appear, and in the Air,  
A Voyce both *Trojans* and *Rutilians* hear:

•Hast not my Ships to save, nor stir a Man;  
*Turnus* as soon shall burn the Ocean,  
As fire these sacred Pines; Go, you are free,  
*Jove's* Mother bids you, go, and Sea-Nymphs be.  
Straight they their Cordage broke, to Sea they stood,  
Dipping their Beaks, like Dolphins, in the Flood;  
As many Ships (wondrous!) at Shore did ride,  
So many Beauties through the Billows glide.  
The stout *Rutilians* tremble, struck with Fear,  
*Messapus* and his Troops affrighted were:  
Then *Tyber* muttering, strangely did complain,  
His hasty Foot recalling from the Main.

But this bold *Turnus* not one jot amates,  
VVho thus at once his Souldiers cheers, and rates:

These Prodigies the *Trojans* threat, and *Jove*  
By this from them all Succour doth remove:  
Nor need the *Trojans* Sword or Fire affright;  
The Seas block'd up, now there's no hope of flight;

K k k z

Half

(m.) *Jupiter* did all things (with nodding; whence the word *Nomen*, *Turneb.* l. 26. c. 30. See *Scaliger*, l. 5. c. 3. *Nannius* *Advers.* l. 1. c. 14. observes, that what in *Men* is a nod, in *Jupiter* and *Juno* is a thunder.

(n.) *Servius* interprets *Nimbæ* (whensoever apply'd to any Deity) a kind of splendour like a Cloud of Light, wherein the Heads of the Gods were involv'd as often as they appear'd to Men.

(o.) *Ne trepidate*, *ne sistinate*: So all Interpreters.

(p.) Of this *Metamorphosis*, *Ovid*, lib. 14.

The Timber (scizs), Fleets proceeds from Wood,  
The crooked Stern to Heads and Fences grows;  
The Oars to swimming Feet, fine Legs and Toss:  
What were their Holds, to slender Sides are grown,  
The lengthfull Keel presenting the Back-bone;  
The Vails to Arms, to Hair the Tackling grew,  
As formerly, so now their colour; bled;  
And they, but lately of the Floods assaid,  
Now in the Floods with *Virgin* passive play'd.  
Mr. Sandys.



Hic primum nova lux oculis affulsit, et ingens  
 Ignes ab Atrona calum transcurrere nimbis,  
 Idemque chori: tum vox horrenda per auras  
 Exiit, et Troem Rutilantemque armis complecti:  
 Ne: regulate meos Teucri descendere navis,



Neve armate manus: maria ante occurrere formae.  
 Quam sacras, dabitur: prius, vos de solute.  
 On deos pelagi genetrice, subet, ex sua que me  
 Contulit vigiles abrupunt vincula tripi.  
 ROBERTO ABDI Arm. Tabula maris votiva.

Half of their Force being gone; the Land is ours,  
 And all *Ausonia's* contributed powers  
 Muster'd in one; nor me these Omens daunt,  
 If any happy ones the *Trojans* vaunt,  
 Enough for *Venus* Fate hath done, that they  
 Found fertile Fields of rich *Ausonia*;  
 And I have Fates which stand with theirs at strife,  
 T'extirp that Race would rob me of my Wife:  
 Nor such wrong'onely the *Atrides* harms,  
 And *Greece* alone inforc'd to take up Arms.  
 Once was enough to perish, once to sin,  
 And Women then in detestation been.  
 These trusting Trenches, and a weak redoubt,  
 Which Death delays, but cannot long keep out;  
 Beheld they not those mighty Walls of *Troy*,  
 By *Neptune* built, consuming Fire destroy?  
 But you, my chosen Friends, prepare to fall  
 On bravely now with me, and storm their Wall.  
 Know, I not want *Vulcanian* Arms, nor come  
 A thousand Sail strong, 'gainst one *Ilium*,  
 Though all *Hetruria* straight for them declare.  
 Nor los of their *Palladium* need they fear,  
 Which Theeves by Night's protection did obtain;  
 The Warders of *Minerva's* Tower being slain;  
 Nor in a Horse's belly *Turnus* lurks:  
 But we by day will fire and storm their Works.  
 That we no *Grecians* are, I'll make them know,  
 Whom ten long years one *Hector* baffled so.  
 But since the' best part of the Day is gone,  
 What now remains, Affairs well carry'd on,  
 But to \* refresh and rest our selves this Night,  
 And then with joy prepare our selves to fight?

Mean while the Charge with Fire to round the Walls,  
 And set the Watch, to bold *Messapus* falls.

Twice

(g) The Image of *Pallas* (of which, lib. 2.) stolen by *Ulysses* and *Diomedes*.

(r) The *Romans* in the first seven hours of the day were serious, the rest they spent in Mirth, Bathes, and Feasts. Those *Horat.* Od. 1. calls, the *solid day*; Virgil, the *best part*.

(\*) Alluding to the Custom of Soldiers, who use before they engage in Battle to refresh themselves with Meat and Drink. *Waller*, in *Horat.* advises not to bring a starv'd Army into the Field; and it is a Maxim that (perhaps) in Martial Policy ought not to be slighted. The *Dutchmen* find the advantage of it, by the use of their Brandewine. See *Lipsius*, de *Milit. Rom.* l. 1. c. 9. upon this Proverb, *Præparatus paratus*.

Twice seven *Rutilian* chosen Captains stand,  
Guarding the Works; a hundred each command,  
Whose purple Plumes, and golden Helmets, shine.  
They scout, they watch by turns, then drink rich wine,  
And drain full Goblets, sitting on the Grasse:  
High blaze their Fires, the wakefull Night they pass  
Away in Sports.

All this the *Trojans* from their Tow'rs descry'd,  
And carefully for every part provide;  
Thick on their Works and Battlements they stand,  
By *Mneſtheus* and *Sereſtus* strict command;  
The Prince gave these, should any chance befall,  
A large Commiſſion for to govern all.  
Allotted Squadrons watch on every side,  
And they by turns each others place supply'd.

*Hyrtacus* Son, bold *Nisus*, kept the Gate,  
Whom th' Huntress *Ida* did command to wait  
On Prince *Aeneas*; well he cast a Dart;  
And drew a Bow with wondrous Strength and Art;  
With him *Euryalus* joyn'd, than whom more fair,  
Not any of the *Trojan* Off-spring were,  
Nor better Arms became; Now first, his Face,  
The mark of Manhood, tender Doun did grace:  
Like was their Love, alike in War they rag'd;  
And then to keep one Port, were both engag'd.

When *Nisus* said, Doth God our minds inspire,  
Or each Man makes a God of his desire?  
My Genius prompts me to some great design,  
Nor will my active Soul to rest incline.  
Seest thou what Watch careless *Rutilians* keep,  
And how they buried lye in Vine and Sleep,  
Their Fires nigh out, dumb Silence every where?  
What by observing I conceive, now hear.

Both

Both Peers and People with the King's return,  
And some Intelligence to him be born.  
If what I ask they shall conferr on thee,  
(Fame of th'exploit enough shall honour me)  
Under yon Summit I a way have spy'd,  
Will to the Walls of *Pallantum* guide.

Ambitious of fair Fame, *Euryalus* burns:  
Then thus unto his dearest Friend returns.  
In so great Danger dost thou me decline?  
Alone thy self engage in this Design:  
Not so my Father bred me up in Arms,  
Mongst *Trojan* toyls, and *Grecian* alarms;  
Nor didst thou find me, *Nisus*, such a Friend,  
Whil'st great *Aeneas* fortunes we attend;  
A Soul this Bosome harbours, scorns to live,  
And would more Lives than one for Honour give.

Then *Nisus* said, I from such Thoughts am free,  
Nor can thy Admirer so injurious be:  
So may great *Jove* home me with Honours load,  
Or any other just and favouring God.  
But if (for such Attempts great Dangers wait)  
That I miscarry by Mischance, or Fate,  
Thou should'st not dye, of Life thou worthier art,  
That to my ransom'd Corps thou might'st impart  
A spot of Earth; which if my Chance denies,  
Yet grant my Shade a Tomb, and Obsequies:  
Nor to thy wretched Mother would I be  
The cause of so much grief, who follow'd thee  
Of all the Matrons, with a constant mind,  
And great *Aceſtes* new-built Walls declin'd.

Then he reply'd; Excuses are in vain,  
Fix'd to my resolution I remain.  
Then said *Euryalus*, let us dispatch,  
And soon as spoken, he relieves the Watch;

All

(1) By *Servius*, and others, taken for the Mother of *Nisus*; but *Partholus*, *Erythraeus*, and *La Cerda* understand the Mountain; supposing this Heroe to be of the number of those who were so born, as others of VVoods and Rivers; Fictions arising from the places of their births.

(2) See *Lipſius*, de *Milit. Rom.* 5. Dial. 8.

(3) Meaning (saith *La Cerda*) the Genius, or (as the *Greeks* call it) *Dæmon*, which they believe directed or incited every man upon good or ill occasions.

(4) *La Cerda* supposeth him to allude to the Stories of *Antigone*, who contrary to the command of *Creon* buried her Brother *Polynices*; and of *Prætor*, who purchas'd the burial of his Son *Heller's* Body.

All things in order, Centinels being plac'd,  
They both together to *Ascanius* haft.

Now through the World both Birds & Beasts in deep  
Oblivion drown'd their Cares, and curing Sleep;  
Commanders and prime Officers, so late,  
Consult concerning the Affairs of State,  
What they should do, whom to *Aeneas* fend;  
Bearing their Shields, all on long Javelins lean'd.  
Then *Nisus* and *Euryalus* did crave,  
That they admittance speedily might have;  
Great was the busines, dangerous being delay'd;  
*Ascanius* then bids *Nisus* speak; who said,

With Thoughts unbyas'd, hear, you *Trojan* Peers,  
Neither prejudge the matter by our years.  
*Rutilians* buried lye in Sleep and Wine,  
And we have found a Path for our Design,  
That's near the Gate which next the Ocean lyes;  
Their Fires burn dim, and Smoke ascends the Skyes;  
Grant us to use our Fortune, which, if kind,  
At *Pallanteum* wee'll *Aeneas* find,  
Whom, with great Slaughters, and rich Spoils, you may  
Shortly behold; nor can we miss our way,  
Who daily hunting in dark Vales below,  
Have seen the Town, and the whole River know.

Then old and grave *Alethes* thus reply'd;  
You Gods, who alwaies do for *Troy* provide,  
No utter extirpation you intend,  
When you our Youth such resolution send.

Thus saying, at once he did them both embrace,  
Whil'st salt tears fill'd the Furrows in his Face.  
What Presents fit for you shall we devise,  
That undertake so great an Enterprize?  
Heaven and your Merits will return the best,  
Let bountifull *Aeneas* pay the rest,

Nor

Nor shall *Ascanius* this your great desert  
Ever forget, but treasure in his heart.

*Nisus*, but I (*Ascanius* then replies)  
Whole onely safety in my Father lyes,  
Thee by *Assaracus* Gods, and Lars, desire,  
And Venerable *Vesta's* sacred Fire,  
(For what my Fortunes, or my Counsels, are,  
I cast my self, and them, upon thy care)  
Bring home my Father, let me see his Face,  
And VVoe shall vanish in his dear embrace.  
Two Silver Cups, graven with Figures, take,  
VVhich with *Arisba* rescu'd he brought back;  
Two *Tripes*, two great Talents of pure Gold,  
And *Dido's* Gift, a Cup of antique Mold.  
But if we e're o're conquer'd *Latium* sway,  
That Land enjoy, and share by lot the Prey,  
Haft thou brave *Turnus* Horse and Arms beheld?  
His crimson Plumage, and his golden Shield,  
Shall not be shar'd, they are already thine;  
To which my Father shall twelve Ladies joyn,  
As many Captive Knights, compleat in Arms,  
VVith all *Latinus* Manours, Parks, and Farms:  
But thee, whose Age mine in a nearer space  
Pursues, brave Youth, I take in full embrace;  
Thee I'll consult with, both in Peace and VVars;  
Of all my private and my publick cares.  
VVhen thus to him *Euryalus* replies.

No Day shall tax me e're of Cowardice,  
Let Fortune happy or unhappy fall:  
But one thing I request, one above all;  
My Mother, of King *Priam's* antient Stem,  
To go with me did *Ilian* Fields contemn,  
Nor would she in *Acestes* City seat;  
Of my adventure she knows nothing yet;

L 11

Night

(1) The chief Gods worshipp'd by the *Trojans* were the *Penates*, the Lar of *Assaracus* (Son of *Troj*), Brother of *Ilus*, Grandfather to *Aeneas*) and old *Vesta*.

(2) It was nam'd so from the Daughter of *Marpes*, or *Marcus*, who was *Paris's* first Wife. Some say it was related by *Aias*, who wrote the *Trojan* story, that after the departure of the *Greeks*, the Kingdome there was given to *Astyanax*; he was expelled by *Astyanax*, who had afflicted the neighbouring Cities to him, among which *Arisba* was one; *Aeneas* displeas'd at this, took Arms, and rescu'd the Kingdome to *Astyanax*. If this be true, he is deservedly mention'd for his Conquest, and the Spoils he took.

(3) In War the Common Soldiers onely shar'd the Spoil by lot, the Commanders by choyce, which *La Gerda* largely proves.



*Romanum aggreditur qui forte taphis alio  
Exstructis prostratus pectore formam:  
Rex tunc in regi Turno gratissimus armis  
Sed non augurio potius appellare possem.*

HENEAGE FINCH Armigero;



*— Rhoetum vigilatum et cunctis videtur  
Sed magnum metumque se postcratera tegat:  
Pectore in adverso totum cui comitus enses  
Condidit ostentem, et multa morte recepit.*

Tabula merito votiva:

Night and thy right hand both my witness be,  
Because her tears I not endur'd to see.  
Help her forlook, and comfort in her care;  
If I with me so much assurance bear,  
I boldlier shall against all dangers go.  
At which the *Trojan* eyes with grief o'reflow:  
But from the fair *Ascanus* rivers rowl,  
And filial affection touch'd his foul;  
And thus he said —

All things I grant worthy thy great design;  
And she that is thy Mother shall be mine,  
Onely *Cressid's* name shall want, nor shall  
Her glory for producing thee be small.  
What chance soever doth attend thee now,  
I swear by this my head, my Father's vow,  
What thee, return'd in safety, I would give,  
Thy Mother and thy Kindred shall receive.  
Weeping he said, then pulling off his Belt,  
His Sword presents him with a Golden Hilt,  
Which with admir'd art *Lycan* made,  
And with an Ivory sheath adorn'd the Blade.  
A ' Lions skin *Mnestheus* on *Nisus* prest,  
And good *Alether* chang'd with him his Crest.

Now arm'd they march: as to the gates they bend,  
Both young and old with vows and prayers attend;  
And fair *Ascanius*, who above his age,  
In manly care and courage did engage;  
Many commands they to his Father bear,  
Which winds dispierc'd, and scatter'd through the air.

They pass the trench, through gloomy night they go,  
Carrying a great destruction to the Foe.  
Buried in wine and sleep the Guards they spy,  
And all along the Shore their Wagons lye;  
Men amongst Arms, Wheels, Reigns, and Goblets, laid  
Spread on the Grals: When thus bold *Nisus* said;  
Now let us use our Arms, th'occasion calls,  
This is the path: But thou, left any falls  
Upon our Rear, watch, and behind survey;  
These I'll destroy, and make thee open way.

This said, he silent to proud *Rhameus* went,  
Who lay loud snoring in his tap'stry Tent,  
A King and *Argure*, to King *Turnus* dear:  
But yet could not foretell the Mischief near.

Three of his Train, and *Rhemus* Squire, he found,  
And Charioteer, then pin'd them to the Ground;  
Lying amongst Arms and Horse, his well-edg'd Sword  
Divides their neck, and last beheads their Lord;  
In Blood he leaves the sobbing Body drown'd,  
Which stains with purple Streams the Bed and Ground.  
Next did on *Lanus* and *Lanius* light,  
And fair *Serriacus*, who the tedious Night

L 112

Had

(d) It was the Roman fashion to bestow rewards *ILLI LIBE-  
RISQUE EJUS*, to him and  
his Children, that they might receive  
what the Parents could not.

(e) This is according to the  
custom of the Heroical times; for  
as *Hercules* was clad in a Lions  
skin, so were other Heroes with the  
skins of other Beasts.

(f) Kings antiently executed  
the office of the Priest; and after-  
wards, when the City was built, the  
knowledge of Soothsaying was in  
such esteem, that Kings would be ad-  
mitted into their College. Such a one  
our Poet here makes *Rhameus*.

Had spent in Sport; o'come with VVine he lay,  
Happy if he had gam'd it out till Day.  
As when a hungry Lion Sheep invades,  
(Invincible Necessity persuades)  
He, the poor Beast mute with surprizing Fears,  
Growling, with bloody jaws devours and tears.  
Slaughter no less *Euryalus* did inflame,  
That many now he slew without a name;  
*Fadus*, *Hebesus*, *Abaris* he kill'd;  
But *Rhoetus* could not sleep, he all beheld,  
And, frighted, under a huge Charger lay;  
Up to the Hilt his bright Sword found a way  
Thorow his Breast, then drew it, stain'd with Blood;  
His purple & Soul he vomits in a Flood

(g) According to those who say  
the Soul is in the Blood, whom *Ar-  
istotle* confutes, *De Anim.* l. 1.

Of VVine and Gore commix'd. Then on he went,  
And to *Messapus* Quarters, raging, bent,  
VVhere now almost consum'd their Fires he spy'd,  
And Horses feeding, as the Custome, ty'd.  
Then *Nisus* briefly said, Let us be gone,  
(Seeing him drawn with love of Slaughter on)  
For th'envious Dawn appears: let this suffice,  
Our way we made quite through the Enemies.  
Nor did they Arms of beaten Silver mind,  
Rich Hangings, massie Plate are left behind;  
*Rhamnes* rich Trappings, and his Girts of Gold;  
(VVhich *Cedricus* lent *Remulus* of old,  
VVhen with that <sup>b</sup> Present they in League conjoin'd,  
This, dying, to his Nephew he assign'd,  
VVhich VVar made after the *Rutilians* prize)  
*Euryalus* on his Manly Shoulders ties,  
Claps on *Messapus* Cask, with Feathers grac'd;  
Then left the Camp, and on in safety pass'd.

(b) *Cedricus* lends to *Remulus*  
Trappings and Girdles for with Golden  
Studs; *Remulus* dying, leaves  
these to a Nephew of his own name,  
who was afterwards slain by the *Ru-  
tilians*, after whose death they were  
found by *Euryalus* with *Rhamnes* the  
*Rutilian*. The Antients perform'd  
the Rites of Hospitality with mu-  
tual Gifts, either Personally, or by  
Messengers. But this, saith *Servius*,  
is one of *Virgil's* twelve obscure  
places.

(i) The Roman Discipline was  
such, for they took ten out of every  
*Curia*, whereof there were XXX.  
and he calls them *Senatus*, because  
the *Senatus* were the Arms of the  
Horsemen drawn out in length, as  
the *Cypri* of the Footmen were  
round.

Mean while a Party of their Horse march'd down,  
The rest lay quarter'd yet about the Town,  
That Orders from the King for *Turnus* had,  
<sup>i</sup> Three hundred Shieldmen, all by *Volsens* led.  
Now near the *Trojan* VValls the Squadron drew;  
VVhen on their left hand turning, these they view:  
*Euryalus* Helmet him far off betrays,  
Through sable Night reflecting silver Raies.  
Something I see, cries *Volsens* from the Band,  
Stand, who goes there? why arm'd? your business? stand.  
No answer they return, but hasten flight,  
Trusting to shade VVoods, and gloomy Night.  
The Horse beset the Paths, all parts surround,  
And with strong Guards the several Passes crown'd.

There was a shade VVood of spreading Oke,  
VVhich Briers and Thorns, and prickly Brambles choak,  
VVhere a small Tract leads through an obscure way;  
The tangling Boughs, and burthen of his prey,  
*Euryalus*

*Euryalus* stopt, and Fear his Feet intraps:  
*Nisus* went on, and from the Foe escapes,  
By Seats which after *Alba's* name did bear,  
Where King *Latinus* stately Stables were.

As for his Friend, in vain he looking, staid,  
Ah poor *Euryalus*, where art thou? he said,  
How shall I find thee out? Then through the Maze  
Of the dark Wood returns, and thousand waies  
Seeks his own steps, and roves through silent Briers.  
Noyse, Horse, and sounding Trumpets straight he hears,  
And sudden the huge Clamour understands,  
And saw *Euryalus*, whom all the Bands,  
With disadvantage of the Night and Lane;  
Had round beset, much striving, but in vain.  
What shall he do? what Plot can he contrive?  
Or by what Force bring off his Friend alive?  
Shall *Nisus* midst the Foe give up his breath,  
Hastning by Wounds an honourable death?  
Raifing his Hand and Spear, he straight prepares,  
And made, beholding the high Moon, these prayers.

(k) VVith allusion to the Re-  
ligion of the *Romans*, who were  
shipp'd the Moon as a Goddess, and  
dedicated a Temple to her in the  
time of *Servius Tullius*.

(l) The Antients us'd to express  
their Devotion by their Donatives  
to their Gods; Thus Huntmen, by  
vowing or offering part of their Prey,  
Soldiers the Arms and Ensigns of  
their Enemies; Sometimes out of gra-  
titude for Favours past, they us'd  
to hang up Tablets, representing in  
picture the several Occasions; as of  
old, Soldiers, by portraying there-  
on their Arms, Shipwreck'd persons  
their Cloaths, in testimony of their  
protection and deliverance. These  
Tablets or Donatives were not only  
fix'd to the Pillars and Walls of  
their Temples, but hung up in the  
Top, and in the *Tholus*, which (as  
*Lactantius* upon *Statius*, l. 2. *FF* 4.  
describes it) was a Chamber in the  
middle part of the Temple, in which  
the Offerings and Donatives of Vo-  
taries were suspended. Frequent with  
*Statius*.

O Goddess, glory of the Stars, O thou,  
The Groves great President, assist me now;  
If e're for me my Father Presents paid,  
Or I from my own Huntings Offerings made;  
Or grac'd thy <sup>l</sup> *Thole*, or sacred Pillars deckt,  
Grant that I rout this Troop, my <sup>m</sup> Spear direct.

This said, with his whole strength a Lance he cast,  
Through shady Night the flying lavelin pass,  
And piercing *Sulmons* back, the Staff there broke,  
Yet through his Bowels glides the knotty Oke.  
From's Breast a warm Stream vomiting, he fell,  
And short-breath'd panting makes his Bosome swell.  
All look about: he takes another Spear,  
Chear'd with success, and pois'd it at his Ear;

—accipit omnes  
Exuviam *Diana* Tholus, capivov, tela  
*Bellipotent*, l. 1. *Sylv.* 4.

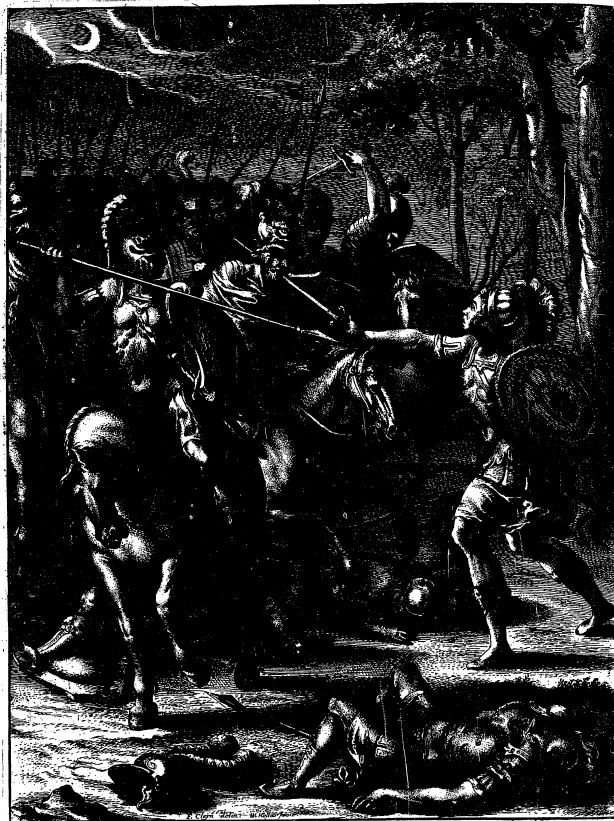
And in the second of his *Thobais*;

—figamq, superbis  
*Arma* Tholis.

See *Dampier*, in *Paralip.* ad *Refin.*  
*Antique*, *Rom.* l. 1. c. 2.

(m) The Moon, who is here  
invok'd, being President of the Art  
of Shooting, as well as her Brother  
*Phœbus*; which is here ingeniously  
observ'd by *Germanus*.

Whilst



Quem circum glomerant hostes, hinc cominus angitur  
Proterunt insulae, non segniter, ac rotat eodem



Fulmineum, donec Rutili clauantis in ore  
Caudile intergo et moriens animi afflatus hosti.

Thoma: Hanson Armigero

Tabula merito votura.

Whil'st they're amaz'd; through *Tagus* Brows and Arms,  
Singing it flew, and in his hot Brain warms,  
Fierce *Volsens* rag'd, nor any he espi'd  
Which threw the Spear, nor knew which way to ride.

But thou, for both shalt with warm Blood afford  
Me Satisfaction first. This said, his Sword  
He drew, and at *Euryalus* raging flies.  
But then aloud affrighted *Nisus* cries,  
Nor longer could conceal, nor such Grief bear.  
At me, me; I, who did the Fact, am here;  
At me convert your Steel; *Rutilians* hold,  
The Fraud is mine; he neither durst, nor could;  
(This Heaven, these conscious Stars shall witness such)  
He only lov'd his hapless Friend too much.  
Such things he said; but the drawn Sword his Chest  
With violence pierc'd, and tore his snowie Breast.  
Dead, he sinks down, Blood from his Body sprung,  
His Neck declining, on his Shoulders hung.  
A Violet on new-car'd Ground so lyes,  
Cut by the Plough, and, languishing, so dyes;  
Or full-blown Poppy hangs the head, whose flow'r  
Wearies the neck, o're-burthen'd with a show'r.  
But through them all bold *Nisus* charg'd alone,  
And *Volsens* seeks, *Volsens* must find, or none;  
Who, though surrounded every where with Foes,  
Wheeling his glittering Sword, on bravely goes,  
Till in his Mouth the deadly Stuck he threw,  
And thus his Enemy in dying flew:  
Then on his dead Friend falling, gives up breath,  
Reposing so at last in quiet death:  
Both happy, if my Verse have power, your Fame  
Shall last, nor eating Time destroy your Name,  
Whil'st \* *Trojans* in the Capitol remain,  
And o're the World a Roman *Cæsar* reign.

(n) Though this may apply enough be understood of all the Capitol, yet it is interpreted rather of the *Terminus* which was there; suppose'd that Stone which was given *Saturn* to devour instead of *Jupiter*. Of whose immobility, *Ovid. Fast. 2.*

And when the Royal Capitol was rais'd,  
All Gods to Jove gave way, and were displaced:  
But *Terminus* (sates Fame) being seated there,  
Would not remove, but in Jove's House bath'd there.  
And now, left engul'd but Heaven he view'd, right over  
His head, the Roof is fram'd without a Cover.

Mr. Gower.

But *Virgil* seems to have directed these Verses to the Immortal Glory of the *Julian* Family, which by a special prerogative liv'd there; a favour deny'd to all the *Patricians* German.

The

The Spoyle the conquering *Rutilians* share,  
And weeping, to the Camp dead *Volsens* bear;  
Where Sorrow was no less, *Rhamnes* being found;  
*Serranus*, *Numa*, bloodless on the Ground,  
In this sad Slaughter slain, with many more,  
In throngs the dead and dying they deplore;  
A mighty Concourse round about them stood,  
In Crimfon plashes, warm with fomie Blood.  
*Messapus* Spoyle all know, and glittering Cask,  
And Reigns recover'd by so hard a Task.

*Aurora* now the early Dawn had spread,  
And weary, left old *Tithon's* Golden Bed;  
Soon as the Sun distinguish'd forms with light,  
Arm'd *Turnus* arms his Squadrons for the Fight;  
The \* Brazen Ranks makes ready to engage,  
Each man with various rumour whetting Rage:  
With *Nisus* and *Euryalus* heads th' advance,  
A wofull fight! each on a' pointed Lance,  
And follow with a shout.

Whil'st the bold *Trojans* the Left side made good,  
(The Right lay flanker'd with the swelling Flood)  
On strong Redoubts they patiently remain'd,  
And with sad hearts their lofty Tow'rs maintain'd,  
When both their heads on Javelins fix'd they view'd,  
Ah too well known! with purple Gore imbrud.

Mean while, that winged Messenger, swift Fame,  
Sounding through all the troubled City came,  
And glides unto *Euryalus* Mothers ears;  
Straight wanting heat, she motionless appears,  
Down her Yarn tumbles, and her Spindle falls:

Tearing her Hair, and skreeching, to the Walls  
She runs, whom Men, nor Arms, nor Danger, daunts,  
Where arch'd Skyes thunder with her loud complaints.

Ah

(\*) So we render *acies aratas*; not without the approbation of the Greek Schollasts, who upon all the like occasions interpret *Acies*, *armes*. They who to oppose this allege that *Braze* was us'd in the times of the Heroes instead of Iron, consider not that *Homer*, whom they cite, generally writeth according to the Custome of the Times wherein he liv'd. See *La Cerda*.

(†) A Custome in general use, intended as well a Trophy of Victory, as a reproach to the Enemy: So were *Greece*, *Pisa*, and *Orto*, us'd by the Souldiers. Of him who carry'd the head of the first *Plutarch* saith, *That he ran up and down like a Bacchanal, turning himself about, and flourishing the Spear which ran with Blood*.

(‡) In Greece the Men upon a Funeral-lamentation let their Hair and Beards grow, the Women clipp their; which Custome the Roman Women observ'd also, and laid their cut Hair upon the Carcase, or Sepulcher. *Alex. ab Alex.* l. 3. c. 7.

Ah my *Euryalus* do I behold  
Thée thus? art thou my comfort now grown old?  
Cruell, ah could'st thou leave me thus alone?  
Nor, sent on such Adventures, make it known  
To me at thy departure? nor afford,  
To thy unhappy Mother, one poor word?  
Wo's me! thou lyest to Dogs and Fowl a Prey,  
In a strange Land; nor can thy Mother pay  
Thée \* funeral Rites, nor close thy Eyes at rest,  
Or bathe thy Wounds, and cover with the Veste  
Which Night and day I did for thee prepare  
At my web, curing an old womans care.  
Where shall I find thee? on what cruell Shore  
Lies thy torn Limbs and Body, drencht in Gore?  
Are these returns for my expected Blis?  
Went I by Sea and Land with thee for this?  
Me, if y have any pittie, me oh kill,  
Hansel, *Rutilians*, with my blood your Steel;  
Or thou great *Jove* thy self in mercie shew,  
O Father this my bodie, hatefull now,  
Unto the *Stygian* shade with Thunder fend,  
Since else my wofull life I cannot end. (all:

This pierc'd their Souls, a sad groan past through  
Their courages, in war undaunted, fall.  
*Idæus* and sad *Astor*, by command  
Of *Ilioneus*, whilst she thus complain'd,  
Mov'd with *Ascanius*'s tears, lead her away  
By either Arm, and to her house convey.

But now they hear the Trumpets dreadful sound,  
Answer'd by Shouts, Heav'ns Arches eccho round.  
The *Volsians* suddainly a \* Testude form,  
They fill the Ditches, and their Trenches storm  
For entrance, some with Ladders scale the wall,  
Where men stood thinnest and the guards but small.

M m m

Trojans

(\*) The nearest Kinred, or heirs, brought out the dead from the inner part of the house (where his dearest friends had receiv'd his last breath, and where by intermissions he was conclaimed, wash'd with warm water and anointed by the *Pallastores*) cloth'd with a white Garment, into the Porch, and laid the Corps upon a Bed, in such manner, that the Face and Feet were towards the dore. This the Greeks call'd *epitaphion*, the Latines *Collacare*.

(†) This was done by the Father, Mother, Children or near friends, but in the Night by the *Mania* law.

(‡) The custome of washing of the bodies of the dead, hath been already mentioned; in relation to which *Cleopatra* and *Socrates* built themselves before they dy'd, to save (saith he in *Plato's Phædo*) the women a labour.

(§) It was the custome of the Antients, to bury their friends in rich Garments made for that purpose: So *Andromache* *Iliad*. 22. bewails her Husband,

thy Garments in my house are laid  
Both rich and fine, by hands of women made;  
These I, as useless, will commit to fire,  
Nor shall upon thy Beer thy limbs arrive.

It was in derision of this practice, that *Socrates* being offer'd a rich garment by *Apollodorus*, one of his Auditors, refus'd it, adding, that the cloaths he had liv'd in, would serve as well to dye in.

(||) *Testudo* is a connexion of Shields in likeness of a *Tortoise*, where a City is besieg'd, for the overthrowing a Wall. The Inventer of this and the *Artes*, was *Artemon* the *Clazomenian*.



*Trojans* on them all sorts of weapons throw,  
And with sharp-pointed Spears repell the Foe,  
Train'd by long War, a City to defend;  
Huge Rocks and mighty Millstones down they send  
To break their fence-work, under which they flight  
All Chances, and in Danger take delight.  
Which now not serves for where they thickest drew,  
On them a mighty heap the *Trojans* threw, (broke;  
Which beat the *Rutiles* down, their shield-work  
Nor more the hardy *Volsicians* undertook  
Affaults with Engins, but by open force  
To drive them from their VWorks.

On th'other side, dreadfull *Mexentius* came,  
Brandishing fire, and casts in pitchy flame.  
*Messapus* that brave Horse-man, *Neptune's* Race,  
Past Trenches, and did scaling-Ladders place.

My numbers, O you sacred Muses, swell,  
That I may all those cruel Slaughters tell,  
And bloody executions *Turnus* made,  
And whom each man sent to the *Stygian* shade;  
With me those wondrous Accidents recall,  
For you know well, and can remember all.

With stately Transoms stood a lofty Tow'r,  
Of great defence, gainst this, with all their pow'r,  
Th'*Italians* draw; this work to overthrow,  
Became the whole endeavour of the Foe.

With 7 Stones the *Trojans* in great Flocks defend,  
And from their 2 Loop-holes deadly weapons send.  
Prince *Turnus* then a Ball of 4 wild-fire cast,  
And fix'd it blazing on the out-work fast,  
Which with the Winds conspiring straight devour  
Planks, then supporters of the wooden Tow'r.  
All are within amaz'd, confusedly  
They from the danger strive, in vain, to fly;  
Whilst backwards they in a wild Throng retire,  
And seek for safety further from the Fire,

(1) Stones thrown out of Engins made for that purpose; which they call'd *volantes pueris*, of which see *Æschylus Sup. Theb.*

(2) These doublets are the same which *Æschylus* calls *tripartitum Sep. Theb.*

(3) By *La Cerda* describ'd a long round hollow Vessel, the mouth whereof a hand-breadth wide decreasing to the end the matter of the Vessel, Earth, or Iron, fill'd to the middle with combustible matter, the other part empty to be held by.

The Tow'r o'reburthen'd tumbles to the ground,  
And all Heav'n thunders with the hideous sound;  
Under the weight they dying lye, that steel  
Should guard their breasts, they in their bosomes feel;  
*Lycus* and *Helenor* scap'd with much ado;  
But *Helenor* the eldest of the two,  
Whom secretly *Lycimnia* forth did bring  
Unto her Master, the *Mæonian* king,  
And sent to *Troy*, forbidden Arms to wield,  
Light with a naked sword, and 6 silver shield,  
When he perceiv'd himself within command,  
And round about the *Latine* Squadrons stand;  
As a wild beast gainst Weapons spends his rage,  
Whom cruell Hunters round about engage,  
Resolv'd to dye, made desperate by his fears,  
Runs himself boldly on their threatening Spears;  
With such a Resolution on he goes,  
And breaks into the thickest of his Foes.  
*Lycus* more swift, breaks through the ranks and files,  
And brazen Squadrons arm'd with threatening Piles,  
Then strikes the Towrie 6 Battlements to catch,  
And friendly hands extended him to reach.  
*Turnus* as swift persud'd, and following said,  
Hop'st thou our right hand, Mad-man, to evade?  
And at the instant him fast holding caught,  
And down with great part of the Bulwark brought.

A silver Swan, or Hare, 7 foves Eagle bears  
So through the Skie, Trust in his hooked Sears,  
Or *Mars* his Woolf takes from the Flock a Lamb,  
Sought with much bleating of the mourning Damm.  
They shout, they storm, to fill the Trenches haste,  
And Fire-works in the lofty Bulwarks cast.  
*Ilioneus* with a stone, part of a Hill,  
Firing the Gates, did bold *Luceius* kill

Mmm z

Lyger

(b) Without any Device or Machine, as modest *Amphiarus* is describ'd by *Æschylus* and *Enripides*; for those Devices were only proper to eminent Commanders, which the Common Souldiers not having, the whole Army was from thence call'd *Mages*, by the same Tragedians; *Mages* is frequently interpreted *magus* and *Seneca* in this sense calls *Trojans* *spiculentem, candidam*: So is *Virgil* here to be understood.

(c) Then (as *Servius* saith) the Walls were not high, but only made against an assault. So *Salust* saith that *Servius* lifted up upon shoulders got upon the Walls.

(d) Because in the War of the Giants, an Eagle suppli'd *Jove* with Arms: *Jupiter* and *Saturn* were Kings, and waged war upon a difference of Lands: to which *Jupiter* marching out, saw the prediction of an Eagle, by which when he had overcome, it was reported that the Eagle brought him Weapons. From this good luck it was that the Eagle is in the Imperial Ensigns.



At pedibus longo melior levis inter et hostes.  
 Inter et arma fuga muro tenet, altag, certat  
 Pendere recta manu, sociumq. attingere doctus.  
 Quem Turnus pariter curru, teloque secutus,



Incepit his victor Agstus evadere domus  
 Sperasse te posse manus simul arripere ipsum  
 Pendebat, et magna nuri cum parte revellit.  
 THOMAS STANLEY ARMIGERO  
 Tabula merito votiva.

Liger, Emathion; Aylas did o' rethrow  
 Chorineus; This the Dart us'd, That, the Bow.  
 Cæneus, Ortygius; Turnus Cæneus slew,  
 Dioxippus, Promulus, Ilys, Clonius too,  
 Sagar, and Idas as he did maintain  
 Their Tow'rs; Privernus was by Capys slain;  
 This first a flight hurt got from Themilla's Lance;  
 But he his hand did to the wound advance  
 Fondly to bind it, when a Shaft did glide  
 On nimble wings, and pinn'd it to his side;  
 The breathing places of his Soul it found,  
 And panting Lungs peirc'd with a deadly wound.  
 In gallant Arms stood Arcen's Heir, his Coat  
 Of Spanish dye most curiously wrought;  
 The carefull Father sent his beauteous Son  
 To Mars his Grove for Education;  
 Gave breeding neer Symethos silver Flood,  
 Where pleas'd Palicus smoking Altars stood.  
 Mezentius, Arms off, thrice a sounding Sling  
 About his head with mighty force did swing,  
 And pierc'd his Temples with the molten Lead,  
 He stretcht at length upon the Sand lay dead.

Against the Foe in bloody fight they say  
 Ascanius first an Arrow shot that day,  
 Wild Beasts before accusom'd to pursue,  
 And stout Numanus with his own hand slew,  
 Who Turnus youngest Sister did espouse  
 Himself so joyning to the Royal house.  
 He 'mongst the first, extremely ranting stands,  
 Swoln with new fortunes, and his proud Commands,  
 And thus in taunting words the Trojans blam'd,

Twice captiv'd Phrygians, are you not asham'd  
 Once more to sculk, and Death with Walls decline?  
 These would with us in Nuptial Bonds conjoyn.

What

(e) Symethos is a River of Sicily, so call'd from a King of that name, about which are the *Palæi Dii*, whose story is, When *Jupiter* had gotten the Nymph *Ætina*, or as some say *Talia* with child, fearing *Juno* (or the maid her self) he committed her to the Earth, where she was deliver'd. Others say, that after her birth had broken out of the Earth, the two Children were call'd *Palæi*, from whom *Juno* to come again. They were first appeas'd with humane Sacrifices, but being mitigated, and the sacrifices changed, their Altar was call'd *Placabilis*.  
 (f) With the swift flying, *Lycæus*, *lib. 6.*

(g) *Teucrii* (upon *Theocritus*) faith thrice, by *Hercules*, the *Amazons*, and *Grecians*.

What God, or rather Folly, made you steer  
 For *Italy*? there's no *Arides* here,  
 Nor your fine Speaker *Ithacus*; we are  
 A hardy people that delight in War;  
 We in cold <sup>b</sup> Streams our sucking Infants throw,  
 And harden, soon as born, in Ice and Snow.  
 To hunt wild Beasts, we only pleasure take,  
 To draw strong Bows, or stubborn Horses break.  
 We in toil patient, and inur'd to want,  
 Manure the ground, or arm'd, proud Cities daunt.  
 Both young and old amongst us weapons bear,  
 Our Rustick goads his Bullocks with a Spear,  
 Nor age our strength and courages decays;  
 Helms crush grey hair; in plunder and fresh preys  
 Is our delight, and how to spoil the Foe.  
 You cloth'd in' Purple and proud Scarlet go,  
 You love your ease, in wanton Dances pride,  
 Your Coats are sleev'd, your tottering Miters ty'd.  
 True female *Phrygians*, Men you are not, go  
 To <sup>c</sup> *Dyndimus*, whose airy tunes you know,  
 There, Cymbals mind, and *Berecynthian* Lutes,  
 And let men war with whom it better suits.  
 At no less rate he talk'd, and proudly spoke,  
 Which, though so young, *Ascanius* could not brook,  
 But his Bow bending, then with Arms displaid,  
 Thus to great *Jove* his supplication made.  
 Almighty *Jove* assist my bold Design,  
 And I will offer at thy sacred Shrine;  
 Before thee at thy Altar I shall place (grace,  
 A snow-white Steer, whom Gold and Garlands  
 Who, like his Mother, bears a stately head,  
 Butts with his Horns, and Sand with's feet doth spread.

*Jove*

(b) *Turneb.* l. 22. c. 5. Thinks this custom was taken from the *Germans*, who carri'd their newborn Infants to the *Rhine*, and laid them upon a Buckler; if they sunk they believ'd them to be *Bastards*; if they did swim, their own *Claudians* in *Ruffin*.

*Es quos nascentes explorat gurgite Rheus.*  
 For this reason *Nonius* calls the *Rhine* *hogopus* as Judge and Avenger of Wedlock. *Cal. Rhod.* l. 18. c. 1. Thinks this was taken from the *Spartans*, and alleges *Seneca* for it *Suas.* l. 1. *Ennotas amens Spartano circumfuit, qui pueritiam indolent ad futura militis pastorem.*

(c) He means *Psephen quous*, which by *Plan.* in *Fest.* is stil'd *Crocus*, proper to women, round and fringed. So he upbraids the *Trojans* as effeminate as when he adds your *Cotes have sleeves*; for the *Tunica manicata*, or (as *Plautus* in *Pseud.* *Att.* 2. *Sc.* 4. calls them) *Mannleate*, were disgracefull for men among the antient *Romans*, who wore *Cotides* without sleeves.

(k) A Mountain of greater *Phrygia*, where *Cybele* was ador'd.

(l) From the Mountain *Berecynthus* where the Box grew of which they made their Instruments.

*Jove* heard his pray'r, and from a gilded Cloud  
 Th' Almighty on his <sup>m</sup> left-hand thundred loud;  
 At the same instant sounds the deadly Bow;  
 The Shaft through easie air did murmuring go,  
 Till winged Steel did through his temples glide.  
 Go now, and Virtue with proud words deride;  
 Twice-captiv'd *Phrygians* send such Answers back  
 To the *Rutilians*; thus *Ascanius* spake.  
 At which the *Trojans* raise a joyfull cry,  
 Their drooping Hopes advancing to the Sky.  
 Then from a Cloud bright *Phæbus* looking down,  
 Beheld th' *Ausonian* Army, and the Town,  
 And to the Conqueror thus himself declares;  
 Improve thy Virtue, and so scale the Starrs,  
 Thou sprung from gods, gods shall from thee descend;  
 Under *Ascanius* stock all Wars shall end,  
 Nor *Troy* shall thee contain. This said, he flies  
 Through breathing air, down from the vaulted Skies,  
 And seeks *Ascanius* out, transforming now,  
 Like to old *Bute*, his illustrious Brow,  
 Who long before *Dardan Anchises* serv'd,  
 And well for his Fidelitie deserv'd;  
 Whom on his Son, *Æneas* did bestow.  
 Like him in all things did bright *Phæbus* goe,  
 Face, Voice, his ratling Arms, and hoarie hairs,  
 And to *Ascanius* thus himself declares;  
*Trojan*, enough that thou in open field,  
 And come off bravely, hast *Numanus* kill'd;  
 To thee *Apollo* grants thy first desire,  
 Nor envies equal Arms: but now retire;  
 Venture no further Boy. Thus *Phæbus* said,  
 And straight from mortal eies himself convaid.

The

(m) *Dionysius Halicarn.* to this effect. That Station is best for *Augury* which looks towards the East, whence the Sun, Moon and Stars arise, and the whole World hath beginning. He who looks upon the East, hath the North on his left-hand, the South on his right; the First whereof is the more Noble, because inclin'd most to the East, that Pole being alwaies elevated to us, the other depress'd. Thus by adding the true Story, from which our Author recedes not, *Viz.* That *Ascanius* being besieg'd by the *Etrurians*, intending to break through them, pray'd to *Jupiter* and the rest of the Gods, for a prosperous Sign to confirm his attempt, whereupon (although time is not express'd) *Æsculapius* in the left side, whereupon this *Designe* succeeding fortunately, this was taken from thence-forward for a good Omen.

The God, and heavenly Shafts, the *Trojans* knew,  
 And saw his founding Quiver as he flew.  
 Straight from the Fight *Ascanius* they convey,  
 And *Phœbus* Pow'r and his Command obey;  
 But they return again to charge the Foes,  
 And gainst all dangers do their lives expose. (Tow'r,  
 Then Clamour rounds the Walls, from Tow'r to  
 They bend their Bows, and clouds of arrows pour.  
 The Earth is strew'd with Arms, with mighty blows  
 Helms and Shields rattle; a huge fight arose;  
 As from 'moist Kids when boisterous Storms assail  
 The yielding Earth, and shows commixt with Hail  
 Swell to a Flood, then angry *Jove* descends,  
 Tears wintrie Storms, and Clouds to Atoms rends.  
*Pandar* and *Bitias*, both *Alcanar's* Seed,  
 Whom Nymph *Hiera* did in *Ida* breed,  
 Tall like their Countrie's Firr, like Mountains large,  
 Open a Gate, committed to their charge,  
 And boldly to the Walls the Foe invite,  
 Which to defend, on the left hand and right,  
 In glittering Arms, and glorious Crests, they shew  
 Like stately Okes on pleasant banks of *Poe*,  
 Whose untrim'd Crowns above the Clouds arise,  
 Their curled Tresses dangling in the Skies.

*Rutilians*, soon as open Gates they saw,  
 Up with *Equicolus* and *Quercens* draw,  
*Tmarus* and *Hæmon*, either in the Gate retire,  
 Or to gain entrance, in the Pass expire.  
 Then more and more discord'g bosoms Rage,  
*Trojans* from all parts gather'd, now engage,  
 Drawn in close order, hand to hand the stout  
*Ausonians* meet, and boldly fallie out.

To

(e) Under the horn of *Taurus* is the Sign *Auriga*, a clear Star joins this with *Taurus*. *Auriga* holds two Stars in his hand, call'd *Hadi*, and the Goat, whose rising and setting raise great Storms. They set at the rising of *Scorpio*.

(f) *Turnebus* reads *Hyanas*; supposing they were bred up by that Beast, as *Romulus* and *Rhemus* by a Wolf.

(g) A River of *Italy* toucheth some provinces on the right-hand, and some one the left, among which part of *Venice*.

To valiant *Turnus* as he raging try'd  
 To force his entrance, on the other side  
 Harsh tidings came the Foe his men defeats;  
 And, flesh'd with slaughter, stood at open'd Gates;  
 His work he leaves, his bosome all on flame,  
 To *Dardan* Ports, and the proud brethren came;  
 And first *Antiphates*, who did first oppose,  
*Sarpedon's* natural Son, he overthrows  
 With a cast Spear; th' *Italian* Cornet glides  
 Through yielding air, and in his body hides;  
 Down from the dire wound flows a foaming Rill,  
 And in his Lungs warm grows the fixed steel.  
 Then *Merops* he and *Erymanthus* slew,  
*Apbidnus* next, then raging *Bitias*, who  
 Not with a Javelin piercing point expir'd,  
 But sent like Lightning a huge *Phalarick* fir'd; (gold  
 Which nor his two Bull-Hides, nor wrought with  
 His Coat of Mail, though double, could with-hold;  
 The mighty falls, the shaken Earth did grone,  
 And his huge Shield thunders on him or ethrown.

So on the *Baian* Shore a Turret falls,  
 Built in the Sea long since with ample walls,  
 Amongst the shoals the sunk-down ruin lies;  
 Waves mix with waves, and the deep Sands arise;  
 Then high *Prochyta* trembles at the sound,  
 And the hard Bed where *Jove* laid *Typhon* bound.

Here bloody *Mars* the *Ausonians* courage stirs,  
 And in their bosomes strikes his sharpest Spurs:  
 But to the *Trojans* sends base fear, and flight.  
 Each where they charge, occasion given to fight,  
 The God of War inflames their minds.

As *Pandarus* beheld his Brother slain,  
 And what sad Fortune might for him remain,

N n n

Straight

(r) The description of this weapon *Phalarick* gives thus: *The Phalarick is a large weapon headed with Iron a Cubit long, and having where it is fasten'd to the staff a Globe of Lead, to which many n'd to add a Fire-Trunk. With this Dart, or weapon, they usually fought from Bulwarks or Towers of wood, which in the *Etruscan* language they call'd *Phalas* (a falando saies *Festus*) from their height. This was sometimes shot out of the *Balifla*, sometimes thrown with the hand, as here in imitation of *Ennius*, *Quæ valida venit contera Phalarica missa*.*

(1) *Intrins* and *Prochyta*; Islands on the Coasts of *Campania* near *Naples*. So *Pliny*, *Ovid*, *Strabo*, and others; by whose Authority *Virgil* is here justify'd from the mistake impos'd upon him by those who think he meant the same with *Homer's* *to agæon*, where *Typhon's* Bed was said to be. *La Cerda* to clear *Virgil* the better, contends that *Homer* writ it not disjunctively but *enagoge* in one word, which is but to defend a supposed Error by a real one, for they were the same *(Sicilia, not Sicilian Ætna)*, where *Typhæus* his Bed was believ'd to be. See *Strabo* lib. 13. But nor detiv'd (as *Strabo*) from *Aræna* a *Syrian*, but from *Harim*, desolate, in the *Phœnic* language.

(1) Alluding (saith *La Cerda*) to the story of *Ceridamus*, who in a fight against the *Polseis* pursued them into their Town, and was there shut in amongst them, his men being without, where he made as *Plutarch* saith, an incredible slaughter.

(2) Which was threaten'd to be paid in blood. *lib. 7.*

*Sanguine Trojano & Rutulo dotabere Virgo.*  
*Et pillea manet in grembo.*

(3) Who is properly thought to preside over that Element; but such reliefs as this from Deities imagin'd in the Air are frequent with the Poets; So is *Paris* rescued by *Venus* in *Homer*.

Straight his broad shoulders to the Gates he puts,  
And with great strength on turning hinges shuts,  
Where many of his friends ' lockt out he leaves  
In cruell fight, but others in receives  
Rushing along with him, nor troubled spi'd  
*Turnus* burst in among the thronging Tide;  
Who now within the City penn'd, appear'd  
Like a huge *Tiger* 'mongst the harmless Heard;  
Straight wondrous beams shoot from his eies, and  
His glittering Arms most dreadfully resound, (round  
His bloody Plumes play with the wanton wind,  
His thundring Shield with darted lightning shin'd,  
They know his hated Face, and Giant size,  
Which much th' amazed *Trojans* terrifies;  
Then up to him straight mighty *Pandarus* made,  
And, raging for his Brother's slaughter, said;  
This not the \* Royall Portion from the Queen  
Which you expect, nor are you now within  
*Ardea*, nor your Native Country ( Prince; )  
This the foe's Camp, nor shalt thou scape from hence.  
Then *Turnus* smiling, calmly did reply;  
If th' art so stout, come and thy Prowess try;  
For thou shalt tell to *Priam* under ground,  
That here a new *Achilles* thou hast found.  
He said; whilst *Pandarus* boldly did advance,  
And cast at him a rough and knotty Lance.  
The air receives the wound, and \* *Juno* straight  
Did interpose, and fix'd it on the Gate.

But this good Sword, which in my right hand I  
Command with so much strength, thou shalt not tie.  
Our Weapons are not like, nor shall the Wound.  
Then with his Sword railing himself from ground,

He

He with a mighty blow his forehead cleavs,  
And 'twixt his downy cheeks a huge gash leavs.  
Shook with his mighty weight Earth did resound;  
He stretch'd his dying Limbs upon the ground;  
His Arms besmear'd with Brain, his cloven head  
On both sides hung, over each shoulder spread.  
The *Trojans* flie, routed with trembling fear;  
And if the Conquerour straight had took that care  
T have broke the Bars, and let his Souldiers in,  
To th' war and Nation, that day last had been.  
But strange desire of blood, burning with rage  
Drove him upon the Foe.

And first he *Gyges* maim'd, and *Phalaris* slew,  
And Spears from flyers snatch'd at them he threw;  
For *Iuno* did both strength and courage yield:  
*Hals* he kills, runs *Phceus* through his shield:  
*Alexander*, *Halius*, *Noemon*, *Prytanis* slew,  
Whilst, hot in fight, of this they nothing knew.  
And *Lynceus*, as he charg'd, and others calls,  
With his bright sword surprized on the walls:  
Whose Head and Helmet cut off at one blow,  
Tumbles far off. *Amycus*, then a foe  
To savage beasts, none better could annoint  
Weapons, nor so with ' poison arm the point.  
\* *Clytus*, and *Creteus* next the *Muses* friend,  
*Creteus*, that lov'd the *Muses*, verses pen'd,  
Pleas'd with the Lyre, he numbers set to strings,  
And still of Horse, and Arms, and Battels sings.

At last the *Trojan* leaders, at the same  
Of this great slaughter, in to rescue came,  
And up with *Mnestheus* bold *Serephus* bends;  
They saw the foe, and their amazed friends.

Nnn 2

When

(7) The invention hereof is attributed to the *Seythians*, who (as *Pliny* *lib. 11. 53.*) annointed their *Arrows* with the blood of *Vipers*, and human blood, which brought sudden incredible Death.

(8) *Eolian Clytus*. Many *Eolian* it is likely went along with *Aeneas*, especially seeing that (as *Strabo* affirms) they were dispers'd through the *Trojan* Region so much, that some called it *Eolia*.



At non hoc telum, mea quod in dextera versu  
Effusus: neque enim id tali, nec vulneris auctor  
Sic sit & sibi datum alio confusus in ensi,  
Et median ferro gemina inter tempora fixum  
Dividi, impubisq; inermis vulnere malus



Edwardo Sherborn Armigero,

Filii sunt, ingenti concussa est pondere tellus.  
Collapsos artus atque arma eruenta cervice:  
Sterili humi moriens: atque illi partibus æquus  
Hic Caput atque illic humero ex vitro pepulisti.  
Diffugiunt vestigi trepidi formidine Troes.

Æneid. 1. 9.

Tabula merito votiva,

When *Mnestheus* said, Where fly you? where d'yego?  
What other strength or bulwarks do you know?  
Shall one man, Sirs, and round inclos'd with walls,  
Escape, and make so many Funerals?  
And such great numbers of prime men destroy?  
Base Cowards! Of your selves, and hapless *Troy*  
Have you no pity? blush you not with shame  
For your old Gods, and great *Æneas* fame?

With words like these encourag'd, boldly then,  
In a thick Body, they drew up agen:  
But *Turnus* by degrees Retreat made good,  
Tow'rs walls that were entrenched with the Flood;  
At which more fierce, the *Trojans* with a shout  
Press'd boldly on, and gather round about.

As when a Troop a Lion hath beset  
With cruel Spears, he makes a brave retreat,  
Although forbid by valour and by rage;  
Nor can, though willing, 'gainst such pow'r ingage:  
So, unresolv'd, bold *Turnus* did retire,  
Whil'st in his bosom boils a flood of Ire.  
Yet twice, where Foes were thickest, on he falls,  
And twice he drove that Party from the Walls.  
When from the Camp, in a full Body made  
'Gainst one, th' whole Army drew; nor longer aid,  
To oppose such forces, *Juno* durst supply;  
For *Jove* had sent bright *Iris* from the sky,  
Who to *Saturnia* carried strict Commands,  
That *Turnus* should escape the *Trojans* bands.  
Therefore his Shield and strength too weak he found,  
Or whelm'd w<sup>th</sup> darts, w<sup>th</sup> showers of arrows drown'd;  
His hollow Cask, which arm'd his temples, groans,  
And solid Brads gives way to battering stones;

(a) So was it in the beginning of this Book. Here *La Cerda* observes, that *Iris* was not only the Messenger of *Jove*, but employ'd also by *Jupiter*, as *Val. Flac. l. 4.* Sent by him in a Message to *Hercules*. So likewise in *Claudian's Rapt. Prof. lib. 3.*

*Jupiter* interea civiliam *Thaenanti-*  
*da* numbis  
*Ire* jubet.

*Nonnus* likewise makes her Messenger of all the Gods, even of the *Furies*, *Homer* of men.

His

His plumes are beaten off, nor could his Targe  
 Sustain the blows, nor thundring *Mnestheus* charge,  
 Whilst thick their javelins a whole Army throws.  
 Then a salt sweat down all his body flows,  
 In a black Stream a briny River glides,  
 And faint short-breathing shakes his ample sides.  
 At last, with all his Arms, a leap he gave  
 Into the Stream, which on his silver wave  
 Receiv'd him, and on yielding Billows bore,  
 From <sup>b</sup> Slaughter cleans'd, safe to the other Shore.

(b) When they return'd from  
 Battle, they wash'd themselves, to  
 expiate the Blood they were defil'd  
 withall; to which Ceremony *Virgil*  
 alludes.



VIRGIL'S



*Indignum est Stalos Trojan. circumdare flamis:  
Natecentem, et gubria. Turrium consilium terra:  
Cui Plamius aous: cui diua Venilia mater.  
Quid face Trojano: aha vim ferre Latini:*



*Arva aliena jago premere atq. avertere prodas:  
Quid faciens, legere, et gremius abducere pacis:  
Pacem orare, manu, profugere populus, arma:  
Dns. ANTHONIO ASHLEY-COOPER. Equiti & Baronetto.  
Tabula merito votiva.*



# VIRGIL'S ÆNEIS

THE TENTH BOOK.

THE ARGUMENT.

*Jove calls a Council, and declares the Fates:  
Venus complains: Juno recriminates.*

*Æneas, Tarchon, and the Tyrrhens joyn'd,  
Their Men aboard, they sail with prosperous Wind.  
The Martial List. Ships turn'd to Nymphs appear,  
And sad Æneas with their counsel cheer.*

*Landed, they fight; the Plain huge slaughter fills.  
Æneas, Lausus; Turnus, Pallas kills.*

*Shap'd like Æneas, a fantastick Shade  
Turnus provokes, and thence to Sea convey'd.  
Mezentius, to revenge his Son, again  
Entering the Fight, is by Æneas slain.*



Ean while Heavens "spacious  
Court spreads open, when  
The Father of the Gods, and King  
of Men,

A<sup>b</sup> Council call'd, where from his  
Starrie Throne,

Th' Ansonian Quarters, and beleaguer'd Town,

(a) Turnebus, 29. 24. expounds  
omnipotens here that which includes  
and enjoys all things; potens a po-  
tiri; better than they who read  
omnipotentie, or omnipotentis.

(b) The Antients, especially the  
Poets, believ'd the Gods to con-  
voke Councils and Parliaments, and  
attributed to Jove his Counsellours,  
as we to our Kings and Princes.  
Hence it is that the malicious De-  
signs of Juno are frustrated and de-  
feated, in regard the Fortune of

Æneas was directed and order'd by Fate, that is to say, the publick Decrees of the Gods, as Scaliger deduces from the Horoscope of  
Æneas, l. 3. Post.

O o o

With



With the whole Worlds vast Regions he survey'd :  
Then to his House of Deities thus said.

You Gods, why change you what we once decreed ?  
And, Strife reviving, deathless Hatred feed ?  
That Italy 'gainst Trojans War should wage,  
I granted not : why this forbidden Rage ?  
What Fears and Jealousies stir'd these, or those,  
To take up Arms, and prove such deadly Foes ?  
A lawful War comes post on winged hours ;  
When ' cruel Carthage to the Roman Towns,  
Through open Alps shall sad destruction send,  
Then let them all their stock of Malice spend,  
Then, uncontroll'd, spoyl, harrahs, and destroy :  
But you must now the peace of Heaven enjoy.  
Thus briefly I love : But beauteous Venus then  
Answer'd at large.

O thou eternal King of Gods, and Men,  
(To whom our selves we only must address)  
Thou seest how Turnus, swoln with Wars success,  
Up to our Walls, with his proud Followers, rides ;  
Nor Bulwarks Troy defend with flanker'd sides :  
They in the Gates dispute it with the Foe,  
Untill with Blood their Trenches overflow ;  
Æneas absent, wants intelligence.  
Must we for ever stand on our defence ?  
A second Foe, new Armies block up Troy ?  
And e're she's built, endeavour to destroy ?  
Against the Trojans, Diomed once more  
Musters new Forces on th' Ætolian Shore ;  
I shall be ' wounded, and a mortal hand  
Again thy deathless Progeny withstand.  
If that the Trojans shew no grant from thee ;  
Assist them not, and let them punish'd be :

But

(c) He reflects on the second Punic War, when Hannibal having entered Italy, at Cannæ overthrew the whole Roman Army ; describ'd by Silius Italicus. Of his opening a Passage through the Alps with Fire and Vinægar, see Livy, l. 21. c. 35. & 38.

(d) Those of Argos ; for Diomedes came out of Ætolia into Argolis, and there built Argos.  
(e) In allusion to the Fiction of Homer, that she was wounded by Diomedes ; or, as (La Cerda) in denotation of that impossibility.

But if so many large Commissions they,  
Consign'd by Gods and Oracles, obey ;  
Why then dares any alter thy Command ?  
And Fates established Decree withstand ?  
Of our fir'd Ships need I this House inform ?  
Or how the King of Tempests rais'd a Storm,  
Which from Æolia so extremely rag'd ?  
And Iris from the fleeting Clouds engag'd ?  
And now the Fiends (which onely were untri'd  
Of all the World) she raiseth on her side,  
And dire Alecto sent from Stygian Waves,  
Now thorow all th' Æolian Cities raves.  
Nor am I mov'd for power ; whilst Fortune stood,  
We hop'd ; but let them conquer thou think it good.  
Will thy hard Wife let them no place enjoy ?  
By smokie ruins of consumed Troy,  
Thee I beseech, his Son protection give,  
Safe from dire Arms let my dear Offspring live.  
<sup>b</sup> Æneas may be told on unknown Seas,  
And steer that course which Fortune best shall please,  
Let me from bloody Battels keep the Boy.  
Amatbus, stately Paphos I enjoy,  
Cythera and Idalium ; free from strife,  
There let him live, though an inglorious life ;  
Command aspiring Carthage then to lay  
Huge Taxes on subdu'd Æsonia,  
And that no Force her growing Pow'r debar.  
What help'd it them to scape the Plague of War ?  
And through Argolick Fires to force their way,  
Tiring all Dangers both at Land and Sea,  
Till Latium and new Pergamus they found ?  
Had we not better built upon the Ground  
Where Ilium stood, and to Foundations trust,  
Rais'd on Troy's Ashes, and our Countreys Dust ?

O o o 2 Xanthus

(f) Erycinus in litteræ ; but others lay, at Carjetæ.

(g) Alecto under pretence of Bacchus Rites had made frantick the Women of Laurentum and Ardea.

(h) Venus here intercedes not for Æneas, not because she was unconcern'd for him, but because she knew his fatal day was near at hand ; or because the Empire of Italy was not destin'd to him, but to Æscanius, Cui regnum Italie. Romanus, telus descendit. Gicli, MS. Lysd.

(\*) Places in the Island of Cyprus, where Venus was much honour'd.

(i) He either desires to be re-established in *Troy*, or (which is more probable) in *Iuly*, where he may renew the names belonging to old *Troy*.

'*Xanthus* to these, and *Simois*, restore,  
And the same Fortunes we enjoy'd before.  
Highly incens'd, then Royal *Imo* spake;  
Why mak'st thou me deep Silence thus to break,  
And in this preference hidden Grief declare?  
What God, or Man, *Aeneas* forc'd to War?  
Or urg'd against *Latinus* to engage?  
Yes, Fates commanded, and *Cassandra's* rage  
Drove him to *Latinus*; but, by our advice,  
Leaves he his Camp, and trusts uncertainties?  
A Boy deputing amidst fierce Alarms,  
And quiet Nations forc'd to take up Arms?  
What Plot of ours betray'd him? or what God?  
Where's *Imo* here? or *Iris* from a Cloud?  
That rising *Troy*, *Italians* should surround,  
That *Turnus* should maintain his Native Ground,  
'*Pilumnus* Grandchild, blest *Venilia's* Son,  
A high Injustice, parallel'd by none.  
But yet the *Trojans* by Commission may  
Seize other mens Estates, rob, kill, and slay;  
Match where they please, force Virgins without blame,  
For Peace petition, yet a War proclame.  
Thou from the *Greeks* thy Son could'st disengage,  
And mad'st them spend on empty Clouds their rage;  
Thou could'st to Nymphs the *Trojan* Navy change:  
But if *Rutilians* we asist, that's strange.  
*Aeneas* absent, wants Intelligence;  
And absent let him; thou, for thy defence,  
*Idalium* and *Cytherum* hast: why then  
Temp'st thou Seats big with War, and valiant Men?  
Did we declining *Phrygia* destroy?  
Or they, who sent revenging *Greeks* to *Troy*?  
What Quarrel made *Europe* and *Asia* wage  
Such bloody Wars, and for a Rape engage?

Took

(k) *Virgil*, as *Germanus* conceives, seems in this place tacitly to flatter *Ascanius*, who, as *Cicero* reports, by Decree of the Senate was made General of the Army against *Antonius*, when but a Youth.

(l) *Imo* here reckons up *Turnus* his Original, that he might appear as nearly ally'd to the Cæsarials as *Aeneas*, and be no less esteem'd in the Court of Heaven than he. Yet more boastfully than truly doth he call him *Pilumnus* his Father; for afterwards it is said, *Pilumnusq; illi quariat Pater. Pilumnus* (as *Servius* out of *Varro* affirms) was the God of Infants, *quia piliis mala infantibus*.

(m) A Nymph, whom others call *Salsacia*, and make her the Wife of *Neptune*; so call'd, *à solo*, as *Venilia*, *quod veniam dat exigentibus*, (*Serv.*)

(n) *Germanus* thinks this is said with allusion to the *Julian* Law concerning Brides.

(o) *Iliad*. 3. *Venus* frees him from *Diomedes*. *Iliad*. 7. *Neptune* in favour of *Venus* frees him from *Achilles* by interposing a Cloud.

Took that? Adulterer *Sparta*, led by me?  
Did we Hostility feed with Lust? did we?  
Before thou should'st have fear'd, but now in vain  
Thou most unjustly dost of us complain.  
Thus *Imo*; when the Gods with mighty noyse  
For either Party passionately voyce;  
As murmuring Winds on Woods their Fury spend,  
Which Storms to wofull Mariners portend.  
The Worlds great King then reconcil'd their odds,  
And speaking, silenc'd the whole House of Gods;  
(Earth shook, Skyes fair, the mouthing Wind abstains;  
And briny Mountains melt to glassy Plains)  
Hear my Resolves; Since Fate will not consign  
These Nations shall in lasting Peace conjoyn,  
Nor your still-growing Controversies end,  
I will stand Neuter, neither Foe nor Friend;  
*Trojan*, *Rutilian*, whatso'e're, this Day  
Shall with his own right hand make out his way;  
If Fates th *Italians* brought before the Town,  
Or *Trojan* error, 'tis to me all one;  
None I'll protect; King *Love* to all is just,  
And they unto their Destiny shall trust.  
This by his Brother's *Stygian* Streams he swore,  
This by the brimstone Lake, and dismal Shore,  
By the black Gulph, and the Infernal Pit,  
Whose nod *Olympus* shook, confirming it;  
Then from his golden Throne great *Love* did rise,  
' Attended to his Court by Deities.  
Mean while th *Ausonians* with great clamour came  
Up to their Gates, and Walls surround with Flame;  
The *Trojans* keep their Works in wofull state,  
No hope of Victory, nor fair retreat;  
They comfortless on lofty Bulwarks stand;  
Their spacious Walls and Tow'rs but thinly mann'd.

Iafus;

(p) *Paris* sent by his Father *Priamus* (as *Servius* *Daniels* tells the story) over-run *Sparta*, and took *Helena* by force from her Husband *Menelaus*.

(q) The nod of *Jupiter*, *Clemons Alexandrinus*, according to *Homer*, calls *εμβολη*, whom the rest of the Poets following, affirm him (*εμbole* *εμbole* *εμbole* *εμbole*) to shake Heaven with his golden Hair. *Ovid. Met.* 1.

He twice or thrice his Tresses shook; which make The Earth, the Sea, the Stars (though fixed) quake.

Vhence interpret. *Pindar. Nem. Od.* 1. *εμβολη* *εμβολη*, he nodded with his Hair.

(r) In allusion to the Roman Custom of bringing the Consul from the Court home to his own House.

*Asius, Thymætes*, two of Royal Blood,  
Foremost, with *Castor* and old *Tybris*, stood;  
Stout *Clarus*, and bold *Hæmon*, Men of Fame,  
*Sarpædon's* Brothers, which from *Lydia* came.  
*Lyræssian Aemon*, not inferiour  
To his most valiant Father *Chytus*, nor  
His Brother *Mnestheus*, with huge strength and skill  
Lifts a torn Rock, no small part of a Hill.  
Some ponderous Stones cast, others Javelins throw;  
And many VVild-fire hurl, or use their Bow.

*Africanus, Venus* joy, his 'Head dis-arm'd,  
The *Trojans* Breasts with chearing Beauty warm'd:  
So shews a sparkling Jewel, made to deck  
A snow-white Forehead, or some rosy Neck:  
Such lustre Ivory doth to Box impart,  
Or smoothest Brasil polished by Art.  
His milkie Neck his flowing Curls receives,  
And purest Gold his Tresses interweaves.

Aiming thy Shafts, and poisoning Darts, the bold  
Nations did thee, brave *Ismarus*, behold,  
In *Lydia* born, where Swains plow fertile Lands,  
And rich *Pactolus* rowls his golden Sands.

Amongst these, *Mnestheus*, honour'd most of all,  
That lately made bold *Turnus* leap the VVall  
For his elcape; and " *Capys*, of great fame,  
From whom *Campania* derives her name.

VVhilst thus they were engag'd in cruel Fight,  
*Aeneas* sails through swelling Seas by Night.  
As soon as to th' *Hetrurian* Camp he came,  
He tels the General his Stock and Name,  
VVhat Force he wants, and what he hath, declares,  
And what great Aids *Mæzæntius* prepares;  
And him of *Turnus* violence informs;  
Smiling Affairs are clouded soon with Storms;

Ready

Ready Assistance therefore humbly begs.  
*Tarchon* assents, they joyn in solemn Leagues:  
Thus \* freed by Fate, the *Lydiens* haft aboard,  
Under the Conduct of a Foreign Lord.

*Aeneas* Ship, the Admiral, before,  
Upon her Prow two ' *Phrygian* Lions bore;  
*Ida* above which *Trojans* highly rate.  
Here Prince *Aeneas*, and young *Pallas*, fate,  
Considering various fortunes of the Wars;  
Now he enquires the motion of the Stars,  
By which their course through gloomy night they stand,  
Now would his Sufferings hear by Sea and Land.

Open, you Goddesses, your sacred Spring,  
And by your inspiration let me sing,  
What Ships, what Regiments *Aeneas* bore  
Through the broad Ocean, from the *Tuscan* Shore.

I th' brazen *Tiger, Mæsius* first stands,  
From *Chrysus* he a thousand Youth commands,  
Who *Cosas* left; these Darts and Javelins throw;  
And bear light Quivers, with a deadly Bow.  
Fierce *Abas* next, with well-arm'd Troops, came on,  
On's lofty Stern golden *Apollo* shone;  
Whose Countrey, " *Populonia*, gave him then  
Six hundred exercis'd, and valiant Men;  
Three hundred th' Isle of *Ilva* rais'd, whose Ground  
For inexhausted Mines of Steel's renown'd.

The Gods Interpreter, *Asylas*, third,  
Who Stars, Beasts Hearts, and Tongues of every Bird,  
And voyce of dreadfull Thunder, understood,  
A thousand brought with Javelins like a Wood,  
Who from ' *Hetrurian Pisa* had Commands  
Him to obey. Next beauteous *Asur* stands,  
A skilfull Horfman, and in gallant Arms;  
He brought from *Mimion* Fields, and *Cerei's* Farms,

to the neighbouring *Populonia*. (c) *Alpheus* is a River between *Pisa* and *Elis*, Cities of *Arcadia*, where the Temple of *Olympian Jove* is. Hence came they who built *Pisa* in Italy. (d) A famous City in *Herwina*, notable for Religion; whence *Fejus* derives Ceremonies.

(\*) Meaning, that the *Etrurians* might freely go to War, without opposition of the *Fates*, when they were under a Foreign Commander, *Aeneas*. For they were admitt'd by their *Vates*, not to fight against *Mæzæntius* under an *Etrurian* General. *Turneb.* l. 2. c. 21.

(†) Denoting the Ensign, or ensigns of the Ship, which was always plac'd in the Prow, and from whence the Ship took its name, and was an Image or Picture of some Creature or thing. So *Alphæus* the sails of the Bull that carry'd away *Europa*, that it was a Ship that had for its ensign, the Bull; and so of the Eagle that carry'd away *Ganymed*. So likewise when *Hercules* is said to sail to the *Ethiopian* in a Kettle, by *Euphorion*, and *Alexander Ephesius*, in this verb of his,

*Kaladon* *phæon* *pau* *antenn* *stern*.

It is to be understood of a Ship so call'd, bearing that *Insigne* or ensign. Yet these *Insigne* were not by all Ships born in their Prow; those of burthen or traffick carry'd them on their Masts. VVe at this day promiscuously, and contrary to the Antients, beat them in our Sterns.

(c) *Hic Tutela*, & *Insigne* *Navis*, & *magis* *non* *significatur*, *sed* *Germannus*, but not without a palpable mistake in confounding the *Tutela* and *Insigne*: For (as is already noted) the *Insigne* was always plac'd in the Prow, never in the Stern; the *Tutela* always in the Stern, never in the Prow. *Valerius Flaccus* expressly, when he makes frighted *Alexander* fall down in supplication before the Picture of *Minerva*, or the tutelary Image.

*Tutæ* *proci* *summa* *vigilia* *pæ* *terga* *Magistri*, *Hæserat* *amato* *genibus* *Medæ* *Minnervæ*.

The *Tutela* likewise was always the Image of some Deity, it was not the *Insigne*, or ensign. Nor did the *Tutela* ever give denomination to the Ship, but the *Insigne* only. See *Heinsius*, in *Cæpion*, *Silvan.* ad l. 15. (a) A City of *Tuscan*, whom he here calls the Mother of those that were sent, as being their native Countrey. So elsewhere, -- *Insigne* *quem* *Mater* *Avicia* *nisi*.

(b) An Island lying near the Coast of *Tuscan*, and in sight of *Populonia*, so female in Iron Ore (contrary to other places) as fast as it is digg'd, it increases, as *Pliny* testifies. *Varro* writes something yet more strange of the Iron of *Island*, that it is not workable upon the Place, nor obedient unto the Hammer, until it be transported unto

Old

(f) Sons of *Sarpædon*, *Clarus* and *Hæmon*.

(e) Perhaps *Virgil* had regard to the Fashion of the *Romans*, which was to go bare-headed ever, but in the time of the Sacrifices, Sports, Saturnals, Peregrinations, and VVar. See *Turneb.* l. 8. c. 4. *Enstathius*, l. 1. *Odysseus* will have this Custom derived from the *Greeks*, who in the Heroical times w'd no Coverings of the head. *Germannus* applies it to *Jupiter* (*Jasur*, who us'd to fight bare-headed, whom the Poet takes all occasions to applaud.

(†) That it was usual with the Antients, as well Men as VVomen, to braid or tye their Hair in knots, with Gold or other Ribbons, is evident. So *Seneca* in *Tragedy*, *Hippolytus*, speaking of *Hercules*, -- *Dedit* *leges* *rubibus* *capillis*; and of *Thetis*, -- *Preservam* *vitæ* *Comam*. So *Valerius Flaccus*, -- *Tæcæ* *crinis* *sub* *velamine* *Avæ*. Particularly among the *Romans*, (though as a mark of effeminacy) *Lampadius* speaking of the Emperour *Commodus*, saies that he us'd to powder his Hair with fillings of Gold; *Exit* *forma* *quidam* *corpora* *visæ*, *visæ* *insigne* *ut* *drappi* *fulent*, *fermeus* *incondito*, *capillo* *semper* *fucato*, & *Auri* *Romæ* *illis* *illuminato*. Many times to these Fillets or Ribbons they added Jewels and Precious Stones, as *Dionysius* instances out of *Lampadius*, in *legatione* *ad* *Nicephorum* *Phocam*, *Nemo* *(inquit* *ille)* *ibi* *Auræ*, *nemo* *Gemmæ* *ornatus* *erat*; which he applies to the kind of *Fillets*. *Pride* *Drappier*, in *Requis*, *Antiq.* *Rom.* lib. 5.

(\*) This *Capys* some make Kinman to *Aeneas*, others the Son of *Cæpion*, and thence to *Tiberinus*, who gave name to the River *Tiber*. Others will have him to be a *Samnite*, and Founder of *Capua*, so call'd after his own name, though *Livy* will have it to take its name, *Alacis* *campus* *primus*, in which it is seated. It is likewise reported, that the *Tuscan* were its Founders, and that it was so call'd from the Augury of a *Falcon*, which in that Tongue is call'd *Capys*; and *Varro* makes *Campania* to be so call'd from the temperateness of the Climate, and fertility of the Soyl. See *Serv.*

(e) This was the Metropolis of *Erivra*, when the *Thydes* were Pyrats, distant from *Gravica* (an unwholesome place) 22000 paces, ruin'd by *Dionysus* the *Sicilian* Tyrant.

(f) Son of *Cycnus*, who mourn'd for *Phaeton* till himself was transform'd into a *Swan*. *Ovid. Met. lib. 2.*

(g) The historical meaning of this Fable *Pausanias* gives us (in *Attica*) *Cycnus* (saith he) was King of *Liguria*, much afflicting, and excellently well skill'd in Music, who unwisely bewailing the untimely death of his beloved *Krisman* *Phaeton*, through grief thereof is said to have ended his days: whereupon the Poets fabled, that by commiserating *Apollo*, he was converted into a Fowl of that name.

(h) The Sisters of *Phaeton*, which here are said to have been turn'd into *Poplars*; *Ecolg. 6.* into *Alders*, because *ἄλγος* in the Greek includes both.

(\*) The Physical interpretation of the Fable is given by *Lucretius*, l. 5. *De Rerum Natura.*

(i) Who, *Ecolg. 9.* is call'd *Beaver*, from whom they suppose *Pianor*, near *Bononia*, is so call'd. He was the Son of *Tyber* and *Manto*, the Daughter of *Tereus* a *Therban* Prophetess.

(k) *Mantua* had three Tribes, divided into four *Curia*, and they severally govern'd by their *Lucumones*, of which there were twelve in all *Tulcan*, dispos'd into four Prefectures; *Mantua* was the chief of all.

(l) The name of a Galley with three sets of Oars, on which *Triton* was painted. So *Scylla* and *Pegajus* are thought by *Palaestinus*, not *Scylla*, to be the names of Ships, not Monsters. Yet *Pliny*, l. 9. c. 5. brings great proofs, that in the reign of *Tiberius*, *Triton* was seen in the form wherein he is describ'd, and heard sounding his shell.

Old *Pyrgians*, and *Gravica's* sickly Air,  
Three hundred Men, that all of one Mind were.  
Nor shalt thou, bold *Ligurian*, want thy due,  
Brave *Cycnus*, nor *Cupavus* leading few:  
A *Swan's* bright Plume did from his Crest aspire,  
The cognizance of his transformed Sire;  
No other Charge to thee, but Love, they laid.  
For whilst that *Cycnus* in his Sisters shade,  
Amongst the Poplar boughs, for *Phaeton* mourn'd  
In dolefull notes, his hoary Tresses turn'd  
To Silver Plumes, on which he mounted, flies,  
Forfaking Earth, ambitious, to the Skyes.  
His Son attended with an equal Troop,  
Brings, with tuff Oars, the mighty Centaur up;  
Through threatening Waves her course she boldly stood,  
Tearing the Bowels of the briny Flood.

*Ocnus* a Band rais'd from his Native Shore,  
Prophetic *Manto* him to *Tyber* bore,  
Who *Mantua* wall'd, and gave his Mothers name.  
Not from one Stock *Mantua's* great Houses came:  
Three Progenies, four Tribes in each of them;  
But she the honour of the *Tuscan* stem.

Hence came five hundred, which *Mezentius* deeds  
Arm'd gainst himself, whom *Mincius* crown'd with reeds,  
Brought down from antient *Benacus*; the brine  
They boldly plow in a most warlike Pine.

A hundred Oars with bold *Auletes* come,  
Who sweep the Waves, and make the Billows fume.  
This mighty *Triton* bore, frightening the tides  
With his shrill trump, his face and hairy sides  
Above presents a Man, a Whale the rest,  
And fomie Waves rebound beneath his Breast:  
Thirty stout Captains thrice ten Ships contain;  
Who plow, to aid new *Troy*, the briny Main:

Now

New day descending, the bright Moon did rise,  
Scaling with *Silver Wheels* Heav'n's arched Skyes;  
The Prince (for no rest grants his troubled mind)  
Sits at the Helm, and swels the Sails with Wind.

But then, behold! amidst his Voyage, bends  
To him a train of Nymphs, his antient Friends,  
Whom blest *Cybele* bid to rule the Seas,  
And had from Ships transform'd to Goddeffes;  
They swam together, and the Waves divide;  
As many Ships did once at anchor ride:  
They know their King, and round about him throng.  
*Cymodoce*, who had the fluent'st tongue,  
Seiz'd with her Right his Stern, her Left hand laves  
(Raising her self from Sea) the silent Waves;  
And thus she spake: "Sleep'st thou, O Goddeffs Son?  
Awake, great Prince, and clap more Canvals on.

We are those Pines that once crown'd sacred *Ide*,  
Thy Fleet, now Nymphs, which swelling Waves divide;  
When *Turnus* Sword and Fire did us engage,  
We broke thy Cables to escape his rage,  
And fought thee out; these shapes *Cybele* gave,  
Making us deathless in a swallowing Wave.  
But young *Ascanius* lyes beleaguer'd round  
VVith *Latins*, long for warlike Deeds renown'd.  
And now th' *Arcadian* Horse joyn with the bold  
*Hetrurians*, and allotted Quarters hold;  
To send a Party, 's *Turnus* main design,  
To keep the Pass, left both their Forces joyn.  
Rise, and command thy Friends with early dawn,  
To arm themselves, and brace thy Target on,  
VVhich *Vulcan* gave thee, and with Gold did gild  
The large circumference of the brazen Shield.

P p p

To

(m) The Moon had sometimes *Saga*, and sometimes *Hesper* for her Chariot. *Saga*, as she was *Diana*, Governess of the *VVoods*, or to show her swiftness beyond any of the other Planets; Sometimes *Mules*, in respect (saith *Germanus*) to her borrowed light.

(n) *Æneas* being both a King and Priest, in our Author's character, *Cymodoce* speaks to him in the same words which the *Vestal Virgins* us'd to speak to the King of the Religious Ceremonies. Thus *Servius* and *Scaliger*, 3. 12. *Quellius* thinks this respects the Customs of *Crying*, when they went to *VVais*, *Mars*, *vigils*, whereby they implor'd his help.

To morrow, if thou think'st my words not vain,  
Thou shalt behold heaps of *Rutilians* slain.

This said, she takes her leave, and as she dives,  
Her skilfull hand the lusty Vessel drives;  
Swift as a Dart, through Billows flies the Ship,  
Or winged Shafts that nimble Winds outstrip.  
So the whole Fleet divide the briny Seas.

This much amaz'd great *Anchisiades*;  
But yet the Omen did his spirits raise:  
And, thus beholding Heavens high Convex, prays:

Oh blest *Idæan* Mother of the Gods,  
Who in ' tow'rd Cities dwelst, and high Aboads,  
Whose Chariot ' Lions draw, our Cause befriend,  
And to the *Trojans* Aid in Battel send.

Whil'st thus he pray'd, Day put the Stars to flight,  
And Routs the glittering Regiments of Night.

Of order first he bids take special care,  
Then for the Fight courageously prepare:  
And now his *Dardan* City he beheld,  
Then from the Stern he shews his glittering Shield;  
At which a *Trojan* shout surmounts the Stars,  
And Hope thus added, more their Fury spurs.  
Then thick they Iavelins cast: Cranes, not so loud  
Extend their Voyces from a gloomy Cloud,  
When they with Clamour cut the yielding Skye,  
And from a threatned Tempest founding fly.

But the *Rutilian* King, and all the bold  
*Ausonian* Chiefs with wonder did behold,  
Till they to Shore saw the tall Navy stood,  
And winged Vessels hide the ample Flood.  
For his ' Crest burns, Flames from his Plumes aspire,  
His golden Shield reflecting beams of fire.

As in moyst Night a blazing Comet streams  
With bloody Omens, and hot *Sirius* beams

Hang

(c) *Aeneas*, from his Father  
*Anchises*.

(p) *Cybele*, or *Terra*, Mother of  
the Goddesses, is figur'd thus, With  
a Cornet of Towers and Cities on  
her head; in her hand a Key,  
wherewith the Earth is open'd in  
the Spring, and shut up in Winter.  
*Propert.*

*Veritas surrigens iuxta Dea magna*  
*Cybele.*

*See Verdrum, De Imag. Deor.*

(g) Into which *Hippomenes*  
and *Atalanta* were transform'd for  
prophaning her Temple. *Ovid, Met.*  
10.

(r) So in the seventh Book,

*Od's* Crest Chimæra, through a triple  
tire  
Of bulgy Horse-mains, breast'd  
Ruman fire.

The Ancients not onely bearing up-  
on their Helms the shap'es of such  
Creatures as might be for Ornament,  
but for Terror likewise; as *Pha-  
etor's* instances of the *Cimbrian*  
Horfmen (in *Mario*) and from this  
Military Costume afterwards were  
taken up the distinctive *Insignias* of  
Families: Deriv'd (as may be ob-  
serv'd out of *Diodor. Sicul. lib. 2.*)  
from the *Egyptians*, whose Kings  
us'd to wear on their Helms the  
Head of a Lion, Bull, or Dragon, as  
an Ensign of Majesty; from thence  
transferr'd to the *Greeks*, and from  
the *Greeks* to the *Romans*. See *Sicor.*  
*Com. in Veget.*

Hang Heaven in Black, by which sad influence nurs'd,  
Comes on poor Mortals ' Sickneffes and Thirst.

But nothing daunts bold *Turnus* confidence  
To march to Shore, and drive th' Adventurers thence;  
And thus with words did sleeping Valour rouse.

You have obtain'd what long you fought with Vows,  
And now you have it in your power to fight,  
Then let your Wives and Fortunes you excite;  
' Your Father's facts and fame to memory call;  
Come, let us charge, and on them bravely fall,  
Whil'st now they landing reel, with staggering feet:  
' Fortune asists the Bold.

This said, he casts what Forces to draw down,  
And whom to leave 'gainst the beleagu'rd Town.  
Mean while *Aeneas* from the lofty Stern  
Plants Bridges for his Souldiers; some discern  
How ebbing Waves retreated from the Shores,  
Then leap to Land; but others trust their Oars.  
*Tarchon* supposing he deep Coasts had found,  
Because no murmuring Billows there resound,  
But a calm Water with a swelling Tide,  
In thither turns, and to his Men thus cry'd;  
Now ply your Oars, and give the Ship her race,  
Let's stem the Enemies Countrey in the face,  
And let the Keel in its own furrow sit;  
To gain that landing, I'll my Vessel split.

This said, at once all stoutly ply their Oars,  
And brought their foaming Ships to *Latine* Shores;  
Untill their Fleet safe on dry Ground did stand,  
And without harm th' whole Navy came to Land.  
But thy Ship, *Tarchon*, did not save her self;  
For whil'st it hung upon a spightfull shelf,  
Beaten with Billows, it was bilg'd at last,  
And all her Souldiers in the Ocean cast;  
Whom floating Planks and Oars to Land en'de;  
And sliding feet retreated with the Tide.  
Nor valiant *Turnus* slow delays benum,  
Who with a speedy march did fiercely come  
Against the *Trojans*, and on higher ground  
Stood to receive th' alarm; the Trumpets found.

First Prince *Aeneas* charg'd, and overthrew  
The Rusticks, a good sign, and ' *Thero* flew.

P p p 2

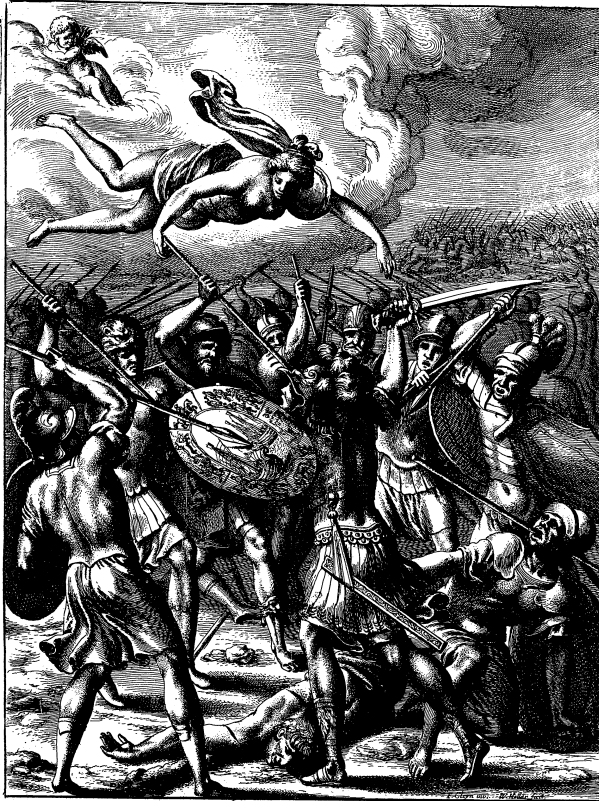
This

(f) He mentions the pestiferous  
Star, with reference to that calamity  
which *Aeneas* was to bring upon  
the *Rutilians*. He intimates as much  
by the Comet, v. 772. and the  
Cranes, v. 265.

(r) *Salust* reports of the *Spa-  
niards*, that when the Young Men  
went to the VVars, their Mothers  
us'd to recount to them the valiant  
acts of their Fathers.

(u) This sentence is primarily  
owing to *Phileas* the *Cian*, a most  
ancient Poet, from whom not onely  
our Author, but divers others of the  
*Latins* have borrow'd it.

(x) This name is onely read in  
*Pindar*; and well doth he set forth  
the Victor's honour by the praise of  
the Vanquish'd. (*Serv.*) *Horatius*  
thinks he alludes to *Thero* King of  
*Spain*, who going to expugnate the  
Temple of *Heracles* at *Gader*, was  
struck dead with a Thunderbolke.



Ecce, Pharos vocat dum iacet inerte  
Indorquens jaculum, claudensq; sinit in ore.  
Tu quoque, flaventem prima Æneia videri  
Dux loquens, Clytem infelix nova gaudia, Ceterum  
Davidina strabus dextra, securus amorum.



Guyboni Goddard, Armigero.

Qui juvenum, tibi semper erant, miserande, cunctos  
Nigratrum spatio, Cohors foret, ovis, Phœx  
Piscesque, ortum nuntio, spemque tibi  
Clytem, partem, ovis, spemque resiliant,  
Iris: deflexa, partem, fringentis, Caput  
Alma Venus.

Tabula merito votiva.

This mighty and most valiant Man inrag'd,  
Sought out the King, and boldly him engag'd;  
But through his brazen Shield, and mail of Gold,  
With a deep Wound, his Body he dis-soul'd.  
And *Lycas* next, ripp'd from his Mothers womb,  
Sacred to thee, O *Phœbus*, he o'come:  
VWhil't thou wert young, the cruelty of Steel  
Thou didst escape, which thou, ah now, must feel.  
*Stern Cisseus* next, and *Gyas*, overthrows,  
Who dealt with knotty Clubs such deadly blows;  
Nor their own Strength, nor great *Alcides* Arms,  
Nor Giant fize, nor could in those Alarms  
Their Father help, who *Hercules* did aid  
In all th'Adventures which on Earth he made.  
A Spear at ranting *Pharon* throwing next,  
And in the Babbler's mout'h the Javelin fix'd.  
After \* unhappy *Cydon*, whil't he seeks  
His new Love *Clytus*, fair with douny Cheeks,  
*Æneas* slew, lamented there he lay,  
Who alwaies lov'd with Youth to sport and play:  
Untill the Brothers up against him drew,  
Seven, *Phorcus* Of-spring, who seven Javelins threw:  
Some from his Helmet and his Shield rebound,  
Others fair *Venus* suffers not to wound.

Then to his faithfull Friend the Prince did call;  
\* *Achates*, bring those Darts (nor this hand shall  
Gainst the *Rutilians* lavish one in vain)  
In *Trojan* Fields we drew from *Grecians* slain.  
Then snatch'd from him a mighty Spear, and cast;  
Through *Meon's* brazen Shield the Javelin past,  
And through his Breast and Breast-plate passage made.  
*Alcanor* rushing in to's Brother's aid,  
Striving to fetch fall'n *Meon* off, by chance  
In his rais'd Arm receiv'd the flying Lance;

(1) Because this was done by the help of Surgery, of which *Phœbus* was God. Such men were call'd *Cefones*, not *Cefures*.

(2) *Servius* takes this to be apply'd to the *Cretans*, who were notorious *rapists*, which Crime was from thence transferr'd to the *Spartans*, and thence spread through all *Greece*: So that *Servius* in his Books *De Republica*, saies it was accounted a shame to young Men to be without their Lovers. Hence our Author appositely introduces *Cydon* (under which name the *Cretans* are tacitly meant) pursuing (though unfortunatly) his beloved *Clytus*.

(3) *Scaliger*, l. 2. Part. conceives by *deities* to be meant the good Genius of *Æneas* (according to the Doctrine of the *Pythagoreans* ascribing to every man a good and a bad Genius) the name seeming to be composed of *deus* and *æneas*: Not that (saies *Scaliger*) *Vir tantum meruit*, sed quod inter tot armatas ad summam virtutem perpetuandum excitaret.

Fall

Fast to the bleeding Wound the Iavelin clung,  
And his dead hand down from his shoulder hung.

From his Brother's body *Numitor* a Lance  
Draws forth, and towards *Aeneas* did advance:  
But him it must not wound, the Spear past by,  
And fix'd it self in great *Achates* Thigh.  
Here youthfull *Lausus* up a Squadron brings,  
And at bold *Dryopes* a Iavelin flings;  
Under his Chin, in's Throat, fast stuck the Lance,  
Bereaving him of Speech and Life at once;  
Down on his Face he tumbles on the Earth,  
And a deep Sea of Purple vomits forth.

Three *Thracians* next, of *Boreas* high descent,  
And three of *Ida's* Sons from *Ismar* sent,  
By several waies he flew; *Hales* brings on  
*Auruncian* Bands; *Messapus*, *Neptune's* Son,  
Charg'd with his Horse; now these got ground, now they:  
They fought in th' entrance of *Aysonia*,  
So warring Winds in Heav'n's vast Fields engage,  
Alike their Forces, and alike their Rage;  
Storms louder grow, nor Clouds nor Waves retire;  
The more they Fight, the greater is their Ire:  
So came the *Trojans*, and the *Latins* on,  
Set Foot to Foot, and clofe up Man to Man.

But on the other side, where Streams had born  
Down rowling Stones, and Shrubs from Banks had torn,  
*Pallas* beheld th' *Arcadian* Horse, unskill'd  
To fight on Foot, to shrink, and leave the Field;  
Whom disadvantage of the Ground compels  
To quit their Horse, having no succour else;  
Now with Requests, now with upbraiding words,  
Thus Virtue he inflames, and whets their Swords.

Where fly you? by your valiant Facts, and Fame,  
By Prince *Evander's* Victories and Name,

And

(b) Born in the Hyperborean Mountains, whence *Boreas*.  
(c) *Ismarus*, a City of *Thrace*.

(\*) *Aurunci* Inhabitants of Italy. From *Tyber* to *Laurentum* are *Pellicci*, *Sicani*, and *Aurunci*. See *ad Fest.*

(c) How the *Arcadians*, eminent for Horsemanship, and dwelling in mountainous places, should not be able to fight here, *Germanus* resolves, whom consult. But our Author gives the reason in the following Verses, where he saies they were inforc'd by the disadvantage of the ground to fight on foot, a thing to them unusual.

(d) No greater infatigation to Soldiers to fight, than to conjure them by the Name and Memory of their Prince, the honour of their General, and their own Noble Achievements. Thus *Dryalus*, General to *Mithridates*, fighting at *Orcomenus* against *L. Sylla*, when he saw his Men ready to fly, snatching an Ensign from one of them, exclaiming towards the Enemies, he cries out to his Soldiers, If any ask you where you lost your General, remember that you tell them, at *Orcomenus*: Which words provoked both their Shame and Valour, and made them turn to the defeat of their Enemies. Thus *Cæsar* at the Battle of *Munda* recover'd the spirits of his fainting Soldiers in these sadly upbraiding terms, *Hic milites, hic mihi vitiâ finis, vobis militiâ terminus*: Commands and Threats being in this case less prevalent than Exhortation, and that *Thynodes* hath it, *Mais in memoriam redigens, quam in hunc*; which in this speech of *Pallas* is judiciously observ'd by our Author.

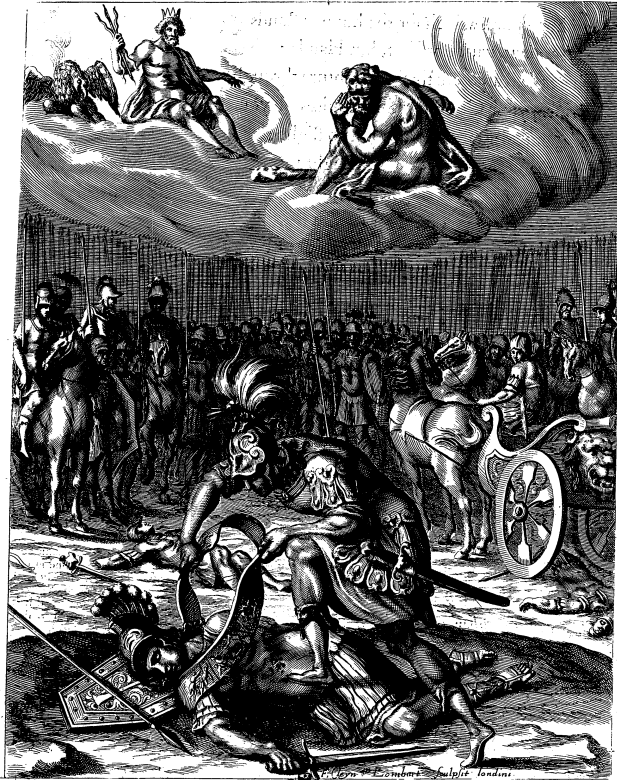
And my hope, Sirs, which for the honour stands  
Of the *Arcadians*, trust not Feet, but Hands;  
And where the Ranks are thickest, venture through;  
Your Prince, your Countrey this requires of you.  
No Gods, but Mortals, Mortals put to flight;  
We are as many, and as well should fight;  
Before the Oceans waves oppos'd be,  
No Land is left; are you for *Troy* by Sea?

This said, he charg'd amongst the thickest Foes,  
Whom *Lagus* by stern Fates did first oppose;  
Who whil'st he lifts at him a mighty Stone,  
Was with his Spear run through the shoulder-bone;  
Then back again he drew the fastned Lance:  
Whom *Hisbon* could not, though he did advance,  
Relieve: for *Pallas*, whil'st he rush'd betwixt,  
Him, in his rage, with the same Iavelin fix'd,  
And gave him his Companion's cruel death,  
For he his Sword in's swelling Lungs did sheath.  
Next *Helenus*, and *Anchemolus* he kill'd,  
Who boldly his Stepmothers Bed defil'd.  
And you bold *Daucian* Twins were also slain,  
*Lavide*, and *Thymber*, on th' *Ausonian* Plain;  
Who were so like, none could a difference make,  
Whose Parents oft joyc'd at the mistake:  
But *Pallas* now a sad distinction made,  
*Lops Thymber's* head off with th' *Evandrian* Blade;  
*Lavides* hand for its lost Master felt,  
And half dead Fingers, quavering, seek the Hilt.

Mov'd with these words, & seeing their Prince engage,  
Th' *Arcadians* shame and sorrow turns to rage  
Against their Foe. Then *Pallas*, *Rhoetus* slew,  
As by him swiftly he in's Chariot flew;  
(This onely stay there was of *Ilus* chance)  
For he at *Ilus* aim'd his mighty Lance,

And

(e) This Fable (with *Servius*) is no where to be found in any *Latine* Author: Yet *Abianus* (who is reported to have written *Virgil* over in *Lambick* verse) saies that it is a Greek Fable, which he thus delivers: *Rhoetus* was King of the *Marrubii* in Italy, who marry'd for his second Wife *Calpurnia*, whom his Son *Anchemolus* abus'd; and for that Fault being punish'd by his Father, fled to *Daurus* for protection; and in requital thereof now took up Arms in defence of his Son *Turnus*.



et levo presit pede, talia fatus,  
Ex animum, raptis, mania pondera balles  
Impressum, nefas: una sub nocte jugali  
Cossa manus juvenum sedet, thalamis, cruculi:  
DNO. RODOLPHO HARE Equiti et Baronetto



Quæ bonus Enyion multo celaverat auro:  
Que unac Tivius quat spolio, gaudetq; potius.  
ÆSCIA mens hominum sati, sortisq; futura,  
Et servare modum, rebus sublata secundi.  
Tabula: m. rito votiva:

And *Rheetus* hits, as cowardly he shuns;  
Bold *Tenthrus*, thee, and from thy Brother runs:  
With his Deaths wound he from his Chariot reels;  
And beats *Rugilian* Plains with dying Heels.  
As in the Spring, when rising Wind conspires,  
A Swain the Woods in several quarters fires;  
The Out-Groves seiz'd, straight the whole Forrest yields,  
And 'blazing Squadrons fright amazed Fields,  
Whil' the Insulter views the conquering Flame:  
So *Pallas* Friends each way t'asist him came.  
But stout *Halefius* bends 'gainst all Alarms,  
Putting himself in posture with his Arms;  
*Demodocus*, *Ladon*, *Pheretas* dispatch'd,  
Lops *Strymon's* Hand off, which his Throat had catch'd:  
Then with a Stone, o'th' Head took *Thoas* full,  
Beating into his Brains his batter'd Skull.

*Halefius* Father, having Fates reveal'd,  
His Son in Woods, there to grow old, conceal'd;  
Whom & Destiny a Sacrifice now made  
T'*Evander's* Spear, when thus Prince *Pallas* pray'd;  
Grant, Father *Tyber*, Fortune to this Lance,  
And that this Javelin, which I now advance,  
May through *Halefius* Bosome passage make;  
And let thy Oke his Spoils and Armour take.  
The God, whil' he *Imaon* spoyl'd, did hear;  
And fix'd in's naked Breast th' *Arcadian* Spear.  
But *Lausus*, expert in the War, kept all  
His Men undaunted at this Captain's fall;  
And first sends *Abas* to Eternal Night,  
The<sup>b</sup> stop and sole obstruction in the Fight;  
*Arcadians* and *Hetrurians* fly, and you  
Bold *Trojans*, scap'd the *Greeks*, they overthrow.  
With equal Leaders, and like Strength, they charge,  
Their Ranks they double, and their Front enlarge:

Q q q

So

(f) *Acies Vulcania, vis ignis,*  
*qui veluti exercitus est Vulcani.*

(e) *Manus injuncta* almost im-  
plies *mancipium*; properly when  
without any Legal Authority, or  
Formality, we lay hold on any thing,  
and challenge it as our own; what-  
soever is destin'd to the Gods, may  
be said to be *sacred*; to whom there  
is no coming, but by freeing the Soul  
from the thralldome of the Body.  
Here he calls *Halefius* appositely  
*sacred*, in respect to his near Death.

(h) *Pugna nodus* is properly a  
thick Body of Force, as *truma* is of  
Horle, in the Military Language.



So thick the Bodies, such an Iron Grove,  
Some could not use their Hands, nor Weapons move;  
Here *Pallas* charg'd, there *Lausus* did engage,  
Brave Persons both, not differing much in Age:  
But Fortune did their home-return deny,  
Nor the great Ruler of th' Imperial Skye  
Granted they should in Battel each oppose,  
Whose Fates attend for them from greater Foes.

Mean while his Sister *Turnus* did advise  
*Lausus* to help: he through the Battel flies  
On winged Wheels; and there where he espy'de  
His Men engag'd, he spake; Stand all aside,  
And let me onely now with *Pallas* joyn,  
The honour of his Death must needs be mine;  
I would his Father were Spectator here!  
This said, the Field at his Command they clear.  
But *Pallas*, when the *Ruils* had retir'd,  
Then *Turnus* proud Commands the Youth admir'd;  
And viewing his brave Person, stood amaz'd:  
Yet with undaunted Eyes upon him gaz'd;  
And saying thus, against the Tyrant came.

I shall obtain his Spoils, and mighty Fame,  
Or noble Death; each will my Father please.  
Then briefly said; Forbear such Threats as these.  
And with the word, drew to the open Plains.  
Cold fear th' *Arcadians* Blood drives from their Veins.  
*Turnus* from's Chariot lights, on foot to fight;  
And as a Lion comes, who from a height  
Hath seen a Bull for Battel to prepare:  
So in his march the King himself did bear.  
When *Pallas* did believe now with his Lance  
He well might *Turnus* reach, if any Chance  
Assists the Bold, and would the Weaker aid,  
That he besought, and thus to high Heaven pray'd;

Great

(j) A Noble Conquest, or Death,  
is *Pallas* his aim; each dexterously  
commendable. Thus *Accius* (in  
*Armenum* judicio.)

*Trophaeum ferre me à forti viro pul-*  
*chrum est.*  
*Si autem est vincat, vincti à tali*  
*nullum est probum.*

Great *Hercules*, ah by my Father's board,  
Which thou didst honour once, now help afford!  
Let *Turnus* see his bloody Arms my prize,  
And me a Conquerour view with dying Eyes.  
*Alcides* heard, then stifling a deep groan,  
Pour'd forth some Tears in vain, when to his Son,  
In words of comfort, thus great *Jove* did say;  
To every one stands a<sup>k</sup> prefixed day,  
Short is Man's life, irreparable time:  
But Men by Virtue to high Honour climb,  
And Facts extending Fame. Under *Troy's* Wall,  
How many Heroes, Sons of Gods, did fall?  
There fell *Sarpedon*, my dear Progeny,  
And *Turnus* wofull Destiny is nigh;  
Soon he to his appointed date must yield:  
This said, his Eye forsakes th' *Ausonian* Field.

But *Pallas* with huge strength his Javelin threw,  
And's glittering Sword straight from his Scabberd drew;  
It through ætherial Orbs resounding flies,  
Where the high Coverings of his Shoulder lyes;  
Then through the skirts of's Shield a passage found,  
And gave to mighty *Turnus* a small Wound.

Here *Turnus* having poys'd a Spear of Oke,  
Pointed with Steel, aiming at *Pallas*, spoke:  
See, if our Javelin will not better pass.  
This said, his Shield plated with Steel and Brass,  
So thick with Bull-hides lin'd, trembling, it prest,  
And through his Corset pierc'd his ample Breast.  
He from the Wound in vain the warm Spear drew,  
Whil'st the same way, Blood and his Soul, pursue:  
Falling on's Wound, his Arms above refound,  
And dying, bites, with bloody Mouth, the Ground:  
O're whom thus *Turnus* spake; *Arcadians* bear  
This pleasing Messlage to *Evander's* Ear;

Q q q 2

As

(k) Our Author many times  
injects Philosophical opinions con-  
tradictory to one another; For in  
the fourth Book he said, *Miseram ante*  
*diem, &c.* and here, *Stas sua cuius*  
*dies, &c.* but this, as *Servius* notes,  
is no defect, but an excellency, in  
*Virgil*, in not onely applying, but  
expressing the variety of Opinions.  
For the first is to be attributed to the  
*Epicureans*, who ascribe all to  
Chance; The second to the *Stoicks*,  
who will have all to be govern'd by  
inevitable Fate; and therefore the  
first, as light, is spoken by himself as  
a Man (for *Servius* makes it a *Pro-*  
*sopoeia* of the Poet) the latter is ap-  
ply'd to *Jupiter*, as the weightier,  
and more becoming a God.

As he deserves, I such a *Pallas* send :  
 What e're the joy or honour to attend  
 His Funerals, on my Account be laid ;  
 Well *Trojan* Entertainments shall be paid.  
 Treading on him with's left foot, thus he spoke ,  
 And off his Belt, richly imbroider'd, took,  
 ' Wrought with a Crime ; in one nights Nuptials slain  
 So many Youths , Blood, Bridal Chambers stain ;  
 And with pure Gold skilfull *Eurytion* wrought ,  
 Which Spoys now *Turnus* boasts, proud to have got.  
 Mortals, unskilfull of ensuing Fates ,  
 Seldome observe a Mean in prosperous States.  
 The time shall come, when *Turnus* will in vain  
 With, with a Kingdoms price, *Pallas* unslain,  
 And with those Spoys he shall abhor the Day.  
 With Groans and Tears his servants *Pallas* lay  
 Upon a Shield, and round about him mourn,  
 Great grief and glory to thy Sire return ;  
 This thy first day in War, and this thy last :  
 But yet the Slaughter of thy Foes were vast.

Not of so great misfortune onely fame ,  
 But certain tidings to *Aeneas* came ,  
 Which told his Army in great danger stands,  
 And now or never aid his shrinking Bands.  
 Whoe're he meets, he levels with his Sword,  
 And Steel to him a passage did afford,  
 Seeking thee, *Turnus*, with new slaughter proud.  
*Pallas*, *Evander*, Favours they allow'd  
 To him a Stranger, and those Aids he brought ,  
 Present themselves to his revengefull thought.  
 Four gallant " Youths he took, at *Sulmon* bred ,  
 As many which cold *Ufens* nourished ,  
 Who to his " *Manes* must in Flames expire ,  
 And drown'd with Captive Blood the Funeral Fire.

Then

(1) The story of the fifty Daughters of *Danaus*, who all of them (except the youngest, *Hypermestra*) in one Night kill'd their husbands.

(m) An equal number, because the Sacrifice was to be made to the *Inferi*.

(n) *Inferi* are Sacrifices for the dead. The Custom was, to kill the Captives upon the Tombs of such as had taken them ; which afterwards being thought too cruel, they caus'd Gladiators to fight at the Sepulchers, call'd (a *bulsi*) *Bustarii*.

Then at strange distance he a mighty Dart  
 At *Magus* threw, which *Magus* wav'd by art :  
 The Lance flies on, down on his Knees he falls,  
 And thus, a Supplicant, for Quarter calls ;  
 For thy fair Issue, and departed Sire,  
 For their sakes, I this life of thee require :  
 I have a stately Houfe, and Silver store ,  
 Sums of coyn'd Gold, Wedges, and golden Ore ;  
 Nor this can from the *Trojans* Victory take ,  
 Nor one man's life so great a difference make.  
 When thus *Aeneas* did himself declare ;  
 Thy Gold and Silver for thy Children spare ;  
*Turnus* forbids any for Quarter sue ,  
 Since he so barbarously dear *Pallas* flew ;  
 This will my Father's Ghost, *Anchises* please ,  
 This will rejoyce *Ascanius*. Saying these ,  
 His left hand seiz'd his Cask, his right a-tilt ,  
 Sheath'd in his Throat his Sword up to the Hilt.

Hard by was *Phœbus* Priest, *Amonius* Son,  
 With all his Robes, Surplice and " Miter on,  
 Known by his glorious Arms, and glittering Shield ;  
 Him first he charg'd, and drives through all the Field ,  
 Then of him fall'n, a Sacrifice he made ,  
 And standing o're, hides with his mighty Shade.  
*Sereftus* takes his curious Arms to be  
 A lasting Trophy, Father *Mars*, to thee.

*Cæculus*, *Vulcan's* Son, and *Umbro*, who  
 Came from the *Marsian* Fields, the Fight renew ;  
 Whom the Prince meets ; as *Anxure* did advance ,  
 He lops off both his Shield and Arm at once.  
 This to great words, he said, did Credit give ,  
 And that such Charms were powerfull, did believe ;  
 Raising his mind with hopes of his Affairs,  
 Granted himself long life, and silver Hairs.

Well-

(e) An attire for the head, like a Crown, from which hung on each side a linen or woollen Fillet, wherewith the Priests bound their Hair.

(p) *Turnus*, l. 2. c. 21. faith : *Nemesis* was signified here to punish him, who is an Enemy to the proud ; and that his insolence had provok'd the envy of the Gods, which was the cause of his overthrow. But *Pomponius* and *Thorus*, for *magnum* read *magicum*, as if he had fortified himself with Amulets, and Magical Consecrations against Wounds, and, *Umag*, *effere verba* they apply to the Magic charms.

(g) Here the name of a Rustick, or else of *Faunus*, before he was receiv'd into the number of the Gods, And some take the Nymph, not for a Goddess, but a Bride, left it should be thought incredible that a Mortal should be begotten of a God and Goddess; Although such sometimes were believ'd to dye, as *Erys* the Son of *Venus* and *Nephele*, slain by *Hercules*.

Well-arm'd *Tarquitus* then charg'd boldly on,  
The fair Nymph *Dryope*, and *Faunus* Son;  
Towards him *Aeneas*, raging, did advance,  
And through his Shield and Corslet drives his Lance.  
Whil'st he did many waies beg Life in vain,  
And us'd perfwasions Quarter to obtain,  
Cuts off his Head, the warm Trunk down did rowl:  
Then standing o're him, from a bitter Soul,  
Thus much he said; Thou, so much fear'd, lye there;  
Nor shall thy wofull Mother thee interr,  
Or in thy Father's Tomb thy Body lay;  
Thou shalt be left for Birds and Beasts a Prey;  
Or Waves shall rowl thee in the Ocean drown'd,  
And greedy Fish shall lick thy bleeding Wound.

Next *Lycas* and *Anthens* did pursue,  
Of *Turnus* Troop, *Numa*, *Camertes* too,  
*Volsens* thy Son *Amyclis* did command,  
Who of th'*Ausonians* richest was in Land.  
Such they the hundred-handed Giant fame,  
Who belch'd from fifty Mouths devouring Flame;  
When arm'd against *Jove's* Thunder-bolts, he wields  
As many Swords, as many rattling Shields.  
So rag'd *Aeneas*, Conquerour in Arms,  
Through all the Field, as his bright Falchion warms.  
Next, towards *Nipheus* Chariot, and his Steeds,  
In a most furious manner, he proceeds:  
But they, as they beheld him all on fire  
Come raging up, affrighted straight retire,  
And rushing back, their Captain overthrew,  
And to the Shore, with Fear distracted, flew.  
Whil'st on bold *Lucagus* in's Chariot rides,  
Whose Snow-white Steeds his Brother *Liger* guides;  
But furious *Lucagus* wheels his dazzling Sword;  
*Aeneas* no such boasting would afford,

But

(r) A Town betwixt *Cajeta* and *Terracina*, us'd so much to false Alarms, that they made a Law to forbid any man to speak of the coming of an Enemy; by which means, when the Enemy came indeed, they were betray'd by their own silence. *Terrog. Ven.*

So did *Amycle* once, whil'st all Silence observ'd, through silence fall.

Others say they were *Pythagorians*, by their Orders bound to keep silence five years; who refraining from killing all living Creatures, were devour'd by Serpents breeding in the adjacent Lakes. So *Pliny*, 3. 5. *Amycle & Serpentes delicta sunt*: whence *Dalecamp* expounds *facitos* here, dead, buried in oblivion.

But dreadfull, meets them with an adverse Spear.  
To whom then *Liger* said;  
*Achilles* Chariot thou beholdst not here,  
*Tydidus* Horses, nor the *Phrygian* Plain;  
Now War shall end, and here thou shalt be slain.  
Thus vapouring *Liger*: But *Troy's* Prince made no  
Reply, but cast his Iavelin at the Foe:  
When *Leucagus* bending, having cast his Spear,  
His left Foot out, did for the Fight prepare,  
Under his Shield *Aeneas* Iavelin found  
Way to his left Thigh, with a mighty Wound:  
He from his Chariot tumbles down half-dead;  
When in stern Language thus *Aeneas* said;

Sir, your slow Steeds your Chariot not betray'd,  
Nor did they boggle at an empty shade:  
But thou thy self thy Chariot hast forlook.  
And straight he seiz'd the Horses, as he spoke.  
His Brother then dis-arm'd, himself submits,  
And craving Quarter, he his Office quits.  
Now for thy self, and thy great Parents sake,  
Brave Prince, O spare my Life, and pity take!  
*Aeneas* said, you other Language gave;  
Dye, and a Brother not a Brother leave:  
Then he his Soul's warm Closet open laid  
With his bright Sword. The *Dardan* Heroe made  
Such Slaughters then, and like a Whirlwind raves,  
Or some huge Deluge with o'rewhelming Waves:  
Nor *Trojans* longer could themselves contain,  
But out they sally to the open Plain.

Mean while to *Juno* thus bespake great *Jove*;  
My dearest Sister, and my dearer Love;  
As thou believ'st, (nor doth thy judgement erre)  
*Venus* upholds the *Trojans* in this War;

Not

(f) In answer to the reproach of *Liger*, who objected his flight from *Diomedes* and *Achilles*; *The swiftness of your Horses* (saith he) *did not betray you, as they did me, when Patroclus fighting in the same Chariot with me, was slain by Diomedes; nor were they frighted by any apparition. See Homer.*

Not their great Strength, nor Valour in the Fight,  
And Resolutions that all Dangers slight.

Then *Juno* said; Dear Lord, why griev'st thou me,  
Opprest with Sorrow at thy sad Decree?  
Had I that power by which I overcame  
Once thy Affections, and should still the same,  
Thou would'st not then deny, Almighty King,  
That I in safety off should *Turnus* bring  
To his old Father's Court. Now let him go;  
And satisfy with Royal Blood the Foe,  
Though he from us derive his Stock and Name,  
Who from *Pilumnus* the fourth Offspring came;  
In his own Person, thee he Presents paid,  
And with rich Offerings did thy Altars laud.

To whom Heavens King briefly this answer gave;  
Would'st thou from present death bold *Turnus* save;  
And think'st that I may grant a short Reprieve?  
Then fetch him off, and from sad Fates relieve.  
This I may grant: but if in your request,  
Conceal'd, you drive a further interest,  
So the whole Fortune of the War again  
To bring about, thou foster'st hope in vain.

Then *Juno* weeping, said; You may connive  
At what you dare not grant; and he may live.  
But now his wofull Destiny draws near,  
Or else I am transported with vain fear:  
Oh that false Terror still would me delude!  
And thou, who may'st, would'st better things conclude:

Guided with Clouds then from Ethereal Skyes,  
Bearing a Tempest, through the Air she flies;  
And to th' *Aufonian* Camp, and *Trojans* made.  
Then she an airy Cloud, a hollow shade  
Form'd like *Aeneas*, which (most strange) she drest  
In *Dardan* Arms, and Shield; a flowing Crest  
Puts on his honour'd Head; then made it talk,  
Speak without Lungs, and like *Aeneas* walk.

Such

(1) This *Sulpitius* observes as taken from the depth of Philosophy, viz. That Semipternal Truth flowing out of Eternity, cannot be chang'd; especially as it respects the whole Species of Man: but Particulars are subject to the alterations of the Fates.

Such Shapes, they say, that dead Mens spirits have,  
Or those in Dreams our drowsie sense deceive.

But the insulting Shadow takes the Van,  
Calling aloud, and challeng'd out the Man.  
*Turnus* advanc'd, and's founding Javelin threw;  
The Shade retreats, and suddenly withdrew.  
As soon as *Turnus* did himself persuade  
*Aeneas* fled, swoln with vain hope, he said;  
What, fly'st thou *Trojan*, and thy Bride dost leave?  
The Land thou fought'st by Sea, this hand shall give.  
Thus brandishing his Sword, he eas'd his mind;  
Nor thought his hope did fleet before the Wind.

Behind a Rock, by chance, in a calm Bay,  
With ready Ladders a tall Vessel lay,  
Which King *Asinius* brought to "*Clusine* Shore;  
Hither it self the fleeting Shadow bore,  
And takes the Hold; nor slower were *Turnus* steps;  
All stay he conquers, o're high Bridges leaps.  
No sooner shipt, *Idno* the Cable cuts,  
And to the Sea the floating Vessel puts.

But through the Fight mean while *Aeneas* goes,  
*Turnus* to find, and many overthrows.  
Nor longer the phantastick Shadow lyes  
Hid under Deck, but, vanishing, it flies  
Up to the Stars, and with dark Clouds conjoyn'd:  
Whil'st *Turnus* drives to Sea before the Wind,  
And both his hands did to high Heaven advance,  
For Safety thankless, ignorant of the chance.

O Love, he said, deserve I this from thee?  
And is't thy will, thus, thus to punish me?  
Ah whither must I go? from whence came I?  
Where shall I land? or whither do I fly?  
Shall I *Laurentian* Tow'rs behold agen?  
View my own Camp, where all those gallant Men

R r r

Which

(2) *Clusium* is a City of *Thur* *any*.

Which did my Fortune and my Arms attend,  
 Ah, I have left, to meet a wofull end !  
 I hear their dying groans ; now, now I view  
 My routed Army fly : what shall I do ?  
 Oh that the Earth would gape, and swallow me ;  
 Or rather gentle Winds more favouring be ;  
 ( For your assistance *Turnus* now invokes )  
 Ah, drive this Vessel on obdurate Rocks ,  
 Or split on Sands, where Friends shall never see  
 My Corps, nor blasted Fame shall follow me.  
 This said, his Mind on no Resolve could place ;  
 Whether he should, for this so vile disgrace ,  
 Upon himself a punishment afford ,  
 And desperate in his Bowels sheath his Sword ;  
 Or leap into the Sea, and swim to Shore ,  
 And 'gainst the *Trojans* arm himself once more.  
 Thrice he attempted both ; great *Iuno* thrice  
 His rashness staid with soberer advice.  
 The Ship cuts Billows, and, with favouring Tides ,  
 To th' ancient City of old *Damius* glides.

Great *Iove* mean while *Mezentius* Soul enlarg'd ,  
 That he the Conquerors with fresh Forces charg'd.  
 'Gainst whom the *Tyrrhens* joyn ; all 'gainst one Man,  
 With deadly Hate, and cruel Weapons, ran.  
 He, as a Rock amongst vast Billows, stood ,  
 Scorning loud Winds, and raging of the Flood ,  
 Fixt it remains, and all the Force defies ,  
 Muster'd from threatening Seas, and thundering Skyes.  
*Hebrus*, *Dolichon's* Son, he overthrew ,  
*Latagus* with him, and *Palmus* as he flew :  
 But with a Stone, no small part of a Hill ,  
 Dashing in's Face, he *Latagus* did kill ;  
*Palmus* comes ore, maim'd with his wounded Knee ;  
 And gave his Arms, bold *Lausus*, unto thee.

Next

Next *Phrygian Evans*, *Mimas* was o'rethrown ,  
 Of *Paris* age, and his Companion,  
 Whom, the same Night the \* Queen gave *Paris* birth,  
 Pregnant with Fire, *Theano* did bring forth  
 To old *Amycus* : he at home was slain ,  
 But *Mimas* fell in the *Laurentian* Plain.

(\*) *Theano* brought forth *Mimas* the same night that her Sister *Heccuba*, the Daughter of *Cyprus*, brought forth *Paris*, who a little before dream'd that she was deliver'd of a Fire-brand.

And as a hunted Boar from Mountains bends,  
 Whom long Pine-bearing *Vesulus* defends,  
 \* Or many years *Laurentian* Marshes bred,  
 Where he with Mast and Bull-rushes was fed ;  
 After he finds himself amidst their Nets ,  
 He stands, and foming, up his Bristles sets ;  
 Against his rage the boldest dare not go ,  
 But with safe shouts at distance Javelins throw :  
 So stood *Mezentius* 'gainst his Subjects rage ,  
 Yet none so hardy durst their King engage ,  
 But, out of reach, at him they cast their Spears  
 With mighty shouts ; He not the proudest fears,  
 But, angry, rangeth through the spacious Field,  
 Bearing a Grove of Javelins on his Shield.

(1) A Mountain of *Liguria*, neighbouring to the *Alps*. *Eguria* joyns to *Thurisy*, of which was *Mezentius*.

(2) *Servius* takes notice, for mistofe ; for the *Laurentian* Plains are not near *Vesulus*.

*Acron*, a *Greek*, but in *Coritus* bred ,  
 Drawn to this War, left his new Marriage-bed :  
 Him, when he saw amongst the Squadrons, dress'd  
 In Wedding-garments, and a purple Vest ;  
 As a star'd Lion, who doth oft invade  
 Some lofty Stall (for Hunger will perfwade)  
 If he a nimble Goat espy by chance ,  
 Or else a Deer his lofty Crest advance ,  
 Gaping he raves, and bristles up his Main ,  
 And growling lyes devouring of the slain ;  
 Then bathes his Mouth with Blood :  
 So fierce *Mezentius* rag'd 'mongst thickest Foes,  
 And most unhappy *Acron* overthrows.

R r r z

Breathing

Breathing his last, beating the Earth, he lyes,  
And with his Blood th'unbroken Iavelin dyes.

Yet scorns *Orodes* flying to o'rethrow,  
And through his Back to give the deadly blow;  
But runs and meets him; he by prowess can  
More than by art, and charges Man to Man;  
Then, on him down, setting his Foot, and Spear,  
Said, Great *Orodes*, once so fear'd, lye there.  
His Souldiers raise a shout: But, 'dying, he,  
Who e're thou art, said, I reveng'd shall be;  
Nor shalt thou long triumph, thy Fate draws nigh,  
And thou with me in the same Field shalt lye.  
With a grim smile, *Mexentius* then replies;  
Thou first shalt dye: who rules both Earth and Skyes,  
Let him dispose of me as he thinks best;  
Thus saying, he drew the Iavelin from his Breast.  
A hard and iron rest seal'd up his sight,  
And clos'd his Eyes in everlasting Night.

' *Cædicus*, *Alcathous*; and *Sacrator* slew  
*Hydaspes*; *Rapo*, *Partbens* overthrew,  
And valiant *Orses*; but *Messapus* sped  
*Clonius*, and *Ericates* he left dead;  
This tangled in the Trappings of his Steed,  
On foot makes th'other sure: Next did proceed  
*Lycius* gainst him, whom *Valerius* did kill,  
Being most expert in his Grandfires skill.  
*Salus*, *Atronus*; *Neacles*, *Salus* slew,  
Who us'd the Dart, and well a long Bow drew:  
Like Fortune now made even bloody Stakes,  
And chance of Battel equal Slaughter makes;  
Victors, and those are worsted, both come on;  
And both retreat: Flight is to neither known:  
The Gods in *Jove's* high Court pity their rage,  
That thus poor Mortals should themselves engage:

Here

(a) The Poets attribute a Prophetic spirit to such as lye upon their Death-beds. So *Hector* foretells the death of *Achilles*; whose words, *Scal. l. 5. c. 3.* compares with thiese of *Orodes*.

(b) From those who reprehend the Poet for confounding names, *Turnebus* vindicates him, affirming, that to the *Rythians* he gives *Latine* names; to the *Trojans*, *Greek*, *l. 29. c. 24.*

Here *Venus* sits, there cruel *Juno* stands,  
And pale *Tisiphone* raves amidst the Bands.

But here *Mexentius* a huge Iavelin shakes,  
And to the Field, highly incens'd, makes.  
So tall ' *Orion* through the swelling Tides  
Marcheth on foot, the Waves scarce reach his sides;  
Or when he stalks more proudly on dry Land,  
Bringing from Hills an old Ash in his hand,  
Whil't his proud head amongst the Clouds he hides:  
So in his mighty Arms *Mexentius* prides.

*Aneas* having spy'd him through the Bands,  
Marches against him: He undaunted stands,  
Waiting th'approach of his magnanimous Foe;  
And having took the measure of his throw,  
This hand which is my God, and this my Spear  
Which now I poysse, grant your assistance here;  
That cruel ' *Pirats* Spoys and Arms I now  
For thee a Trophy, dearest *Lausus*, vow.  
This said, at him he cast a sounding Lance;  
But the swift Spear did from his Target glance,  
And far from thence through noble *Anchor* run:  
This was great *Hercules* Companion,  
Who sent from *Argos*, with *Evander* staid,  
And his abode now in *Aufonia* made.  
Thus hurt, he falls, and hapless views the Skyes;  
Remembring his dear Country as he dyes.

His Iavelin then valiant *Aneas* threw,  
Which through his brazen quilted Target flew,  
Where three Bull-hides tann'd did their force conjoyn;  
And fast it stuck in bold *Mexentius* groyn;  
Whose strength now fails. Soon as *Aneas* saw  
The *Tyrrhen's* Blood, straight he his Sword did draw,  
And whil't he was astonish'd, rusheth on.

This *Lausus* viewing, fetch'd a heavy groan

For

(c) Others say, that *Orion*, a Hunter of extraordinary stature, had this gift from his Father *Neptune*, that he could walk upon the Sea, as *Iphiclus* upon Corn. See *Servius* upon this place further explaining the Fable.

(d) *Aeneas*; Not did (*fish Servius*) the piety of *Lausus* any thing profit him, because his Father, sacrilegious, confer'd upon him Gifts of the Gods, and vow'd the Spoils of the Dead to him.



Ille pater referens, & iuvantis, inque ligatus  
 Celsat, cybeos, munusque huius trahit.  
 Peripatit ludens, siveque insignis armis;  
 Lenique assurgens, dextra platanque ferentis  
 Æneæ subit mucronem, ipsique mirando  
 Sustinet, fœci manu clamore sequitur.  
 Dum, ætuler gressu parva procerus abest:  
 Eulit & incaluit pietas tua, Nec minus ille

Richardo Atkins de Stuch Pladdam in Com.



Exultat domens, læte juncque alius ira  
 Dardanio surgunt ductori, æternæque Laus  
 Parca fide sequit: validum namque laus inferi  
 Per medium Æneas juvenem, totumque redidit.  
 Transiit & parvam mucronem, levæ arma, minaci.  
 Et tunc tam, meli mater quam venerat auro:  
 Implacitque fœci, sargulo, tunc viderat perennis  
 Oculis fœci ad mœnas, corpusque reliquit.  
 Eulit & incaluit pietas tua, Nec minus ille

Harfordiz Arm: Tibula merito voluit,

For his dear Father, and salt Tears he sheds:

Here thy sad Death, and most renowned Deeds,  
 If antient Stories have related Truth,  
 I shall not silence, O most Noble Youth.

*Mezentius* hurt, began some Ground to yield,  
 Drawing the hostile Weapon from his Shield;  
*Lausus* steps in, and brought his Father aid,  
 Taking the blow which fierce *Æneas* made  
 On his own Shield, receives him with delays;  
 At which a shout his glad Companions raise,  
 Whil't his hurt Father from the Fight withdrew,  
 'Defended by his Son; Javelins they threw,  
 And 'gainst the Foe their Lances thick discharge:  
*Æneas* rag'd, protected with his Targe.

As when a Tempest falls of Hail and Rain,  
 Straight all the Husbandmen forsake the Plain;  
 Till the Storm's o're, a House the Trav'ler saves,  
 Bushes, or sheltring Banks, or vaulted Caves;  
 That when bright *Phœbus* shall his Beams display,  
 They may make use of the succeeding Day.

So was *Æneas* overwhelm'd with Darts,  
 Bearing the Tempest thundring from all parts;  
 And *Lausus* he rebukes, now menaceth  
 The bold Youth thus: Why hasten'st thou thy death?  
 And dost so much above thy strength essay?  
 Thy Piety, fond Youth, doth thee betray.  
 But he no less rashly himself engag'd;  
 At which the *Dardan* Prince extremely rag'd;  
 And now his Thred of Life the Fates had span;  
 In him to th' Hilt his Sword *Æneas* ran,  
 And through the Threatner's Shield, and Arms it pass'd,  
 And Coat, his Mother with pure Gold had grac'd:

Blood

(c) So *Scipio Africanus*, not  
 13 years old, defended his Father in  
 fight, not yielding, though he re-  
 ceiv'd 27 wounds.

Blood drown'd his Breast, his Soul her Progress makes  
Down to pale Shades, and the cold Corps forlakes.  
But when his Face, great *Anchises*,  
And Cheeks, now wonderfully pale, espies,  
He stretch'd his hand, then sigh'd with grief oppress'd,  
And now his Father's love affects his Breast;  
Saying, Poor Youth, what Fame for thee is due?  
What worthy Gift shall I bestow on you?

(f) It was the Custom to bury  
with any Man those things which  
in life were most affected by him.

Take thy lov'd Arms (if those thou dost regard)  
And with thy Royal Parents be interr'd;  
This Comfort have in thy sad Funeral,  
That thou by great *Aeneas* hand didst fall.  
Then checks his lingring Friends, himself before  
Raising him up, his Hair defil'd with gore.  
Mean while his Father at the Chrystal Streams  
Of *Tyber* cleans'd his Wounds, and eas'd his Limbs  
Against a Tree, on which his Helm he hung,  
And on the Ground his ponderous Armour flung;  
A choyce Guard round: panting, his Neck did rest,  
Which bowing, with his Beard cover'd his Breast;  
Then asks for *Lausus*, and oft sends to find,  
And call him off, since 'twas his Father's mind.  
But the dead Youth, his Friends in sorrow drown'd,  
Bore on a Shield, slain by a mighty Wound;  
Far off the Cry his Soul prefaging knew.

(g) It was usual among the  
Antients in Mourning to throw Dust  
upon their Heads; solemn among  
the Jews, as among the Romans, as  
appears by the twelve Tables. Con-  
sonant to that expression of our Au-  
thors, is that of *Caecilius*,

*Caecilius terra, atque infuso pulvere  
sedant.*

*Vide Alex. ab Alex. lib. 3. cap. 7.  
ibidem; Terentium.*

Then on his silver Hair & foul Dust he threw,  
And both his hands at once to Heaven he heaves:  
Then thus complaining, to the Body cleaves.

Dear Son, was Life to me so sweet, that thou,  
Whom I begot, for me shouldst suffer now?  
Must I thy Father draw this Vital Breath,  
Sav'd by thy Wounds, and live by thy sad Death?

Oh

O let me now to wofull Exile go,  
Since I behold this Wound, this fatal blow.  
Oh Son, my Acts have blasted thy Renown,  
Expuls'd by Malice from my Throne and Crown;  
'Twas I should suffer in this hatefull strife,  
And many Deaths pay for this wicked Life;  
Yet still I live, view Heaven, converse with Man;  
But I'll forsake them all. Then he began,  
Thus saying, to raise his feeble Thigh from Ground,  
And though it fail'd him with so great a Wound,  
Undaunted, he commands his Horse provide.  
This was his Comfort, this his only Pride,  
On this through all his Fights did Conquerour go;

To whom he spake, declaring thus his woe;

Of long life (*Phœbus*) we have had the proof,  
(If any time to Mortals were enough)  
Either we must *Aeneas* head this day,  
And bloody Spoils in Triumph bear away,  
Revening *Lausus*; or, if Fates deny  
Assistance, we will both together dye:  
For sure, most valiant Steed, thou'lt not admit  
A *Trojan* Rider, nor a Stranger's Bit.

Thus having spoke, up sad *Mexentius* gets,  
And soon himself in comely manner seats:  
Then both his hands did with sharp Lavelins load;  
On his bright Helm whole mains of Horses flow'd.  
And straight he marches up; whilst mighty Shame,  
Grief and Distraction did his Soul inflame,  
Love provokes Rage; and loss of honour, all.  
Then thrice aloud did for *Aeneas* call.  
The *Trojan* knew the Voice, and thus he pray'd;  
So may great *Jove* and *Phœbus* now persuade,  
That thou begin the Fight.

Stf

And

(h) *Homer* makes these kind of  
Creatures to have a prescience of  
their Masters' fate, and to preface  
their Misfortunes by their Sadness.  
And as *Virgil* makes *Mexentius*  
here, so *Homer* likewise makes *A-*  
*chilles* speak to his Horse *Xanthus*,  
*Iliad. v. See Marrob. l. 4. c. 6.*





*Nulla movens ausino, jam tandem erumpit intro  
Bellatoris equi cava tempora conjunct hostis.  
Pollet se arrectam quadrupes, & calcibus auras  
Verberat, assumpsit equitem super ipse secutus*



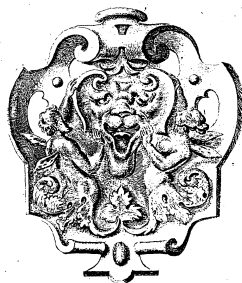
*Impulsi, gellos succumbit, ceruus, armo.  
Clamore succedunt caelum Troes, Latini.  
Abolat Aeneas, vaginamque eripit enseni.*  
HENRICO HILDYARD Arm. Tabula meritis votiva.

And praying, with a dreadful Spear march'd on.  
But he ; Why hast thou robb'd me of my Son ,  
Most cruel Man, and terrifiest me thus ?  
Since no way else thou hadst to ruine us.  
Nor fear we Death, nor any God regard ;  
Leave off thy prayers, to dye I come prepar'd :  
But first I'll Legacies on thee bestow.  
This said, he cast a Javelin at the Foe ,  
Another after, then another flings,  
And swiftly wheels about in mighty rings.  
*Æneas* Shield receives them. Thrice he goes  
About him standing, and sharp Lances throws ;  
Three times the *Trojan* turning where he stood ,  
Bore on his brazen Shield a mighty Wood.  
Vext with delay, and plucking from his Targe  
So many Spears, and with the dangerous charge,  
Plotting all means, at last he did advance ,  
And through his Horse's head he sent his Lance ;  
Who rising then, beats with his feet the Skyes ,  
And, tumbling backward, on his Rider lyes ,  
Oppressing much his arm extended out.  
*Trojans* and *Latins* send to Heaven a shout.  
In leaps *Æneas*, and his bright Sword drew ,  
And thus he said ; Where's proud *Mexentius* now ?  
And that fierce Courage made him once so bold ?  
But he, as soon as Heaven he did behold ,  
And, coming to himself, recover'd breath ;  
Why triumph'st thou, proud Foe, and threatenst Death ?  
To dye's no Crime, of Death I'm not afraid ,  
My Son for me no such Conditions made.

S f f 2

One

One thing (if vanquish'd Men may fates preferr  
To Foes) I beg, my Body to interr:  
I know my Subjects hate; their Rage prevent,  
Granting my Son and me one Monument.  
This said, his Throat receives th'expected Wound,  
Whose Soul his Arms in a red deluge drown'd.





Ingentes quercus, dextro undique rursus  
Cespitibus tumulo, fulgentiaque indutæ Aræ.  
Æzenti Ducis, hæc, ibi, magne trophæorum  
Bellipotens, aptat, rotundæ Sanguine cristæ.  
Telique trunæ viri, & his fac flammæ pectus.

Domino Iohanni Herbert, Philippi Comitæ  
merito.



Perfugiumque locis, cæpæque ex ære frons  
Subleget, atque extant collis superante chororum.  
Necne, rei officio, viri, hæc, omni, armis, ædificæ.  
Quod superi, hæc, sunt, spoliæ, & de Regis, superi,  
Primæque, manibusque, hæc, Æzenti, hæc, est.

Rembrœus filio, natu tertio. Tabula  
voluta.



# VIRGIL'S ÆNEIS

THE ELEVENTH BOOK.

## THE ARGUMENT.

**M**Ezentius Trophy. Pallas Funerals.  
Cessation made. The King a Council calls.  
Diomed's answer Venulus relates.  
Drances, and Turnus, loud in hot debates.  
Æneas gives the City an Alarm.  
The King his Council leaves, and Latins arm.  
Camilla's story. Troops of Horse maintain  
A doubtful Fight: the bold Virago slain.  
The Trojans, flying Rutuli pursue.  
Turnus inform'd, straight from his ambush drew.  
Æneas takes the Passage; then march'd down  
To the open Plain, and lies before the Town.



Ean while *Aurora* from the Sea  
ascends,

*Æneas* (although Care t'interr his  
Friends

The time requir'd, much for their  
loss difmaid)

Early his Vows to Heaven a Conquerour paid.

(\*) The *Roman* Custom was, that the dead with a Funeral might not sacrifice: but if it chanc'd that any one at the same time were dead, and forc'd to sacrifice, he endeavour'd to complete the Sacrifice before he acknowledg'd the Funeral. Whence *Horatius Pulvillus* in the dedication of the Capitol, when his Enemies told him his Son was dead, said, *Cadaver sit*. *La Cerda* dissenting from *Servius*, interprets the paying of his Vows, his sacrificing for, and celebrating of his Victory.

A

(b) *Nicolaus Syracusanus* (*Caput Didorani Siculum*, l. 15) saies, that it was not usual with the Antients to erect Trophies of Stone, but of Wood, that so the Monuments of their Enmity might be the less durable lasting; and these after Consecration to ruine or deface, was held a piece of Irreligion, (*Vivian. lib. 2.*) *Vlaudianus Cæsar* after his *Pezenz* Victory did not deface the Trophy that was set up by *Mithridates* for his defeat of *Virginius* the *Ægean* General, but rather obsecr'd it by erecting his own for the Conquest of *Pharaces*. *Dion. Cass. l. 42.* But of the several sorts of Trophies, and when first taken up by the Romans, see *Aurelius in Nov. Cæstat. in Tacit. Annal. l. 2. p. 208.*

(c) This Custom of hanging up the Spoils of the Enemies in sacred places, referring the Victory to some Deity, hath been deriv'd to Christians, as if it were by the Law of Nations, from *Greece* and *Italy*. Concerning the word Trophy, see *Alex. ab Alex. l. 1. c. 22.*

(d) *Dionatus* understands those which *Æneas* had receiv'd in his Shield, *l. 10. v. 887.* and which *Mæcænatius* yet carry'd. Or *Troncus*, because they could neither slay the Enemy, nor preserve their Matter.

(e) Of my Victories. By *Primis*, (which we properly attribute to those things which are taken from new Fruits, or from the Flock) *Virgil* would signify *apulus*, which are Spoils, and the first Fruits of Fruits; *apulus* particularly being those which are taken from the Living, *ambrosium* from the Dead.

(f) The Roman Ensigns were stuck in the Ground within their Camps; if they easily were pluck'd out, it was a good sign; if not, a bad Omen. So before the unfortunate Battel of *Crassus* with the *Parthians*, the Ensigns could hardly be pluck'd out, as both *Appian* and *Plutarch* testify; and therefore they never took them up without due Augury, and Invocation of the Gods. So *Æneas* in *Horatius*, *l. 7.* intending his Expedition against *Greece*, uses this expression, *Let us march, having first pray'd to the Gods*; which answers to *Æneas* his words, *sem primum superi annuerint*. Whence the Leaders of Armies in all their Enterprizes may learn, both to use mature Counsel, and to implore the Divine Assistance; that by the one they may carry on their Designs prudently, by the other successfully, as *Vernianus*, *Disseria. Palin. 2. dec. 2.*

(g) It was the Custom after the Body was dead, to carry it out of the Chamber, and set it in the Entry near the Door. (See *Leif. Elud. l. 1. c. 16.*) where (according to the Quality of the Persons) there were some set to wait upon it, as among us at this day the Herles of Princes and Nobles are attended, and generally the dead Herles are watch'd. The reason of this Ceremony to the Dead among the Ethnicks, *Apollonius* saies, was (especially in *Thessaly*) lest the Corps should be abus'd by Magicians and Sorcerers, who seize *Molures* *era marum* *passim domus* *hæc, cæpi* *luna* *his* *arce* *Mæcæ* *sepulchra*. But though that were one, and (perhaps) the chief Cause, yet that of this Ceremony here, is the honour and affection to the Dead.

Round

Round him his Servants, and a Trojan Band,  
And Ilian Dames, with Hair dishevell'd, stand.  
But when *Æneas* enter'd, a huge Cry,  
Beating their Breasts, they raise unto the Skye,  
And the whole Court with loud complaining fill'd.  
Soon as he had dear *Pallas* Corps beheld,  
And the wide Wound upon his lovely Breast,  
With many Tears, his Grief he thus exprest;

Brave Youth, when better Fortune came, did she,  
For very spight, deprive us straight of thee,  
Lest thou shouldst see our Conquest, and return  
Unto thy Father's Court, in Triumph born?  
I to *Evander* no such Promise made  
At my Departure, when with mighty Aid  
He me dismiss'd; and fearfull, did foreshew  
We should encounter with a dangerous Foe.  
But now perhaps fond Hope his Mind doth raise,  
That he his Vows at loaden Altars payes;  
Whil'st to the Dead, who's not indebted now  
To any God, vain Honour we allow.  
These are the promis'd Triumphs thou shalt see  
Perform'd by us, thy Son's sad Obsequie.

Thus I discharge my Trust. But no 'bafè Wound  
Shall by *Evander* on his Corps be found;  
Nor shall he wish his Life at Honours cost.  
What Strength hath *Latium* and *Ascanius* lost?  
This said, to raise the sad Corps he commands,  
And sends a Thousand chosen from the Bands,  
Who should attend his last Solemnitie,  
And with *Evander's* Tears their Sorrow vie,  
And to a mourning Father Comfort be,  
Though small, yet gratefull in great Miserie.

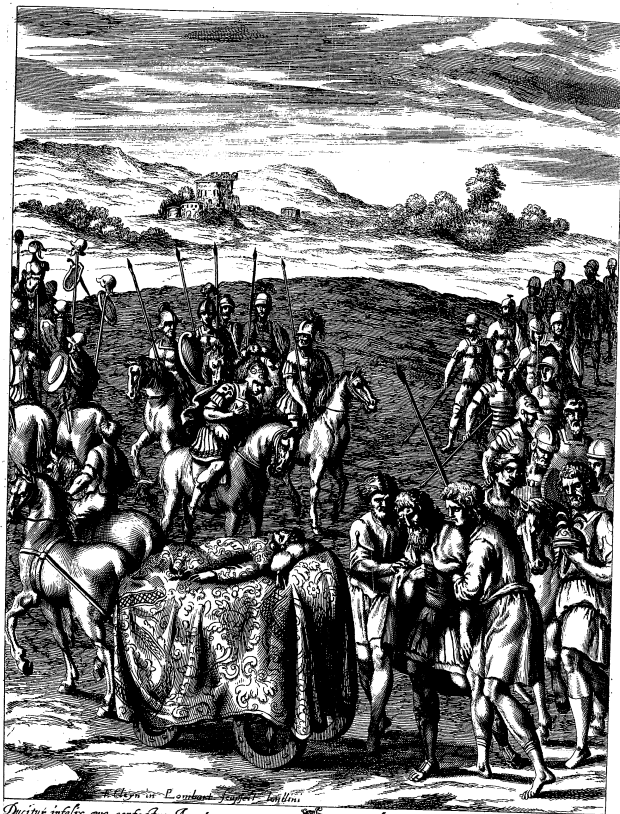
Some busy, joyning verdant *Arbutus* were,  
And deck with Oken Leaves the stately Bier:

T t

Then

(b) *Servius* saith we owe all to the Gods whil'st we live, because when we began to be born, we took Spirit from the Sun, Body from the Moon, Blood from *Mars*, Wit from *Mercury*, Desire from *Jove*, Lusts from *Venus*, Humour from *Saturn*, every of which we return to them when we dye.

(c) *Thacis*, on his Back, which was accounted ignominious, as receiv'd in flight, or turning from the Enemy; Of which, *Ælian*, *lib. 12.* For. *Hisper. cap. 21.* The *Lacedæmonian Mothers* (saies he) when they hear of their Sons being slain in Fight, use to go forth and view their Wounds, as well before as behind; if they find that the greater number of their Wounds are before, then with a stately pace, and grave Countenance, they carry them in Honour to the Monuments of their Fathers: but if they perceive any Wounds elsewhere, blushing for shame, and blubber'd with tears, they return home privately, leaving the Dead to the Rites of Common Funeral, or else by stealth bear them to the Sepulchers of their Friends.



*Ducitur infelix ara confectus Æneas.  
 Bellum nunc fasces pugnas nunc unguis ora:  
 Sternitur ex sub projectis corpore terre.  
 Quamvis et Rutile perfusus sanguine curvus  
 Post bellator agnus positis insignibus Æthra  
 De lacrymas guttasque humectat grandibus ora.*



*Substitit Æneas gemitus, hæc addidit alto:  
 Nos alias hinc ad lacrymas, eadem horrenda belli  
 Fata vocant, salve æternum mihi maxime Palla,  
 Etenaunque vale.*

*Dñs. FRANCESCO BOTEGER Episc. Avarato.  
 Tabula merito votiva.*

Then the sad Herse, with Boughs and Branches shade,  
 Where, on green Rushes, the brave youth they laid.

Such the pale Daffadill, or Violet,  
 Pluck'd by a Virgins hands, whose Beauty yet,  
 And Form, remains; though from the Stalk now rent,  
 Their Mother Earth affords no Nourishment.

The Prince & two Robes of Gold and Purple brought,  
 Which with her own hand beauteous *Dido* wrought,  
 And to *Æneas* did present of old,  
 And mixt the curious Web with purest Gold;  
 Which for a Herse-cloth on the Corps he laid:  
 Then with a Veil his comely Hair did shade,  
 And with *Laurentian* Spoils did him adorn;  
 Bids what he won, in order to be born,  
 And Horse and Arms were taken from the Foe:  
 Then those to Shades a Sacrifice must go;  
 Quenching the cruel Flame with luke-warm Blood,  
 Their hands behind them bound, prepared stood.  
 Next bids prime Captains hostile Arms to bear;  
 And names of slaughter'd Foes upon their Spear.

They old *Ætætes* led, with Grief oppress'd,  
 Tearing his Hair, beating his wofull Breast;  
 Who falling down, on th'Earth extended lay:  
 They Chariots stain'd with *Rutile* gore convey.  
 Which *Æthion* his Horse in Mourning next took place,  
 And weeping, with great Tears blubber'd his Face.  
 This bore his Lance; and that his shining Crest,  
 For *Turnus*, being Conquerour, had the rest.

The *Trojans* follow, and the *Tyrrhæn* Peers,  
 And sad *Arcadians* trailing of their Spears:  
 Then all the Mourners march'd in order on;  
 When spake *Æneas* with a heavy groan;

Next we must others mourn, in Battell fell;  
 Dear *Pallas* now eternally farewell,

T t t z

(K) Garments were antiently accounted the Chief Treasures; and the usual Presents of Subjects to their Princes, or great Personages to their Guests, were either Apparel or Metal. So *Neaemon*, 2 *King*, 5, offer'd *Eleusis* (besides Talents of Gold) Changes of Raiment; And *Alcinous*, and other *Phæacian* Princes, gave to *Ulysses* at his departure, each a Talent of Gold, and a rich Vesture (*Æneid*, 8. 67. &c.) and for Garments and Cloaths it was wont to be a great Treasure in this Kingdom, untill the vanity of changing Fashions made it otherwise. So in Records and ancient Wills among us, the bequeathing of Garments took up a great part. And accordingly the Offices about the Wardrobe were of Eminence in the King's Court, as is observ'd by the Learned Dr. *Hammond*, in *Annot. on Mat. c. 6*.

(L) They cover'd the Body with one Garment, and sometimes the Head with another. That which *Varro* calls, *Vestis in indutium*, serv'd for the Body, and that, in *amictum*, for the Head.

(M) At the Funerals of Emperours the names of the vanquish'd Enemies and Nations were carried before them upon their Titles.

(N) Without Trappings; and as *La Cerda* conjectures, his Mane shorn, as was usual at Funerals. See *Æneid*, in *Alceste*. Some think this Horse was led thus to be burnt with the Corps, suitably to the Custom of burning what was most dear to the person. Others think he was led only in pomp. He seems him weeping like the Horses of *Achilles*, in *Calder*, l. 3; which *Sæmiam* avers of *Cæsar's* Horses before his death; which *Turnebus* also observes, l. 3. c. 27. Of the ingenuity of Horses, see *Lips. Centur.* 3. ad Belg. Ep. 56.

(O) *Menthus* upon *Lycophron* observes, that they which dyed violently had a Lance carried out with them.

(P) Holding the Edge, not the Point of the Spear towards the Earth. They turn'd their Shields also, lest the Gods that were plac'd upon them should be defil'd with the sight of Funerals; Or because all things were done perversely, and by contraries. Others will have *versis armis* signifye their Shields turn'd obliquely, lest the Devils should shine. Others say this was, that the Army might not make any vocal complaint of their Commander, for fear of a Mutiny, but turning their Arms, carried their Shields supinely.

For

For ever now adieu. Nor more he spake,  
 But to the City march'd directly back.  
 And now Embassadors were come to treat,  
 With ' Olive veil'd, from King *Latinus* Seat ;  
 Requesting License to ' interr their slain,  
 Scatter'd by cruel Slaughter through the Plain:  
 None with the Dead, and vanquish'd Men, contend ;  
 This grant his once stil'd Father, and his Friend,  
 Noble *Aeneas* hears their just Request,  
 And thus himself in courteous terms exprest ;  
 What spightfull Chance you in such Wars engag'd,  
 And at our profer'd Friendship so enrag'd ?  
 Make you for dead-Men peace, and those are slain ?  
 Ile rather grant it unto them remain.  
 I had not come, but that the Fates did call.  
 Nor is the War on my part National;  
 Your King did from his League and Covenant slide ;  
 And more in *Turnus* Forces did confide.  
*Turnus* had better now adventure Life,  
 To drive the *Trojans* hence, and finish Strife ;  
 Let us decide the Quarrel ; let him live,  
 To whom his God or Valour life shall give.  
 Now go, and let your hapless Friends be laid  
 On Funeral Piles, pious *Aeneas* said.  
 They at his Noble Offer stood amaz'd,  
 And silently on one another gaz'd.  
 Old *Drances* then, who bore eternal spleen  
 'Gainst Valiant *Turnus*, did at last begin.  
 O *Trojan*, great by Fame, greater by Wars!  
 How shall I match thy Honour with the Stars?  
 Shall I thy Power or Justice first admire?  
 Humbly our King shall know of thy Desire:  
 If Fortune favour, we a Peace shall make ;  
 Let who will *Turnus* Quarrel undertake.

We

(g) For in mournfull Ceremonies they might not be crown'd. See *Aeneid*, l. 7. v. 227. their hands only being veil'd, not their heads, (as some erroneously conceive) See *La Cerda* upon this place.

(r) The Poet, exactly observant of Military Discipline, to shew the complements of the *Trojans* Victory, makes *Latinus* send some to *Aeneas* to treat about the burying of the Dead; the Laws of *VVar* adjudging the Victory to that side that keeps the Field, and hath in its power the Bodies of the slain.

(1) Of disuading ones right by Combat, Histories afford several Testimonies; allow'd antiently among Christians, where the End was either Publick Good or Religion: Of this nature was that of *David* and *Goliath*, and of several Christians with *Saracens*, in the time of *Charlemain*, as recorded by *Sabellius*; and that in *Polyder Virgil*, between *Edmond Ironside* and *Kennet the Dane*. And this kind of Dispute was commonly taken up by private Persons with the Allowance of the Prince, in vindication of their Rights or Honours, till of late times forbidden; of which our own Chronicles afford sufficient Examples.

We shall your promis'd City build with joy,  
 And bear upon our Backs the Stones of *Troy*.  
 All with one voice approve the words he said ;  
 And for twelve daies a firm Cessation made.  
*Trojans* and *Latins* wander here and there,  
 Through Woods and Mountains, and no Danger fear.  
 Now mighty Ashes with the Axe refound,  
 And Pines that kiss the Stars, now kiss the Ground ;  
 Whole Okes they cleave, sweet ' Cedar falls o'rethrown,  
 And Cars continually with wild Ash groan.

Now flying Fame this to *Evander* tels,  
 And with sad News his Court and City fills ;  
 Which said but now, *Pallas* the Victory won.  
 Swift to the Gates amaz'd *Arcadians* run,  
 And, as the antient Custome, " Torches bear;  
 With a long Train of Light the waies appear,  
 And all the Field with Funeral Tapers shine ;  
 Whilst to these Mourners the sad *Trojans* joyn;  
 Whom, when the Matrons did behold draw nigh,  
 They through the City rais'd a wofull Cry ;  
 When no persuasions could *Evander* stay,  
 But in he comes, and falling on him, lay  
 Fix'd to the Herse, weeping and groaning there,  
 And long, ere thus his Grief he did declare.

*Pallas*, thy Promise thou to me hast broke,  
 That thou stern *Mars* would'it not too much provoke ;  
 I knew how much new Glory did inflame,  
 And in first Service the desire of Fame ;  
 For a Beginner these sad Handfels are ;  
 Thy Lesson hard in the first part of War ;  
 And no God hears my Prayer, nor minds my Vow ;  
 And thou, blest Wife, in ' Death most happy now,  
 That didst not live to see this fight ; whil't I  
 Do now survive my own sad Destiny,  
 And a most wretched Father must remain.  
 I should have dy'd, and *Rutiles* me have slain,

For

(t) *P. Vellarius*, l. 38. v. 1. left he should leave *Virgil* without defence against those who deny that any Cedar grows in *Italy*, takes it here for Juniper. See *L. Bisciola*, *Hor. Suetonius*, l. 10. v. 13.

(u) Us'd first at Funerals in the Night, and afterwards when they celebrated them in the Day, Torches were properly born before those that came to an immature Death; confirm'd by the Testimony of *Seneca*, de *Tranquill*, lib. 1. cap. 11. *Totius præter limen meum immatura exequias facere Cerevis, præcessit*; and therefore by our Author fully apply'd to the Funerals of *Pallas*. They us'd likewise at Funerals, *VVax*-lights, and Candles. So *Perkins*,

*Hinc Tuba, Candelæ, &c.*

(x) An Expression frequent with those that are opprest or dejected with Sorrow, which yet is the argument of a weak mind. *VVherefore Aristides* speaking of *Themistocles* (who had a Mind greater than the greatest of Misfortunes) saies, *That he was never destitute of Counsel, never abashed, nor us'd to say that those were happy who were dead.*



*Tr. circum accensis, cincti fulgentibus armis,  
Ducuntur rivos: ter vestigia funera quoniam  
Lustrare in equis, ululatusque ore dolens,  
Spargitur & tellus lacrymis, sparguntur & arma,  
Et cælo clamorque virum, clangorque tubarum.*



*Hinc ab spolia occisæ decipit Latine  
Conspiciunt igni, calæque, chelyque decore,  
Fœnaque. Feruuntque rotas: pars munera rotæ  
Ipsorum elypos, & non felicia tela.*

Domino Johanni Petindock, in Gm:

Salop. Et Aut. Tabula merito votiva.

For joyn'g with the *Trojans*; and for me,  
Not *Pallas*, should have been this Obsequie.  
Nor *Trojans* blame I, nor shall be declin'd  
Th' Offensive and Defensive League we joyn'd;  
This Chance belongs to my grey Hairs: But since  
Untimely Death hath took my Son from hence,  
I joy that thousand *Volsceans* fell before  
Him, leading *Trojans* to th' *Ausonian* Shore.  
Nor other Rites, dear *Pallas*, shalt thou have,  
Than what *Æneas*, and bold *Phrygians* gave,  
What *Tarchon*, and their Captains did ordain,  
Who bear of those the Trophies thou hast slain:  
For thee a huge one, *Turnus*, we had seen,  
If he of equal Strength and Age had been.

But I the *Trojans* keep too long from War.  
Farewell, and to your King this Message bear;  
That I loath'd Life prolong, *Pallas* being gone;  
His Valour must a Father, and a Son,  
Revenge on *Turnus*; this remains for him,  
Whom worth hath plac'd in Fortunes best esteem.  
Nor joys of Life I wish for, but to stay  
Till I these Tidings to my Son convey.

Mean while *Aurora* clears the darkned Air,  
And brought to wretched Mortals toyl and care.  
*Æneas* then, and *Tarchon*, on the Shores  
Huge Piles erect; and as their Ancestors,  
Here their dead Friends they brought, then kindle Fire;  
And to high Heaven clouds of thick Smoke aspire.  
Thrice round about the' burning Piles they go  
Girded in shining Arms; thrice fires of woe,  
Mounted on mourning Horses, they surround;  
A dolefull Cry they raise, loud Trumpets sound;  
Arms, and the Earth is water'd with their Tears,  
And Lamentations scale the highest Spears.

(7) Soldiers marching a full  
pace in rank and file, were said *De-  
currere*; which Military decorations  
were usual in the Funerals of Fa-  
mous Men: But they were first  
about the left side, then on the right,  
to expiate the contagion of the Fu-  
neral. *Statius, lib. 6. Theb.*

— *Lustrantq. ex more sinistra  
Orbe rotam, &c.*

Of which Lustrations, see *Turneb.*  
*l. 5. c. 8.*

Some

(\*) He alludes to the *Roman* Custom, which was, to burn the Enemies Arms, and the Prey, to the Gods, which *Livy* faith, l. 45. was done *Latine*, which *Terschus* reads *Latine*, a Goddess call'd so, i. *Latina*.

Some in the \* Fire the *Latine* Spoils do burn, (torn;  
Helm, Swords, and Reigns, and Wheels from Chariots  
Some their Friends Shields, well known in all Alarms,  
Cast after them, and their unhappy Arms.  
Whole Herds of Cattel, and of Swine, were kill'd,  
And Flocks of Sheep brought in from every Field:  
Their burning Friends they view through all the Strand,  
And round about the half-burnt Structures stand;  
Nor could be taken off, till waning Light  
Drest Heaven with all th'imbellishments of Night.

No less on th'other side the *Latins* rear;  
Innumerable Pyres, many interr;  
Many are to the neighbouring Confines born,  
And many to the City do return.  
The rest they burn, rais'd to a mighty Stack,  
No Ceremony, no Distinction make;  
Vast Champains they with frequent Fires surround.  
When the third Day drove Darkness under Ground,  
Mourning, they sweep the Ashes from the Hearth,  
And mingled Bones, yet warm, they load with Earth.

(\*) The Bones of the Dead, after their Bodies were burn'd, were by the *Roman* Laws immediately to be buried in some place near hand, and not to be carried elsewhere, for avoiding the superfluous repetition of Funeral Rites. Hence that of the 12 Tables, *HOMINI MORTUO NE OSSA LEGITO, QVO POST FUNUS FACIAT*.

Now in the City, and *Latinus* Court,  
A greater Sorrow there did them transport:  
Here, Mothers, Sisters, there the wofull Nurse,  
Children depriv'd of Parents, weeping, curse  
The cruel War, and *Turnus* hapless fate;  
That he alone the Quarrel should dispute,  
Who hopes to gain all *Latium* with the Bride.  
Fierce *Drances* urg'd, nor could it be deny'd,  
That *Turnus* had been challeng'd to the Fight.  
These warm Debates their Votes made opposite;  
But he stands shaded with the Queens great Name,  
And lasting Trophies of deserved Fame.

Midst these Commotions, and tumultuous heat,  
Th'Embassadours from *Diomed* the Great,

No

No pleasing Answers brought; they nothing could,  
With so much Toyl, Expences, Gifts, nor Gold;  
No Sute avail'd, they must seek elsewhere Aid,  
Or with the *Trojans* must a Peace be made.  
*Latinus* faints, with swelling Grief oppress'd;  
The wrath of angry Gods made manifest,  
And recent Funerals before their Gates,  
*Æneas* had Commisison from the Fates.  
He his great Councel calls, the Lords resort,  
By Writ commanded, to the Royal Court:  
There being met, in stately order, all  
Through thronging Streets, march to th'Imperial Hall.  
Then first his place old King *Latinus* took,  
Holding his Scepter with a heavy Look,  
And straight commands th'Embassadours declare  
What they had done, and what those Answers were  
*Tydid* sent; Lord *Venulus* obey'd,  
And after all in silence fate, thus said;

We saw *Tydid*, and his Royal Seat,  
And tedious waies turnmoyl'd with dangers great,  
My Lords, we overcame, and kist that Hand,  
Which prov'd the ruine of the *Phrygian* Land.  
Stil'd from his Countrey, on th'*Apulian* Plains  
He<sup>b</sup> *Argiripa* built, where now he reigns.  
After admittance, we had audience, where  
Gifts we presented, telling whom we were,  
Who rais'd this War, why we this Voyage made.  
He courteous, thus in Princely Language said;

Blest *Saturn*'s People, old *Ansonian* Race,  
What sad Mischance disturbs your happy Peace?  
And in a dangerous Quarrel so engag'd?  
Those that dire War gainst sacred *Ilium* wag'd,  
(Besides whom *Simois* drown'd, or near *Troy*'s Walls,  
In Battel met untimely Funerals)

U u u

Through

(\*) *Diomed* was of a City call'd *Argosippon*, which *Homer* calls, *ἄργεῖον Ἰωάννη*. *Horat.* *Apennini dicitur equis Argos*. In *Apulia* he built another City, and call'd it by the same name, which corruptly afterwards was call'd *Argiripa*, which again corruptly made *Argos*. *Strabo*, lib. 6.

(b) *Argos*, a City of *Apulia*, now call'd *St. Angelo*. See *Strabo*, lib. 6. towards the end.



(c) *Servius* thinks this *Star* is *Aries*, which is in the power of *Minerva*: then we must suppose he was shipwreckt in the Spring, *Silvius*, c. 17, thinks it was *Arcturus*, *Turnebus*, l. 21. 10, is of opinion, that *Sidon* *Minerva* is a Tempest rais'd by her; *Sidon* being taken in that sense. She was angry for the force was done to *Cajanus* by *Ajax*, Son of *Oileus*, in her Temple.

(d) A Mountain in the *Euboean* Island, about which the *Grecians* suffer'd Shipwreck. He calls it *vengeful*, because *Nausipus*, the Father of *Palamedes*, revenging his Son's death, when he saw the *Grecians* labouring, got up that Mountain, and holding forth a Light, gave notice of a Port, whereby the *Grecians* deceiv'd, split among the Rocks.

(e) King of the *Cretenses*, who being in a Tempest, vow'd at his return to sacrifice what he first should meet with: having met his Son, and sacrific'd him, or (as others say) attempted it, he was by his Subjects for his Cruelty depos'd.

(f) A City of *Asia*, *Heuer* calls it *mountainous*, from the Countrey; part whereof was such, attributed to *Pleuron*; part plain, to *Calydon*.

(g) *Servius* faith, that the Poet hath alter'd the truth of the story, which *Partholus* denies, because *Lycophron* affirms that *Diomedes* beheld the Calamity of his Friends. See the *Metamorphosis* of them in *Ovid*, l. 14. These Birds, in Greek, *ipthi*, in Latin *Ardea*, *Harems*.

(h) *Mars* and *Venus*, *Iliad*, V. Here he mentions only *Venus*, that he may shew what he suffers by her hatred; against whose Son, notwithstanding, (*Aeneas*) he is call'd out again to fight.

Through the wide World such Persecutions felt,  
Would unrelenting *Priam's* Bosome melt.  
*Euboick* Rocks, ' *Minervas* wofull Star,  
And cruel ' *Caphareus*, witness are,  
How we from *Troy* were driven from Coast to Coast;  
To *Proteus* Pillars, *Menelaus* tost;  
And *Ithacus*, *Aetnean Cyclops* view'd.  
Why should I mention *Pyrphus* Realm's subdu'd?  
Or how his Crown ' *Idomeneus* lost?  
Or *Locrian's* planting on the *Libyan* Coast?  
The famous *Grecian* General, by the hands  
Of his false Wife, was murder'd as he lands.  
O're conquer'd *Asia* an Adulterer reigns.  
That ere my ' *Calydonia's* fruitfull Plains,  
My Countrey, or dear Wife, I should enjoy,  
The Gods oppose, revenging ruin'd *Troy*,  
Still haunting us with dreadful ' *Prodigies*.  
On wings my People lately scal'd the *Skyes*,  
And div'd like Birds, strange Punishments they found,  
Whose dolefull notes made Woods and Rocks resound.  
This was but just with me, that unapal'd,  
With Mortal Arms a ' *Deity* assail'd,  
And *Venus* hand impurpled with a Wound.  
To me such VVars, do not to me propound:  
Since *Troy* is fall'n, no more 'gainst *Troy* I'll fight,  
Nor to remember former Woes delight.  
VWhat you present us, to *Aeneas* bear,  
VVe grappled once, and often chang'd a Spear.  
Experience trust; how bravely hee'd advance,  
VVith what a VVhirl-wind he would send his Lance.  
Two such Commanders more, had *Phrygia* shewn,  
The Conquering *Trojans* had to *Grecia* gone,  
And of inconstant Fortune we complain'd.  
VWhat ere at that long Leaguer us detain'd;

Hector

*Hector*, and he, our Victory with-held;  
Whil'st tedious Years ten lingering Periods fill'd;  
Brave Leaders both, and both for Valour crown'd;  
But this for Piety the more renown'd.  
Make Peace by any means, and not excite,  
With Arms, a People, that in Arms delight.  
And now your Royal Majesty hath heard,  
What he concerning this great War declar'd.

Their Speech scarce ended, a loud Murmure rose  
Of Votes divided; As when Rocks oppose  
A rapid Stream, imprison'd Waters rore,  
Angry Waves thundring on th' adjacent Shore.  
When all were quiet, once more Silence made,  
The ' Gods invoking first, *Latinus* said;

This weighty Business long before I mov'd  
To settle, and my Lords 'had better prov'd,  
Than now in such an Exigence to call  
A Council, when the Foe surrounds our Wall.  
We undertake a War against all odds,  
With an undaunted Off-spring of the Gods,  
Whom no War tires, People that never will  
Give o're, though Vanquish'd, but be fighting still.  
Your swelling hopes from great *Tydid* fall,  
Your hope lyes now at home, and that's but small;  
Affairs like a disorder'd ruine lyes,  
All's in your Hands, or else before your Eyes:  
None I accuse; what Force we could, we brought,  
And with the Power of our whole Kingdome fought;  
But now how we this troublesome Affair  
May best compose, I briefly shall declare.

I have some antient Forrest-lands, which lye  
Near *Tyber* west, ' bordering on *Sicanie*,  
Which old *Auruncians* and *Rufilians* plow;  
The worst is Pasture, and their best they sow.

L u u z

Let

(i) The *Antients*, before they spake any thing in Senate, or before the People, us'd to pray; of which, *Turneb.* l. 14. c. 13. & l. 27. c. 12. And *Servius* observes, that they began no Speech without invocation of the *Deities*, as we all the Oration of *Cato* and *Gracchus*; whence *Cicero* scoffingly, *Si quis ex veteri aliquis Oratore*, *Jovem ego Opt. Max.*

(k) Where *Rome* stands now. The *Silvius* inhabited there before. For he describes the Field between *Laurenium* and *Tyber*, of 700 Acres; which that *Aeneas* receiv'd from the *Latins*, *Cato* is our Author.



*Si tantum pectore rybur  
Concepit, et alio dotata regis cordi est:  
Audet, aliq. adveniens fulens, per pectus in lumen  
Sollicit, ut Turno contrahat Regis Cognita.*



*Nos animæ viles, inhumata iusticiæ turba  
Sternamur Campis, Etiam in, si qua libi vis  
Si patris quod Materne habes, illuc effuge  
Vix vovisti,  
Tollitur exarsit dictis violentia Turni;  
Eius L. n.*

Johanni Bramstone Armigero,

Tabula merito votiva.

Let all that tract of Mountains crown'd with Pine,  
Trojans enjoy, and we with them conjoyn,  
And those associated Countryes call;  
There let them build their promis'd Citie's Wall:  
But if their Resolution stand to take  
Some other Kingdome, and our Realm forsake,  
Let's twenty Ships, or more, for them provide;  
All our Materials near the River side;  
Let us their Burthen and their Number know,  
Ship-wrights and Tackle both we shall bestow.  
But first, let some Commisfioners be chose,  
Impowr'd, with these Concessions, to compose  
A settled Peace, and Olive-branches wear;  
Let them rich Presents, Gold and Ivorie bear;  
The Nations honour, ' Gown and Chair be sent;  
Consult and help, in this great exigent.  
Then the same Drances, vext with Turnus state,  
With squint-ey'd Envy spurr'd, and bitter Hate,  
" Rich, and most Eloquent, but cold in War,  
Yet in Debates, a most grave Counsellor;  
In stirring of Sedition, excellent,  
Who " from his Mother sprung of high descent,  
But in obscurity his Father's name,  
Rose, and with violent words stirs up the flame.

And please your Majestie, this point of State  
On Consultation needs no long Debate;  
What our Success will be, there's none so weak,  
That clearly not prefaces, durst they speak.  
Let him not threaten, and make Voting free,  
By whose Contrivements, and crosse Counsell, we  
( My Mind I'll utter, though my Life it cost )  
In Field so many brave Commanders lost;  
And we behold this City, once renown'd,  
O-re-whelm'd in Tears, in her own Sorrow drown'd,

Whilst

(1) As yet the *Roman* Emperors had no Diadems, as other Kings had: But *Virgil* here alludes to the Custom of the *Romans*, who us'd to send those Honourary Gifts to their Associate Princes. See *Drifon. Form. l. 2. p. 234.*

(m) *Turnus. l. 23. c. 14.* is of opinion, that this of *Drances* is wonderfully suitable to *Cicero*, and doubt not but he was meant here by our Author.

(n) Though the Issue is not enobled by the Mothers side, yet the Nobility they have from their Father is made more splendid by such an Accession. And we see among the Poets many commended for their Gentility by the Mother. So *Ulysses* in *Ovid*, and *Marcellus* in *Statius*, *l. 4. Sylv. Stemmata materno felix, oivrate parva.* See *Tiraguet. de Nobilitate, c. 19.*

Whil't he attempts the *Trojan* Camp, and storms,  
Himself retiring, Heaven with fond Alarms.  
To those so large Immunities, which thou  
Would'st gratuitously the *Trojan* Prince allow,  
One more in special Favour on him show'r,  
(Let no Man's Rage thy Reason over-power)  
And to a worthy Match thy Daughter give,  
That we in Everlasting Peace may live.  
But if such Terror have our Souls possess't,  
With all Humility, let us request  
Him, to restore the King his former Right,  
And free this Kingdome from injurious Might.  
VVhy to apparent Dangers would'st thou bring  
So oft this wretched State, thou Source and Spring  
Of all our VVoes? No Safety is in VVar:  
Therefore we sue thou would'st for Peace declare,  
And th'onely Pledge of that Eternal League;  
VVhom thou conceiv'st thy Foe, I, *Turnus*, beg;  
Pity thy Countrey, qualifie this heat;  
And, since thou art defeated, Rage defeat.  
VVe too much Blood-shed see, o're spacious Plains,  
Too long that Tyrant, Defolation, reigns.  
But, if thy Valour, or desire of Fame,  
Or if the Royal Dower thy Soul inflame,  
In single fight that from thy Foe obtain.  
That *Turnus* may the Prince's Royal gain,  
VVe \* inconsiderable Souls must lye,  
Slaughter'd, unpitied, wanting Obsequie.  
But if that thou so wondrous Valiant art,  
Nor of thy Royal Ancestors fall'st short,  
Behold who dares thee forth!

Chast at this Speech, as if his Heart had broke,  
Fetching a Sigh, thus furious *Turnus* spoke;

Still

(\*) The Ancients were most superstitiously careful of a decent Burial; and this proceeded from their opinion of the Immortality of the Soul, which (as far as the Body is capable of it) is desirous that its Companion, and Inn, should enjoy the like Felicity as it self. Hence come we to be affected in this life with the sense of what Injuries the Body may suffer after death. This made the *Egyptians* so fearful of the loss of Sepulture, and so cautious to provide for it; the want thereof, even to Inhumane Natures, seeming the greatest Misery that can befall Humanity. Wherefore *Moses*, who fear'd not Death, is said to fear this; and *Turnus*, who would not beg for Life, crav'd yet, that *Aeneas* would permit him an Honourable Sepulture. See *Salmon*, in *Parsell*.

Still thy pernicious Eloquence abounds,  
When War calls, *Drances*, and the Trumpet sounds;  
First thou appear'st of all the summon'd Lords;  
But Parliaments must not be fed with words,  
Which thou hast store, whil't Walls keep out the Foe,  
E're Streams of Blood our Trenches overflow.  
Then may'st thou in swoln Language me at large,  
Of Cowardice, unworthy *Drances*, charge,  
When thy right hand *Ausonian* Fields shall dye,  
And leave so many slaughter'd heaps as I.  
Thy resolution, if th'hast any, shew;  
Nor needs remote enquiry for the Foe,  
About our Walls their Regiments appear,  
Ready to block us up; what stays thee here?  
In huffing Speeches lyes thy Valour still,  
And in the Art of Flying, all thy skill?  
Was I repuls'd, base Man? turn'd I my Face?  
Dares any lay on me so high disgrace,  
That saw how *Trojan* Blood swoln *Tyber* cloy'd,  
And Root and Branch *Evander's* Stock destroy'd,  
When from the Field dis-arm'd *Arcadians* ran?  
*Pandar* and *Bitias* found me no such Man,  
When I, with Walls and Arms incircled round,  
A thousand Souls sent to the *Stygian* Sound.  
No Safety is in War! Prognosticate  
This to the *Trojan*, and thy own Estate:  
Then with vain Terrours give us false Alarms,  
Heightning twice-vanquish'd *Trojans*, force in Arms,  
But ours, as inconsiderable flight.  
The *Phrygians* now, the conquering *Grecians* fright,  
*Achilles* People quake, *Titydes* shuns,  
Nor *Ausidus* in th' *Adriatick* runs;  
Or else this Master-piece of wickedness,  
Counterfeits Terror, when but Truth we press;

Us

(\*) A River of *Apulia*, emptying it self into the *Adriatick* Sea.

Us scandalizing by pretended Fear :  
Nor shalt thou lose that Soul of thine (forbear  
To tremble thus) by this hand ; let it rest,  
And coldly still inform that narrow Breast.

Now Sir, to thee, and thy Commands, great Prince;  
If in our Arms thou hold'st no Confidence,  
Seem we so much deserted, so forlorn,  
By one Defeat, nor Fortune will return :  
Let us for Peace, our Arms laid down, intreat.  
But oh, if any antient Valour yet  
Remain'd, he seems the Noblest, and most blest,  
Before all others, who did Life detest,  
Rather than see such things as these brought forth,  
Quarter he scorn'd, and dying, ' bit the Earth.

Still we have Treasure, Armies yet untry'd,  
Which will by all *Ausonia* be supply'd :  
Neither the *Trojans* blood-less Victory boast,  
This Iron Tempest them as many cost ;  
Why then at first so poorly lose we Ground,  
And tremble ere we hear the Trumpet sound ?  
The various works of Time, and many Daies,  
Often Affairs from worse to better raise ;  
' Fortune reviewing those she tumbled down,

Sporting restores again unto the Crown.  
Will the *Ætolians* send no Aid at all ?  
*Messapus* will, and rich *Tolumnius* shall ;  
And many Princes ; nor less Glory boasts  
Those march from *Latium*, and *Lawrentine* Coasts.  
*Camilla*, of the Royal *Volscian* Line ;  
Leads Squadrons, which in glorious Armour shine.  
If me the *Trojan* to the Field demand,  
And I alone the Common Good withstand ;  
So far from us not Victory took her flight,  
I should refuse for such a Prize to fight.

I'll

(g) The wounded use to bite their Arms, or the Earth, left Groans should testify Grief, and betray their Honour. So *Lucan* of *Pompey*.

— timuit ne quas offendere voces Veller, & eternam sibi corrumpere famam.

The Scholiast of *Homer* thinks they do it in indignation. See *Scalig.* l. 3. 1. Poet. perhaps out of a desire of retaining life: Hence the Proverb, *Mordicus ventis*.

(r) In imitation of the Greek word, *μαχηστὴρ*, an Epithite of *Fortune* and *Mars*. So *Turnus*, l. 14. 13.

I'll meet him, had he great *Achilles* Charms,  
And, wrought above high proof, *Vulcanian* Arms.  
To thee, best King, ' this Life I *Turnus* now,  
Second to none of my great Fathers, vow :  
Doth me *Æneas* call ? Oh may he still,  
Rather than worthy *Drances*, by the will  
Of the incensed Court of Gods, should dye ;  
Or, rais'd by Prowels, proudly scale the Skye.

Whil'st these hard Questions thus debated were  
With differing Votes, the *Trojan* Prince drew near ;  
A speedy Messenger the Tidings brought,  
Which Court and City with strange Terrour fraught,  
That all the *Trojans* march'd from *Tyber's* Banks,  
And the whole Fields were fill'd with *Tyrrhen* Ranks.  
All are distracted, but the Vulgar rag'd,  
Whom no small Provocations engag'd.  
Arm, arm, they cry, the Youth are mad for Arms,  
Old Men mourn silently, whil'st loud Alarms ;  
VVith factious Tumults mixt, ascend the Skye ;  
Like Sea-fowl, which through spacious Forrests fly,  
Or murmur'ing Swans, that sound their fanning VVings,  
Near *Poe's* delightfull Streams, or echoing Springs.

On this occasion, Sirs, then *Turnus* saies,  
Call Councils ; do, and Peace, thus fitting, praise,  
VVhil'st they the Town invade. Nor more he spoke,  
But straight the Hall and lofty Court forsook.

*Volsus*, ' Draw forth now thy *Volscian* Force,  
And dear *Messapus*, let thy *Rutile* Horse,  
Joyn'd with thy Brothers, march to th' open Plain.  
Let some make good the Gates, and Tow'rs maintain:  
Those in my Conduct, forth with me shall go.

Straight to the VValls the Towns whole Forces flow.  
The King his Council, and Design, forsook,  
And vext with stirs, for better times did look,  
Blaming himself, that he did not declare  
The *Trojan* Prince his Son, and make his Heir.

X x x

Some

(f) He alludes to the Ceremony of devoting ; of which, *Livy* lib. 8. about the beginning, where *P. Decius*, in behalf of the Army, devotes himself, *Disi manibus*. See the forms in *Brissotius*, l. 2.

(z) Did the *Manipuli*, i. e. the Ensign-bearers, be armed: these were for the most part thirty in an old legion.

Some trench the Gates ; these *Pallisado* round ;  
For War, loud Trumpets bloody signals found.  
Women and Children to the Walls are sent ;  
All must assit in this great exigent.

When, bearing Gifts, the sad Queen, with a Train  
Of Matrons, went to *Pallas* \* lofty fane ;  
Next her, the Virgin, fair *Lavinia*, goes,  
Those eyes dejected had procur'd such woes.  
The Matrons enter, and the Quire perfume,  
And with sad Voyces from high Portals come.

*Pallas*, arm'd Virgin, Patroness of War,  
O break thy self the *Phrygian* Pirats Spear ;  
Most warlike Maid, tumble him to the Ground ;  
And near our Gates give him his deadly Wound.

Whil'st *Turnus* for the Battel arms in hast,  
And, rough with brazen scales, straight on he brac'd  
*Rutilian* Arms, and Golden Cuishes ty'd,  
His head unarm'd, a Sword girds to his side,  
Shining in Gold ; then quits the lofty Towers,  
And in his hope the Enemy devours.

So when a Horse flies out in broken reigns,  
And Stables left, enjoys the open Plains ;  
Either through Meads he seeks a stud of Mares,  
Or to accustom'd watering repairs ;  
Wanton, his head erected, loud he neighs,  
His mane upon his neck and shoulder plays.

*Camilla* meets him with her *Volscian* force,  
And bravely in the Gates \* leaps from her Horse :  
Then all the Squadrons imitate the Maid,  
And quit their Steeds. Bold *Turnus*, then she said,  
If any confidence of the Valiant be,  
To charge the Foe, I dare ; and promise thee,  
Alone the *Tyrrben* Horsemen to defie ;  
Grant that I first may charge the Enemy ;

Let

(n) *Homer*, in the 6th of his *Iliad*, after *Glaucus* and *Diomedes* had changed Arms, brings in *Hector*, who was to go against his Enemies, desiring his Mother, accompanied with Matrons, to dedicate, for his safety, unto *Minerva*, the fairest *Festum* that she had among her choyce rarities. This our Poet intimates, making the Queen and *Lavinia* Matrons offer Presents to *Minerva* for Victory.

(x) To the honour of *Turnus*. For there were four things among the *Romans* which were expressions of respect ; to alight from the Horse, to go out of the way, to uncover the head, and to arise.

Let your Force guard the Walls. Then *Turnus* said,  
Fixing his Eye upon the valiant Maid ;  
Bold Virgin, glory of *Ansonia*,  
These great Obligements how shall I repay ?  
But now, since all the danger of the War  
Thy Soul contemns, with me the honour share.  
*Æneas* (as Fame tels, and Scouts inform)  
Sends through the Plains Light-horse to give th'alarm,  
Whil'st from the Rocks and Mountains he comes down,  
With the main Body, to assault the Town.  
An ambush in the Woods I have design'd,  
And in the Pass, the Hedges strongly lin'd :  
*Messapus* shall, and *Tybur*, march with thee,  
And to thy care shall the whole Conduct be.  
*Messapus*, and the other Leaders, so  
Encouraged, straight march against the Foe.

There is a winding Vale, for feats of war,  
And ambush, fit ; the dark sides sheltered are  
With a thick Wood, where leads a narrow path,  
Through a strait pass, and dangerous entrance hath.  
Above the Valley, in the Mountains heights,  
Lay unfrequented Plains, and safe Retreats ;  
If on the right or left thou would'st come on,  
Or guard the top, and huge stones tumble down.  
This place bold *Turnus*, knowing well the way,  
Possess, and in the Woods in Ambush lay.

Mean while *Diana* from superiour feats  
Swift *Opis* calls, one of her Virgin-mates,  
And sacred Train, and thus her Grief declares ;

The Maid *Camilla* goes to cruel wars,  
And with our Arms she girds her self in vain ;  
More dear to us than any of our Train ;  
Nor new acquaintance takes me with her love,  
Which doth the mind with sudden sweetness move.

\* *Metabus* drove from's Realm by force and hate,  
When he *Priverus* left, his Antient Seat,

X x x z

Scaping

(y) *Opis* was one of *Diana's* company, though *Macrobius*, lib. 2. will have her to be *Diana* under that name ; so call'd, *opus* is *service* *is* *volunt*, *quod parvulorum opus* *est* *volunt*, saies the Scholiast of *Calpurnius*, in *Hymn*, *de* *opibus*, but *Apollodorus*, l. 2. *Bibliothecæ*, tells us, that she was one of her Nymphs, whom *Oryon* attempted to have ravish'd, and was for that slain by *Diana*.

(z) *Virgil* inserts in his Poem many ancient *Italian* names, that so he might still preserve their perishing Memory. Upon this ground he makes *Metabus* the Father of *Camilla*, who is said to have been the Founder of *Metapontum*, which (as *Stephanus* testifies) was likewise call'd *Metabuntis*. See *Turneb.* l. 22. c. 3.

Scaping through fierce Alarms of cruel War,  
 With him the Infant did Companion bear,  
 And from her Mother's name, the change but small,  
*Camilla*, did the Child *Camilla* call;  
 Her in his lap, he seeks the highest parts  
 Of desert Woods, oppress'd with cruel Darts,  
 Which from each side came from the *Volsian* Ranks,  
 Whom *Amasenus* hindred, whose high Banks,  
 A smoking Shower had swell'd above the brim;  
 He carefull of his charge, prepar'd to swim,  
 Delay'd with her dear love, all means revolves,  
 And suddenly at last on this resolves.  
 The Warriour then in his strong hand did bear,  
 Of solid Oke, a rough unpolish'd Spear;  
 His Daughter swadling up in Cork-tree rinds,  
 Fast to the middle of his Javelin binds;  
 Then poyfing it in his large hand, thus pray'd;

Great Queen of Forrests, blest *Latonian* Maid,  
 To thee, the Father doth this 'Servant vow,  
 Bearing thy Arms through Skyes, a Suppliant now  
 To scape the Foe; Goddess, receive thy own,  
 Which to th'inconstant winds is left alone.  
 Thus having said, with mighty strength he flung  
 The founding Spear, the swelling Billows rung,  
 And poor *Camilla* the wing'd Javelin bore,  
 O're the swift Stream, safe to the other Shore.  
 But *Metabus*, as th'Enemy drew near,  
 Swam o're the River, pulling with the Spear  
*Diana's* tender Votress from the Shore.

Nor dwelt he in wall'd Towns, or Cities more;  
 Displeas'd with Vulgar Rage, and Popular Strife,  
 But in high Mountains liv'd a Shepherds life;  
 His Daughter in dark Caves and Groves he bred;  
 And there with wild Mares milk the Infant fed,

Draining

(\*) Whence she was call'd *Camilla*; though he said before, that she was nam'd so by her Mother. But that Poetically. For all the Ministers of sacred things were call'd *Camilli*, and *Camille*. Even *Mercury* himself, because he is the Minister of the Gods, by the *Hertrufci* is stil'd *Camillus*.

Draining betwixt her pretty Lips the Teat.  
 Soon as to Ground her tender feet she set,  
 He loads her hands with a sharp Spear, and ty'd  
 A Bow and Quiver to the Virgins side;  
 For Golden Hair, for a long Courtly Gown,  
 A Tigers spoils hung flowing from her crown.  
 From her soft hand now childish Darts she flings, (flings,  
 And skilfull, round her head whirls smooth-thong'd  
 Kils a fair Swan, or a *Strymonian* Crane.

Her, many *Tyrrhen* Matrons with'd in vain,  
 To wed their Sons: but to <sup>b</sup> *Diana* she  
 For ever vow'd unstain'd Virginity,  
 And the eternal love of Arms did swear.  
 Would she were not engag'd in such a War,  
 Nor did'gainst *Trojans* Hostile Acts maintain,  
 But fill'd the number of my beauteous Train.  
 Yet now, since she draws nigh a cruel end;  
 Glide from high Heaven, and to *Ausonia* bend,  
 Where a sad Fight begins, with signs of woe.  
 Take thou this vengefull Arrow, and this Bow:  
 Whoever with a wound shall violate  
 Her sacred Person, give with this his Fate;  
 Let him be *Trojan*, or *Italian*, he  
 In Blood shall be accountable to me.  
 Her Corps unspoyl'd, wrapt in a Cloud, I'll bear,  
 And with her Royal Ancestors interr.

This said, through Skyes swift *Opis* thundred loud,  
 Born with a Whirl-wind, in a duskie Cloud.

Mean while the *Trojans* to the Walls drew nigh,  
*Hetrurian* Chiefs, and the whole Chivalrie  
 In order were drawn up; through all the Plains  
 Proud Horses neigh, and strive with curbing reigns;  
 Here, there they turn; dreadfull are th'Iron Fields  
 With spears, the champaign shines with glittering shields:

*Messapus,*

(b) *Diana* being yet very young, obtain'd of her Father *Jupiter* that she might (*cupido autem volens*, *Calim. Hymn. 3.*) keep her Virginity for ever; and withall, that some other young Maids (*indena & quaten*, but nine years old, not yet capable of the Zone which *Virgins* wore before Marriage) might keep her company, which is the Original of this Order.

*Messapus*, *Coras*, and his Brother brings  
 • Swift *Latins*, and the Maid <sup>d</sup> *Camilla*'s wings  
 Appear against them, and far off the Bands  
 Shake their proud Javelins, raising high their hands,  
 With threatening points: th'advance of Men at Arms,  
 And neighing Steeds, make dreadful the Alarms.  
 And now march'd up in distance of their Lance,  
 They make a stand; then with a shout advance,  
 Spurring their Steeds; at once from all sides pour  
 Darts thick as Hail, 'Heaven darkened with the show'r.  
 And now *Tyrrhenus*, and *Acontes*, first  
 Each other charg'd, and their huge Javelins burst  
 With a loud crack; full Breast to Breast they met;  
 As Lightning bold *Acontes* fell from his Seat,  
 Or Stone, which from some thundering Engin flies,  
 And leaves his Life behind him in the Skyes.  
 The Bands are broke, and flying *Latins* cast  
 Their Shields behind them, and to th'City haft.  
*Trojans* pursue, *Afyllas* follows hot.  
 Now drawing nigh the Gates, the *Latins* shout,  
 And turn their ready Horse: then through the Plains  
 The *Trojans* fly, and slack their curbing reigns.

As when the Sea mov'd with <sup>f</sup> alternate tides,  
 Hafts to the Shore; o're Rocks now proudly rides  
 A fomie Wave, the swelling Billow beats  
 'Gainst highest Banks, then swift again retreats;  
 Loose stones with him in much disorder sweeps,  
 And Shores forsaking, sinks into the Deep.  
 Twice *Tuscan* drive the *Rygils* from the Fields,  
 And twice they save their flying backs with Shields:  
 But the third time they charg'd with all their might,  
 Break through and through, and <sup>g</sup> man to man they fight.  
 Then dying Groans, then in a Crimion Sea,  
 Helms, Shields, and Slaughter'd Men commixed be,

And

(c) In reference to the Roman Militia, for *Romulus*'s Horsemen were call'd *Celeres*.

(d) *Ala* was proper to the Horse, as *Forma* to the Foot. They were call'd *Ala*, because they cover'd the Foot as wings.

(e) He alludes to a saying of *Lacus*, nam'd *Dieneces*, who, when the Enemy said, the Sun would not be seen for the multitude of Arrows, and wou'd, Then we will fight in the shade.

(f) Referring perhaps to *Enripus*. Upon this description of a Storm, *Scal.* l. 5. c. 3. faith, *Hæc divina effe, & æstus marini tam exaltam descriptionem ita facere oculos, ut in hisce versibus plus videatur illius vocis, quam ipso in mari.*

(g) The Antients (faith *Tacitus*, l. 25. 7.) when they were to fight, gave sometimes the liberty to every man of choosing his Fellow to fight by his side. This was done by the *Hæmuli*, *Liv.* lib. 9. and the *Sannites*, lib. 10.

And over all were half-dead Horses rowl'd,  
 And a most cruel Fight thou might'st behold.  
 Orsilocus cast at *Remulus* Horse a Spear,  
 (Who durst not meet) and fix'd beneath his Ear;  
 The Horse then rag'd, vex'd with the grievous wound,  
 And rising, laid his Rider on the Ground.  
 Great-soul'd *Iola*, *Caillus* o'rethrew,  
 And huge in Arms and size, <sup>b</sup> *Herminius* slew;  
 His head and shoulders naked, Golden Hair  
 He wore for Arms, nor so did danger fear:  
 Through his broad shoulders the swift Javelin flew,  
 And in his Body did it self imbrew.  
 The Fields wax red. Such Funerals they bequeath,  
 Seeking by wounds an honourable death.

But 'midst these slaughters th' *Amazon* delights,  
 Quiver'd *Camilla*, one Breast fear'd for Fights;  
 Now thick she Javelins casts, and now she takes  
 In her strong hand a mighty Battel-axe.  
 Her Golden Bow, *Diana*'s Arms refound,  
 Hanging behind; if flying, she gave ground  
 At any time, as much she gall'd the Foe,  
 With deadly Shafts from her revered Bow.  
*Larina*, *Tulla*, and *Tarpeia*, were  
 Her chosen Guard, who Brazen Axes bear,  
*Italian* Maids; the bold *Camilla* these  
 Chose to attend on her, in War or Peace.  
 So arm'd, the *Thracian Amazons* came on,  
 Warring about the Streams of <sup>k</sup> *Thermodon*;  
 Such guard <sup>l</sup> *Hyppolite*, or with Martial Pride,  
 About bold *Penthesilea*'s Chariot ride:  
 Then Female shouts refound through all the Fields,  
 And Virgin Troops triumph with Crescent Shields.  
 Whom first or last didst thou o'rethrow, bold Maid?  
 How many dead on th'Earth by thee were laid?

Eumenius,

(b) One of the Companions of *Cæsar* (according to *Servius*) who withstood the Forces of *Parthenia* upon the *Sulphur* Bridge. Others refer to *Herminius*, Captain of the *Saxons*, or *Cherufi*, who at the River *Lupia* slew *Quintilius Varus*, and three Roman Legions.

(c) So the old *German* fought, and the *Gauls* too, as *Polybius* informs us.

(k) A River of *Pontus*, which *Xenophon* (in expedition *Cyri Majoris*) describes to be 60 Paces broad; *Plutarch*, in *Thesep*, affirms, that it was call'd *Hemus*; and *Regius*, in *Ovid*, *Met.* 2. writes, that by *Metrodorus* it was call'd *Araxis*, at this day *Forman*.

(l) Queen of the *Amazons*, from whom *Heracles* took a Belt. Her Daughter *Antiope* was ravish'd by *Theseus*; whence *Hyppolitus*.



illa furens, acrisque incensa dolore,  
Tradit Equum Comitibus, patriisque assistit in armis.  
Enle patet nudo, puerique interita parva.  
Et laqueis vinctis doli natus, anode vixi,  
Haud mora, conversos spem auferit harenas,  
Quadrupolempie culla feratis calce fatigati.

Ralph Freeman de Arpenden in Com.



Vane Locus, frigidaque animae elate superbo,  
Nepotumque patris tentasti ludicra arces,  
Nec scilicet te incedunt, fallax, perfricat, hunc  
Hæc futur, Virgo, & pernicibus typas plantis  
Transit equum curuli, formique advertebat,  
Congredietur, penaque lutoque a sanguine sancti,  
Erat. L. A.

Norfolk Arm: Tabula merito votiva.

*Eumenius*, *Clytiis* Of-spring, first she slew,  
And his bare bosom with a Spear thrust through;  
Casting a stream of Blood, the purple ground,  
Dying, he bites, and turns upon his wound.  
Then *Liris*, *Pagafus* on his Horse being slain,  
As stooping down to recollect his reign;  
The other, whilst he stretch'd his hand to aid,  
Tumbles with him, slain by the valiant Maid.  
*Amastus* next, was by her Lance o'rethrown,  
*Tereas*, *Harpalycus*, *Chromis*, *Demophoon*.  
As many Javelins as the Virgin threw,  
So many valiant *Phrygians* she slew.

*Ornitus* in strange Arms far off she spy'd,  
The Hunter rode on an " *Lapygian* Steed;  
O'er his huge shoulders a Bull-hide was cast;  
And gaping with huge jaws upon his Crest,  
With Silver Teeth, a Wolf's head he did bear,  
His hand being arm'd with a " rough knotty Spear.  
Amidst the Battel, he a Squadron led,  
And wheeling, taller shews by all the head;  
Him (and 'twas easy whilst he turn'd) she laid  
Dead on the ground, and like a Foe thus said;

Think'st thou wild Beasts thou hunt'st? I shall inform  
Thy judgement better from a *Womans* arm;  
Nor to thy Father's Ghost less honour bear,  
Than to have suffer'd by *Camilla's* Spear.  
Next, at *Orsiloebus* and *Butes* flies,  
Two valiant *Trojans*, of a Giant-size:  
But daring *Butes* felt her deadly point,  
Betwixt his Cask and Corslet, where a joint  
Of his bright Mail way to his neck did yield,  
His left arm hanging with a heavy Shield.  
Mean while, *Orsiloebus* she with flight did flout,  
And wheeling in a mighty ring about,

Y y y

The

(m) *Apulia* was so call'd.  
*Ægel. l. 2. 22.*

(s) *Sparus* is properly a Rustick  
weapon, crooked in manner of a  
Shepherds crook.





When subtil *Aruns*, one condemn'd by Fate,  
Did with much cunning on *Camilla* wait,  
And to dispatch her, safest means he try'd.  
Where e're the Virgin through the Trojans did ride,  
Thither by stealth a speedy course he makes,  
And now attempts on this, now that way takes,  
Here, there he pries, round searching every where,  
Then cruel, shakes at her his deadly Spear.

*Chloereus*, *Cybele's* Priest, did now by chance,  
Shining far off, in *Phrygian* Arms advance,  
And rid a foming Steed, whom skins infold,  
Plume-wise commix'd, with brazen Scales, & Gold;  
In \* *Tyrian* Purple bravely he did shew,  
And *Cretan* Shafts sent from a *Lycian* Bow,  
Which golden, hung at's back; gilded his crest,  
His swoln train ruffled, and his scarlet Vest,  
With burnish'd gold drawn in a knot, he ties,  
Costly his Coat, rich Cuirasses on his Thighs.  
The Queen, that she the Temple might adorn  
With *Trojan* Arms, or would her self have worn  
The golden spoyl, this man of all the Foes  
She singles out, t' encounter him she goes,  
And careless, through whole Squadrons made her  
Inflam'd with female love and mind of prey. (way,  
Taking th' occasion, *Aruns* threw his Spear,  
And to the Powers above, thus made his Prayer;

O *Phœbus*, thou the greatest of the Gods,  
Who sway'st *Soracte*, t' whom we burn' whole loads  
Of blazing Pine, where, by Devotion led,  
We pass through Fire, and on hot Embers tread;  
Almighty Father, grant, I with this Spear,  
May the large score of our Dishonour clear,  
Nor I at Spoils, nor Virgins Trophies, aim,  
Other achievements shall preserve my Name:

But

(\*) *Peregrinâ forisq; clarus.*  
*Æthyl. Agam.*

*Non Solvitur (de il in expellens)*  
*Ulysses enim vestitus est, ut dicitur,*  
*hæcque vestimenta, ut dicitur, hæc.*

*in the expellens, fulgorem vestissimum;*  
for Purple bath a blackish  
gloss. *Plin. cap. 98. lib. 8.* speaking  
of the native Purple of *Tarentine*  
Wool, *Tarentum habet Oves sua pul-*  
*luginis, Theodor. Morell.* reads *for-*  
*raginis*, which agrees with our Au-  
thor here: But perhaps *Pliny's*  
word was *fuliginis*, in the sense of  
*Æthylus*, *malis*. Where we may  
observe *obiter*, that what *Pliny* as-  
sums to be Natural, *Horace* speaks  
of as done by Art. *Epid. 2. 1.*

*Lana Tarentino violas imitata ve-*  
*nens.*

(\*) Of the same Rite, *Silius*,  
*lib. 5.*

— *Patrio cui vivis Tu arro*  
*Quam pius acriter accensa gaudet*  
*acervis,*  
*Extiter innocens latè portare per*  
*ignes.*  
*Sic in Apollinè semper vestigia*  
*pruna*  
*Involuta geras, victorq; vaporis (id*  
*est, lacris semper, & involutis lac-*  
*rimis maneat) ad aras,*  
*Dona srenata (i. e. placata) referas*  
*solennia Phœbo, &c.*

*Pineus ardor* is by some interpreted  
simply Fire, as *Sophocles* (obliv'd  
by *Heinsius*) means *tanus*. *Antigon.*  
*Pliny* likewise mentions, *lib. 7. cap. 2.*  
the Family of the *Hæpii*, who yearly  
at a Sacrifice on the Mountain *Se-*  
*vastæ*, walk'd through a great burn-  
ing Pile of Wood. And because *Hæpi-*  
*us*, in the Language of the *Sannæi*,  
signifies a Wolf, *Virgil* is conceiv'd to  
compare *Aruns* to a Wolf: But  
*Varro* saith, that these Priests of the  
*Hæpii* us'd to anoint their Feet with  
a Preservative against Fire.

But that I may this Murtherefs confound,  
So home return in safety un-renownd.

*Apollo* heard, and partly grants his prayer,  
The other part flies with the fleeting Air;  
He yields by him *Camilla* should be slain,  
But not to see his Native Land again,  
That, the swift winds did carry from his ear.  
Then through the Clouds rebounds the flying Spear;  
The Squadrons look about, and all begin  
To cast their eyes upon the *Volsian* Queen:  
But she the murm'ring Spear did not regard,  
Nor soft Air rent with the swift Javelin, heard,  
Till in her naked Breast the Weapon stood,  
And thirsty, drinks a draught of Virgin-blood.  
Trembling with fear, her Ladies all rush in,  
To keep supported up the falling Queen.  
But *Aruns* frighted, did not now forbear  
Bafely to fly, his Loy commix'd with Fear;  
Nor longer now would trust unto his Lance,  
Nor durst against the Virgins Spear advance.

And as a Wolf, when he some Shepherd kills,  
Or mighty Steer, flies to the lofty Hills,  
Before that hostile Weapons him distress,  
And conscious of so bold a wickedness,  
Cowering, betwixt his Legs his Tayl he casts,  
And struck with Terror, to the Forrest hafts:  
So from their eyes affrighted *Aruns* bends,  
Hasting his flight, and mingles with his Friends.  
To pull the Javelin out, she dying, try'd,  
But fast the Steel sticks in her wounded side.  
Pale, she sinks down, and cold Death seals her Eyes,  
And from her Cheeks her rosie colour flies;  
Breathing her last, to \* *Acca* then she spake,  
One most she lov'd, who alwaies did partake

Her

(\*) *Virgil* advisedly makes *Ac-*  
*ca* Companion of *Camilla*; for *Acca*  
*Laurentia* was consecrated by *Roman*  
Superstition; and we read *Acca's*  
name in other Poets, as *Servius* (of  
whom *Macrob. l. 2. c. 14. Saturn.*)  
in this verse, *Admisse in Acca ba-*  
*bellis hæc nunc partim, Partim Per-*  
*fica. Turneb. l. 2. c. 1.*



*Stadennus. Mita sperare potui: nunc vulnus acerbum  
Constitit, et tenebris ingreditur omnia circum:  
Effugit, et hac Turne mandata novissima poscor:  
Sacerdas pugne, Trojansque arceat vrōe:  
Iamque vocis simul his illis lingue habent habemus*



*Ad terram non sponte fluens: tum frigida toto  
Stimulatum: exsoluit se corpore lentag, colla,  
Et captum letum posuit caput, arma reliquit;  
Vixit: cum genitrix fugit indignata sub umbras.*

JOHANN GAYER. Anno Tabula merito vocata.

Her cares and counsels, the most trusty Maid  
Attended her, and thus she groaning said;

Sister, I once had strength; but now I fall  
By a sad wound, and darkness covers all.  
To *Turnus* hark, and these my last words speak,  
That he fall on, and drive the *Trojans* back.  
Farewell. Thus saying, no more her reigns she guides,  
But to the Earth, though most unwilling, slides,  
Her Arms forsaking; coldness by degrees,  
Benumbs her locomotive faculties;  
In Death's arrest her Head and Body lies,  
And to the Shades her Soul disdainful flies. (gild;

Shouts storm those Spears which Golden Planets  
Afresh the Fight begins, *Camilla* kill'd,  
And a hot charge with all the *Trojan* Force,  
The *Tyrrhen* Captains, and th' *Arcadian* Horse.

But *Opis*, sent by *Trivia*, undismay'd,  
The Battel on a rising Hill surway'd:  
Amongst the raging Souldiers shouts and cries,  
As she *Camilla's* wofull Fortune spies,  
With a deep groan her grief expressing, said;  
Virgin too much, ah too much thou hast paid,  
Because the *Trojans* boldly thou assail'd!  
*Diana's* service little thee avail'd,  
Or to have born thy Quiver at thy back:  
Nor will thy Princess thee disgrac'd forsake;  
Nor shall the World hear this alone, nor shall  
Fame say that thou didst unrevenge'd fall;  
Who e're that sacred Corps depriv'd of breath,  
Shall without mercy suffer present death.

A stately Tomb, for King *Dercennus* made;  
Stood near a Summit, with an Oken shade;

Hither

(a) Some write him *Dercennus*, some *Dercennius*, others *Stercennus*, suppos'd to be a King of the *Abruzzians*. But we have not any light to clear the Obscurity of the Historie.

Hither the beauteous Goddess swiftly flies,  
And *Arms* from the Sepulcher espyes.  
As with vain Fancy swelling him she saw,  
Why, said she, dost thou shun us? hither draw,  
Come, and *Camilla's* Legacy receive;  
*Diana's* Shafts shall thee of life bereave.

The *Thracian* from her Golden Quiver drew  
An Arrow, and enraged, bends her Bow;  
And so much strength to draw the Tree she set,  
Untill the crooked ends together met;  
To th'iron head her left hand she did bring,  
Her right unto her bosom brought the string.  
*Arms* at once did hear the Air resound,  
And in his Breast the feather'd Weapon found.  
He, now expiring, as he groaning sends  
His last breath forth, neglected by his Friends,  
In Dust of Forein Lands forsaken lyes,  
And winged *Opis* mounts unto the Skyes.

*Camilla* slain, in flight her Squadrons led,  
*Rutilians* next, then fierce *Atinas* fled;  
Ensigns they quit, and Safety seek at large,  
Till their own Cities Wall th'amazed charge;  
Nor any could the *Trojan* Force withstand,  
By Arms or Strength, Death bearing in their hand;  
Their Bows un-bent, hung at their weary backs,  
And Iron-hoof'd Horses shake the rotten tracks.  
Then black and troubled Clouds of Dust appear,  
Darkning the Sun, and to the Walls drew near;  
Beating their Breasts, the Matrons female cries  
Send from the Towers, and Clamours scale the Skyes.  
Who first through open Gates did entrance make,  
The Foe with them commixed, in did break:

Nor

(b) Why *Opis* is here call'd a *Thracian*, may be collected from *Servius Danielis* (though the same be in many places faulty) who writes, That there were several Nymphs who came from the *Hyperboreans* to *Lations*, for the educating of *Diana*, amongst whom (happily) *Opis* was one. *Si quis melius conjetet, ex Servio, audiam, fatis La Cerda.*

(c) *La Cerda* thinks our Author here alludes to a piece of *Roman History*, when the *Volscians* defeated by *Coriolanus*, and running to *Coriolo*, were by the *Romans* purg'd, and cut in pieces at the City Gates. See *Thynarch.* in *Coriolan.*

Nor could the Wretches wofull death avoyd,  
But are at home just at their Doors destroy'd,  
And under their own Battlements their fates  
Receive by Steel, when others shut the Gates,  
And durst not open to receive within  
Their calling Friends; sad slaughters now begin  
Of those the Pass kept, and maintain'd the Fight.  
Some shut out, in their weeping Parents fight,  
Into the Trench are tumbled headlong down;  
Others with loose reigns desperately ride on,  
And tilt against the Gates and massie Bars.  
The Matrons, in such danger of the Wars,  
Mov'd with *Camilla*, and their Countreys love,  
Logs, Blocks and Stones do tumble from above,  
And these instead of better Weapons use;  
To save their Countrey, 'Death they not refuse.

*Turnus* mean while sad news heard in the Groves,  
And him with mighty sorrow *Acca* moves;  
And him with mighty sorrow *Acca* moves;  
*Volscians* were scatter'd, and *Camilla* slain,  
Favour'd by *Mars*, they did the Battel gain,  
Who now pursue, and drove them to the Gates,  
For so had *Jove* decreed, and cruel Fates.  
He from the Hills then rose, with Fury struck,  
And the rough Groves, and dangerous Pass forsook.

Scarce out of sight, into the Plains he drew,  
When Prince *Æneas* marching he might view  
Down to the open Champaign, and at last  
The danger of the Hill and Forrest past.  
So to the Walls both swiftly marching go,  
Nor much the distance betwixt Foe and Foe.  
At once *Æneas* saw the smoking Fields  
In Clouds of Dust, and the *Laurentian* Shields,

Z z z

And

(d) Of this affection of the Women of *Laurentum*, *Senlig.* l. 3. 19. and *Æneid.* l. 9.

And *Turnus* him, marching with all his Force,  
 And heard the neighing of his panting Horfe.  
 Straight they had Battel joyn'd, and shed much Blood,  
 But that bright *Phœbus* in 'th *Iberian* Flood  
 Dipp'd his tir'd Steeds, Night vanquishing the Day.  
 Intrench'd before the Town both Armies lay.

(\*) Alluding to the Fable of the *Spaniards*, who affirm'd that the Sun us'd to see in their Sea with a very great hilling, as a hot Iron drench'd in the Water; of which, *Deleius*, in *Senec. Trogus*, who cites for his Authority *Cleomedes*, lib. 2. and *Pellidanius* in *Strabo*, lib. 1. to which likewise alludes *Ausonius Epist. ad Paulinum*.

*Stridensq; feto Titan insignis Ibero.*

This opinion arising from the double ignorance of the Antients; the first conceiving the Sun to be a Mass of Iron red hot; the other apprehending the Sun to be every day quench'd in the Western Sea; and the next day to be kindled again in the Eastern Ocean; of which, see *Lucretius*, l. 5. *videturq; Lambinum*.



VIRGIL'S



*Aut hoc Dardanum dextra sub Tartaro mittam  
Deferrentem, illic spectantemque Latinus  
Exspectat ferro Crimen, etiamque Cydonem.  
Aut habet victor: cedat, Lavinia, Comes.  
Turne per has ego te Lachrymas, per si quis Anates  
Tangit hunc altum, sper tu nunc inde senecta.*

Domina Flore Backhouse.



*Tu requas, iure: decus Imperiumque Latinus  
Te pater: in te omnis domus inclinata reuoluit  
Vltimæ ævo, deesse manu committere Troiam.  
Qui te cunctis manent, ista, cernuntque clypeus.  
Et me, Turne manent: simul hæc, et ista, et ista  
Lumina, nec generum Aeneas captiua videtur.*

Tabula merito votiva.



# VIRGIL'S ÆNEIS

THE TWELFTH BOOK.

## The ARGUMENT.

**T**urnus resolv'd by Fight to end the Wars,  
Straight challengeth Æneas; he prepares  
To meet. The Time and Place appointed, both,  
To observe Articles, take a solemn Oath.  
Juturna sent th' Agreement to disturb.  
Nor could the Trojan Prince his Army curb.  
Æneas hurt: Turnus encourag'd, then  
Enters the Fight, and slaughters many Men,  
Venus her Off-spring cures. Inrag'd he goes  
To seek bold Turnus, amongst thickest Foes:  
But missing him, attempts the Town to gain.  
Amata's wofull death, and Turnus slain.



When Turnus saw the valiant Latin  
tir'd  
With bad success, his Promise now  
requir'd,  
Himself now look'd upon, he rages  
more,

And Courage takes. As on the Libyan Shore

Z z z 3

A

(a) Such is the nature of Lions, that unless hurt, they cannot be angry. *Turneb.*

A wounded Lion, by the Hunters chac'd,  
Bold makes a stand, and<sup>a</sup> chargeth them at last;  
Roaring aloud, his curled Main he shakes,  
And with a bloody Mouth the Javelin breaks:  
Such Rage as this inflames bold *Turnus* Breast,  
Who to the King his Trouble thus exprest.

There shall be no delay in *Turnus* Sword:  
Will the perfidious *Trojans* keep their word,  
And stand to their Engagement, I will fight;  
Perform, great King, for Leagues the sacred rite.  
Either this *Asian* Fugitive by me  
Shall perish, (let the *Latins*<sup>b</sup> sit and see)

(b) Upbraidingly spoken; that posture not only denoting rest, and quiet, but a supine, and lazy negligence. *Villev. l. 26. c. 20.*

And I this Common Mischiefe shall destroy,  
Or he victorious over me, enjoy  
The fair *Lavinia* for his Royal Bride.

To whom the King, undiscompos'd, reply'd;

Most noble Prince, so much as the account  
Of thy great Virtues others do surmount,  
So much it me behoveth to beware,  
And weigh all chances with especial care.  
Paternal Realms, and Cities, thou dost hold,  
Purchas'd by Valour, I have Love and Gold.

(c) Thereby intimating the little necessity there was for his alliance with *Turnus*, since either Prince had sufficient of his own, without seeking any Foreign Assistance. So *Turneb. l. 23. c. 14.*

In *Latium* other Virgins may be found,  
Both for their Beauty and high Birth renown'd.  
Freely to speak, though harshly, grant me leave,  
That better thou thy self may'st undeceive;  
That no *Italian* Prince my Daughter should  
Enjoy, both Men and Oracles foretold.  
Vanquish'd with thy Affection, and thy Kin,  
And the persuasions of my wofull Queen,  
All Bonds I broke, the promis'd Bride detain'd,  
And was to take up impious Arms constrain'd;  
Since when, thou seest what Fortunes follow me,  
And in these Wars what thy own Sufferings be;

Worsted

Worsted in two great Fights this Town, the prop,  
And now of *Italie* the only hope,  
We hardly keep, with Blood yet *Tyber* boyls,  
And<sup>d</sup> Bones make white the Fields in mighty Piles.  
How is our mind with various counsels tost?

(d) So *Tactum* of the *Varian* Delect, *Attila* Camp *Albentia* Offa, ut frangerent, ut resisterent, assellia vel aggerata. *Annal. lib. 1.*

What weakness changeth it? were *Turnus* lost,  
I should make Peace; why, rather then all strife,  
Remove not I, and yet preserve thy Life?  
What will thy own *Rutilians* think? what may  
The other Princes of *Aufonia* say?  
If (Heaven forbid it) I should ruine thee,  
Seeking our Daughter and Affinity?

View Wars events, and thy old Father spare,  
Who now at home for thee lyes plung'd in care.  
But no persuasions *Turnus* wrath aswag'd,  
Such Medicines make him worse, and more inrag'd.  
Soon as his Palsion granted, he reply'd;  
Thy care for me, for my sake lay aside,  
Oh let me suffer Death to purchase Fame.  
And we our brandish'd Spear not idly aim;  
Nor this hand weakly doth a Javelin shake,  
And Blood will issue from the Wound we make:  
Then shall his absent Goddess-Mother fail  
In Mists to hide him, and a Womans Veil.

(e) *Fortuna belli semper accipiti in loco est*, saies the Tragedian (in *Thebaids*) and the Historian likewise, *Nisquam minus quam in bello Evenerit respondent*. *Liv. l. 25.*

But the Queen weeping, with Wars chance dismay'd,  
O'rewhelm'd with Grief, thus did her Son disswade;  
Dear *Turnus*, by these Tears, if any love  
Of sad *Amata* thy kind Bosome move,  
(Thou my sole comfort, and my ages prop,  
Who art our glory, and our Kingdomes hope,  
On whom our falling House doth only rest)  
O combate not the *Dardan*, I request;  
Whatever chance attends thee in that Fight,  
I must bear part, and shall this hated light

Forfake

Forlake at once, nor Captive will I see  
That Fugitive my Son-in-law to be.  
*Lavinia* mark'd her Mothers' words and tears,  
Whilſt Bluſhes warm'd her Cheeks; whoſe *Dy* appears  
Like new-born flame, and o're clear Beauty flows;  
So *Indian* Ivorie, ſtain'd with Crimſon, ſhews,  
Or Lillies amongſt Province-roſes plac'd,  
So ſweet a colour the bright Virgin grac'd;  
When mov'd with love, *Turnus* beheld the Maid,  
And more incens'd, thus to *Amata* ſaid;

Not me, dear Mother, proſecute with tears,  
Nor with ſuch Omens daunt, who now prepares  
For ſtrife of cruel *Mars*; & the Fatal Hour  
Of Death to ſtay, is not in *Turnus* power.

*Idmon* our Herald, go, this Meſſage bear,  
Not pleaſing to the *Phrygian* Princes ear.  
Soon as the bluſhing Chariot of the Morn,  
With Roſes ſhall Daies Infant-brows adorn,  
Let him not draw his *Trojans* to the Field,  
Let both the Armies to Ceſſation yield;  
With our own Blood this War we ſhall decide,  
There let him ſtrive to gain the Royal Bride.

This ſaid, he went to ſee his Horſe; their plight,  
And fiery Metal him did much delight,  
Which *Orithya* gave *Pilumnus*, who exceed  
The Snow in whitenefs, and the Wind in ſpeed.  
The Grooms attend; they clap their necks, and reign  
Their well-born heads, and comb the flowing main.  
Next, on he try'd a ſuit of Armour, which  
Was bright with Gold, with *Orichalcus* rich:  
Then puts his Sword on, and his Target brac'd,  
And fits his Creſt, with bloody Feathers grac'd.  
*Vulcan* the Sword for Royal *Damns* made,  
And hot, in *Stygian* waters cool'd the Blade.

Then

(f) *Voem Lacrymis*, i. e. *una cum Lacrymis*. See *La Cerdas*. For *Lavinia* wept not, but her Mother *Amata*.

(g) This is one of the twelve indifſoluble places, (ſaith *Servius*) which yet *Turnus*, l. 23. c. 14. expatiates thus: *It is not free for me, whether I will or no; I cannot reſuſe to fight, that, if I muſt fall and dye, I cannot defer it.* And lo they uſe to ſpeak who are obſtinately with'd away into danger, for they deny that they can avoid it.

(h) Daughter of *Brithem*, Wife of *Boreas*. The Critics reprehend *Virgil* for this Fiction, who is as ſtoutly defended by *Turnebus*, l. 23. c. 14.

(i) *Horace* (ſaith *Servius*) gives it for a Rule, *Non quodcumque velis, poſſes ſine ſubſidia credi*—whence ſome Critics preſume to blame *Virgil* for obtruding an incongruous Fable upon his Reader in this place, as ſuppoſing it very improbable for *Orythia*, an *Adonian*, and carried by *Boreas* into *Thrace*, to preſent Horſes to *Pilumnus*, an *Italian*: But our Author is defended by *Turnebus* and *Germainus*. Not is it unuſual for Princes, though at diſtance, to contract Amity by Preſents, as may be eaſily made good by the Teſtimonies both of Poets and Hiſtorians.

(k) Among the Antients *Orichalcus* was eſteem'd the nobleſt of Metals; firſt found out (as *Servius* from *Lucretius*) by the accidental ſmoking of Woods, whole heat made the Earth to ſweat out Metals; the name deriv'd was *ore* & *chalx*, i. e. gold, it being no other than Mountain *Brass*, and not, as ſome write it, *Aurichalcus*, ſuppoſing it (but fallſly) a Composition of Gold and *Brass*: It is long ſince loſt, the *Barth* (as *Pliny* ſaies) being ſpent, and barren. Of its value among the *Romans*, *Plinius* gives us a taſt (in *Milit. &c.*) *Ego ipſos mores Orichalcos comparavi*. See *Salmuth*, in *Pancroll. de reſu depend.*

Then to a ſtately Hall he did advance,  
Where 'gainſt a Pillar ſtood a mighty Lance,  
*Aruncian Actor's* ſpoyl, which down he took,  
And ſtrongly brandiſhing the Spear, thus ſpoke;  
O never failing, when I made my Prayer,  
The time draws nigh; thou once wert *Actor's* Spear,  
And now art mine; O grant I may o'rethrow  
Th'effeminate *Phrygian*, and this hand the Foe  
Diſpoyl of Arms, with Duſt his Treſſes ſoyl,  
Curl'd with hot Irons, and moyſt with Myrrhe and Oil.

Thus mov'd with rage, through all his Face did riſe  
Sparkles of flame, Fire ſhines in his bright Eyes.  
As when a Bull roars dreadfully for fight,  
And doth his Fury with his Horns excite  
Charging a Tree, out-braves the Wind with blows,  
And Sand preludium to the Combat ſtrows.

So bold *Æneas*, earneſt to engage,  
Truſting Maternal Arms, whets his own rage,  
Glad thus to finiſh War; and ſhews his Friends,  
And Son, to comfort them, what Fate intends.  
Then he commands ſome to the King ſhould bear  
Th'accepted Challenge, and ſhould Peace declare.

Soon as the riſing Dawn the Mountains height  
Had ſprinkled with the ſeeds of new-born Light;  
When *Phæbus* Steeds roſe from the Eaſtern Sea,  
And from their puffing Noſtrils blew the Day,  
The *Trojans* and *Rutilians* Liſts prepar'd;  
Which near the Walls of the great City were;  
Hearths in the miſt, and to their Common Gods  
Altars they rear, and crown with graſie ſods;  
Some cloath'd in Linnen, Water bring, and Fire,  
And drefs their temples with a Vervain tire.

*Anſonian* Squadrons, and the piled Troop,  
March from the Town, and *Trojans* all drew up;  
And *Tyrrhen* Squadrons haſt with various Arms,  
Standing imbatell'd, ready for Alarms.

A a a

Before

(l) In deſign; either in regard of his affinity with *Pars*, or reflecting upon the nature of the *Phrygians*, as being commonly beautiful and delicate, as *Explanatus* affirms upon the ſiſt verſe of *Homer's Iliads*, (h.)

(m) *Turneb.* l. 23. c. 14. thinks thoſe were Common Gods whole Images they were about to ſet upon the Graſſie Altars, that by the intervention and religion of them the Peace might equally be confirm'd on both ſides; by the *Trojans* and *Latinians*.

(n) The *Romans* laid a Turf upon the Altar; and Graſs is conſecrated to *Mars*.

(o) The *Fœciles* and *Pater-patriæ*, by whom Peace and War were confirm'd, never wore Linnen, and therefore *Hyginus* reads it, *Lima*, which is a Garment that hath *per-parum limum*, i. e. a winding purple at the bottom, wherewith they were cover'd from the navel to the feet. But Linnen was judiciously apply'd to thoſe Leagues which were not to be firm. So *Æneas* building a City in *Thrace*, which he was ſoon after to leave, contrary to Cuſtome ſacrifices a Bull to *Jupiter*. So *Latinus* calls the Senate to a Private-houſe, when his Counſels were not firm.

(p) Arm'd with Piles, *Varro* mentions two ſorts; *Quadratum* march'd with Carriages amongſt them, that they might lie down any where; *Platanus*, which march'd without Carriages, but cloſe, that they might get through difficult waies with more eaſe.



Before the valiant Regiments the bold  
 Leaders in Scarlet shine, adorn'd with Gold;  
*Mnestheus* and stout *Aylas* there took place,  
 And *Mossapus*, well-mounted, *Neptunes* race.  
 The Signal heard, all clear th'appointed Fields,  
 On Earth they fix their Spears, and rest their Shields.  
 Feeble Old Men, and fearfull Women, hast  
 With the un-armed Vulgar, where, well plac'd,  
 The Fight they might behold; on Tow'rs some get,  
 On Houses tops, or else on Bulwarks sit.

(g) For *Alba*, from which the *Alban* Mountain took its name, was built by *Ascanius*.

When *Juno* from high *Alban* (then no name  
 The Mountain had, nor Glory got by Fame)  
 Did the whole Army of the *Latins* view,  
 The *Trojans*, and the Royal City too;  
 When thus Heav'n's Queen to *Turnus* Sister said,  
 A Goddess whom the murmuring Floods obey'd;  
 This honour, *Iove*, the Ruler of the Skye,  
 Confer'd on her for lost *Virginitie*.

(r) *Juturna*, a Fountain in Italy near the River *Nimicus*, call'd to a *jetende*, from whence water was carry'd to Rome for all sacrifices.

Nymph, Glory of the Floods, thou know'st thou art  
 More dear to me, more near unto my heart,  
 Than any *Latin* Dame by great *Iove* led  
 Me to supplant from his ungratefull Bed;  
 And willingly in Heaven thy place I sign'd;  
 Left me thou blam'st, thy sad condition find.

Whil'st Fortune pleas'd, and Fate to *Latium* gave  
 Success, I *Turnus* and thy Walls did save;  
 Now cruel Fates attend the Youth, and I  
 Behold his day and wofull chance draw nigh;  
 Nor I this Peace, nor Combatants will view:  
 If ought thou dar'st, now for a Brother do;  
 Perhaps some better Fortune may arise.

(f) The Poets feign, that even the friendly Deities depart from those are about to dye. So *Iliad*. 22. *Apollo* forsakes *Hector*, and *Amphibolus* in *Sentius*.

Scarce said, when Tears pour from *Juturna's* Eyes,  
 Beating her snowy Breast. Then *Juno* said,  
 This is no time to weep, thy Brother aid,  
 And save, if now thou canst; raise War again,  
 And break the Peace, I'll the bold act maintain.

Advising

Advising thus, she left her much distress,  
 And deep the wounding sorrow pierc'd her Breast.

Mean while both Kings draw forth in solemn state,  
*Latinus* in a gallant Chariot fate;  
 Twelve Golden Rayes impal'd his shining Brows,  
 Which glory him bright *Phœbus* Of-spring shews;  
 Drawn with white Horses, *Turnus* next appears,  
 Brandishing strongly two broad-pointed Spears;  
*Aeneas* thence, whose Race *Rome's* Tow'rs must build,  
 In Heavenly Arms, and a Celestial Shield;  
 And next *Ascanius* from the Camp march'd up,  
 Of *Rome's* Imperial Walls the second hope.

(1) According to the Form of the Ancient Crowns, which were worn with pointed Rayes in the frontitude of Horns; of which, see *Pierius* in *Hieroglyph*. l. 7. c. 18. & 19.

The Priest in white did fleecy Sheep design,  
 And the fat Of-spring of the bristled Swine,  
 And Cattel to the flaming Altars brought:  
 They to the rising Sun, their hands well fraught  
 With salt Corn, turn their Eyes; Beasts for Divine  
 Uses they take, and on their Foreheads sign,  
 And with full Bowls and Offerings th'Altars lade:  
 Then with a drawn Sword Prince *Aeneas* pray'd;

(u) A Sheep not yet shorn, call'd *Atlantea* by the Pontificers. The Antients sacrific'd of old and decaying Beasts, for things which they would have soon ended; and in things which they desir'd might be increas'd and confirm'd, of those that were young and growing. A Sheep here is design'd in imitation of the Greeks.

O Sun, and thou this Earth, oh hear my Prayers,  
 For which I have endur'd so many cares;  
 Almighty *Jove*, and thou great *Juno*, which,  
 That now thou may'st more favour, I beseech;  
 And thou renowned *Mars*, whose powerfull Star  
 Rules various chances in destroying War;  
 Springs, Floods, I call, and Powers in th'Air recide,  
 And Gods, which mounted on blew Billows glide:  
 If *Turnus* fortune shall the Victory get,  
 We shall return to King *Evander's* Seat;  
 Nor my *Ascanius*, nor the *Trojan* Bands  
 Bear Arms against you, nor invade these Lands.  
 But if my Valour to me Conquest give,  
 (Which may the Gods confirm, and I believe!)

(x) All their Lustrations, Expiations, Prayers, and the like holy Ceremonies, were done with their faces turn'd to the rising Sun.

(y) *Yaugma*, *Hom.* l. 2. *Barley* sprinkled with Salt, as *Catins* expounds it, l. 12. c. 1. disprov'd by *La Cerda*. See *Æneid*. 2. Their Victims and Knives were sprinkled with Meal and Salt.

(z) They cut off the hairs from the forehead; of which, *Æneid*. 6. Or he hints at the fashion of drawing a crooked Knife from the forehead to the tail before the sacrifice. 23

A a a z

Ile



*Non eadem, Ænea, terram, mare, sidera, iura  
Latinaque genus duplex, Janumque bipartem.  
Vixit, deum informam, et duris, sacrisque Minis  
Audiat hæc, genitor qui fœdera fulmine sacrat.  
Sæpe aras, mediæq; iuveni, et numina testor.*



*Nulla dies pacem hanc Ruli, nec fœdera rumpet.  
Quo res cumq; cadent, nec me vis illa volentem  
Scelestæ, non si tellurem effundat in undas  
Ditæuo miscens, calcinivæ in Tartara solvat.*

GRIFFE. BOURNEA. Arm. Tabula sacre rativa.

Ile not inforc'd th'*Italians* to obey  
The *Trojans*, nor aspire these Kingdoms sway;  
Th' unconquer'd Nations their consent shall give,  
With equal Laws in lasting Peace to live.  
' Gods, rites, I'll add; *Latinus* still shall sway,  
And let the Crown keep the Militia.  
The *Trojans* shall for me a City frame,  
And fair *Lavinia* give the Cities name.  
*Æneas* said, then thus *Latinus* prays,  
And looking up, to Heaven his hands did raise.  
By the same 'Earth, and Sea, and Stars, I vow,  
The 'Sun, and Moon, and 'Janus double brow,  
And by the Adamantine Gates of Hell,  
And dismal Mansions, where sad Spirits dwell:  
Great *Jove*, hear this, and Peace with 'Thunder seal,  
' Altars and Fires, I to your Powers appeal;  
Nor time nor chance this Covenant shall dissolve,  
Nor will I be enforc'd from my resolve.  
First shall the Earth be with a Deluge drown'd,  
Or Heaven shall sink into the *Stygian* Sound;  
Just as this 'Scepter (one in's hand he bore)  
Never shall sprout with verdant Branches more,  
Which from its Mother Earth no Sap receives,  
To th' Axe long since bequeathing Boughs and Leaves;  
Which once a 'Plant, now Gold and Art adorn,  
And thus by Princes of the *Latins* born.

Thus they confirm the Leagues in open view  
Of all the Chiefs, and sacred Cattel flew;  
Then from the Beasts alive hot Entrails pull,  
And load the Altars with huge Chargers full.

But now no equal match they did appear,  
New thoughts *Rutilian* souls surprize with fear,  
And more, when him they not so chearfull saw  
With heavy pace towards the Altar draw,

(a) As *Pompey*; of which, *Scal.* l. 3. 11. The *Julian Family* had the Priesthood from *Iulus* to *Virgil's* time.

(b) By how many several things *Antients* us'd to swear, *Alex.* ab *Alex.* shew'd. l. 5. c. 10. and the Forms of their Oaths *Briffonius* hath collected, l. 8. (in principio.)

(c) *Apollon* and *Diana*, Children of *Latoona*. So *Tibullus* calls the Daughter of the Sun, *Solis* genitrix; and *Janulus* filius *Hymenæus*, *Urania* genitrix.

(d) The Arbitrer of Peace and War, who presides in Leagues: For after *Romulus* and *Tiberius* were agreed, the Image of *Janus* with two faces was set up, as representing two people.

(e) Spoken to the opinion of the *Antients*, who thought that perjur'd persons were struck with Thunder from Heaven.

(f) When the Gods were about to make War against the *Troians*, they swore at the Altars; whereupon it was a Custom that the Religion of an Oath should be established by the touch thereof, and the ascension of Fire.

(g) Princes antiently in the making of Leagues us'd to swear by their Scepters, which *Aristotle* affirms, l. 3. *Polit.* c. 14. and *Homer* gives us an Example of *Hector* tearing to *Dolon*, by putting his Scepter into his Hand, to assure *Dolon* of the Confirmation of his Oath, (*Iliad.* 10.) The reason of this Ceremony, *Servius* gives, *The Antients*, fates her, in making of Leagues, us'd to exhibit the Image of *Jupiter*, which being sometimes inconvenient, (especially when they made Leagues with far distant Nations) they found out a way of representing him by a Scepter, which denotes his Power; wherefore *Latinus* here bears not a Scepter as a King, but as *Pater Patrius*.

(h) Scepters were antiently of Wood, as our Author here intimates, in imitation of *Homer, Iliad.* 1. The *Indian Kings* yet never us'd other than those of Ivory, which afterwards the *Romans* likewise wore; sometimes of Brail, as *Virgil* in the description of *Evander's*; of Silver also, and Gold, and those sometimes adorn'd and beset with Precious Stones, as *Pliny* testifies of *Nero*, l. 36. c. 2.

And

And cast down looks, who whil'st Heav'n's aid he seeks,  
 Had lost the Manly Colour in his Cheeks.  
 This observation as *furuna* view'd  
 To spread, and seize the giddy Multitude,  
*Camerta's* form she takes, whose Grandfire won,  
 And Father's valour, honour for the Son,  
 And he himself most valiant; in she goes  
 And with much cunning various rumours sows.  
*Rutilians*, blush you not at what you do?  
 Will you expose one Man for all of you?  
 Doth not our strength and number like appear?  
 Th' *Arcadians* and the *Trojans* all are here,  
 And fierce *Hetrurians*, which 'gainst *Turnus* rage,  
 Were two for one at least, should we engage.  
 He to the Gods shall go, with Honour crown'd;  
 A willing Offering, through the World renown'd;  
 We to proud Lords, our Countrey lost, must yield,  
 Who now sit idly sporting in the Field.

These words the Souldiers bosoms more inflame,  
 And spreading murmur through the Army came;  
*Latins*, *Lawrentians*, who did late suppose  
 An end of War, and rest from former Woes,  
 Fresh thoughts excite to Arms; Peace, now they hate,  
 Extremely pitying *Turnus* wofull state.

A more prevailing Plot she did devise,  
 She sent an Omen from the lofty Skyes,  
 Then which could nothing more their Souls inrage,  
 Or sooner make th' *Italians* to engage.  
 For *Jove's* Bird flying through Heav'n's Chrystal Arch,  
 Charg'd a whole Troop of Sea-fowl in their march;  
 Then stooping down, from swelling Billows bears  
 A Silver Swan trufs'd up in griping Sears.  
 Th' *Italians* Courage take; for the whole flight  
 With loud Cries face the Foe (a wondrous fight!)

Wings

Wings hide the Skyes, their plumed ranks enlarg'd,  
 The Enemy in a full Body charg'd;  
 O'repow'rd, his Prey he drops into the 'Flood,  
 And routed, shelters in a gloomy Cloud.

The Omen the *Rutilians* salute,  
 And Arms prepar'd with a prodigious shout;  
 And first the Augure, bold *Tolumnius*, said;  
 For this with Vows so often I have pray'd;  
 You Gods, I take your sign; me, me afford  
 The Conduct, and decide it with the Sword.  
 You whom this Stranger did with War invade,  
 Like harmless Fowl, and waft our Countrey laid,  
 Shall with fet Sail inforce to leave our Banks;  
 Unanimously close up your Files and Ranks,  
 And by engaging, save your King engag'd:  
 Then at the Foe his 'Spear he cast inrag'd;  
 The well-aim'd Javelin sounding cuts the Skyes;  
 At once huge shouts, at once the Squadrons rise,  
 Desire of Tumult now inflames their Blood:  
 But the sent Spear, where nine bold Brethren stood,  
 Which to *Arcadian Gylippus* came,  
 By his first Lady, a chaste *Tyrrhen* Dame;  
 One of those Youths, where his rich Belt did sit  
 Close to his side, just where the Button knit;  
 As in bright Arms the comely Person stands,  
 Transpierc'd his ribs, and stretch'd him on the Sands.  
 But the fierce Brethren, stir'd with cruel rage,  
 With Swords and Javelins desperately engage,  
 There entertain'd by a *Lawrentian* Band;  
*Trojans* and *Agyllinians* them withstand,  
 And the *Arcadians*, bold in painted Arms;  
 One Soul both sides to fight it out informs;  
 Altars are spoyl'd, a Javelin-tempest pours,  
 And the whole Skye grows dark with Iron showers;

Some

(4.) Denoting the uncertainty and fallacy of the Omen; as *Servius* observes, *Uticunque firmus indicit Augurium dat ei firmissimum sedens; In hoc autem Augurio liberatus Cygnus in aquam cecidisse dicitur, aquam autem instabilem & infirmam non dubium est.*

(1.) The ground of dissolving the League. Whence *Germanus* thinks it credible, that the Custom for the *Fœdalis* (in denouncing War) to dart his Spear into the Enemies Countreys, had its Original.

Some get their Chariots, or swift Horses mount,  
And with drawn Swords march boldly to the Front.

*Messapus*, hot to break the Peace, beat down  
*Aulestes*, honour'd with a Royal Crown;  
One of the Altars, which did stand behind;  
He with his head and shoulders first did find;  
When fierce *Messapus* following with his Spear,  
Him, craving Quarter, "slew, and said, "Lye there;

To the great Gods a better Sacrifice;  
Th' *Italians* spoyl his Body as he dyes.  
*Chorineus* from the Altar snatch'd a Brand,  
And bold *Ebrius* raising up his hand,  
Dash'd on the Face, and set his Beard on fire,  
Which burning smelt; he, as he did retire,  
With his left hand pursuing of his blow,  
Did seize the hair of his amazed Foe;  
And wrestling with him, brought him to the Ground,  
Then with his stiff Sword gave the deadly Wound.  
*Podalirius*, Shepherd *Alfius* charging through  
Arm'd Squadrons bravely, fiercely did pursue  
With his good Sword, and him he overtakes;  
But his Deaths-wound bequeath'd him with an Axe,  
And clove him to the Chin; a Crimson Flood  
Dims his bright Arms, and dews in sprinkled Blood;  
A hard and Iron sleep closeth his fight,  
And seal'd his Eyes up in Eternal Night.

But Prince *Aeneas* naked hands extends,  
His 'head yet bare, and calls aloud his Friends;  
Where rush you thus? what sudden rage is this?  
O stay your wrath! the Peace concluded is,  
All are agreed; 'tis I must end this War:  
Let me then fight, and lay aside your fear;  
This hand a lasting League shall make, and find  
*Turnus* the sacrifice of Peace design'd.

Whil'st

(m) With a push of his Spear, not daring to cut of his hand.

(n) *Hoc habet*, i. e. he is struck with a deadly wound, so *Servius*. Thus it must be, *Scal.* l. 4. v. 16. 'Tis well, *Domatius Habet* is a word proper to wounded Gladiators, or insulting Adversaries, or applauding People; so *Lips.* l. 2. c. 21. *Saturnus*.

Prudentius. *Hoc habet exclamat* *virtrix regina*---

Seneca Agamem. *Habet*, *periculum* *est*.

(e) That he might be known. So *Julius Caesar* in the *Pharlatian* Battle, with naked hand and head cry'd out, *Parcite Cruebim*. See *Scal.* l. 3. c. 11. *Pont.*

Whil'st these he said, behold, with mighty sound,  
A winged Arrow gave the King a wound;  
By what Hand shot, or Whirlwind sent, 'unknown;  
What God, or Chance, did *Rugils* so renown.  
The Glory of the Famous Deed was lost;  
Nor any of *Aeneas* Wound could boast.

But *Turnus*, when he saw *Aeneas* turn,  
His Captains troubled, straight with hope did burn;  
Calls for his Steeds, then Arms, and from the Plains  
Leaps in his Chariot, and straight takes his Reigns,  
And many valiant Souldiers overthrows,  
And o're them dying, with his Horses goes;  
Or with his Chariot-wheels whole Squadrons tears,  
And at them flying, casts their taken Spears.  
So near cold ' *Hebrus* bloody *Mars* proceeds,  
Whil'st his Shield rattles, to his fiery Steads  
Giving the Reigns, then Winds they fly more fleet,  
And furthest *Thrace* groans with their thundering Feet;  
With him pale Fear, and cruel Anger rode,  
And Treachery accompanies the God:  
Fierce *Turnus* so his Horse drives through the Plain,  
Smoking with sweat, insulting o're the slain;  
From their swift heels a sanguine dew he spreads,  
And Sand, with streams of Blood commixed, treads.  
And now he *Sthenelus*, *Thamyris*, *Polus*, slew;  
These hand to hand, him afar off o'rethrew;  
*Glaucus* and *Lades*, both in *Lycia* born,  
Whom *Imbrasus* their Father did adorn  
With Arms of equal proof, either to fight,  
Or mounted, to outstrip the Winds in flight.  
In th' other Wing, *Eumedes* fierce came on,  
With new Supplies, old *Dolops*'s warlike Son;  
His Grandfires name, and Fathers strength he had,  
Who in times past, when he a Spy was made,  
To view the *Grecian* Camp, bold, for his hire,  
' *Achilles* Horse and Chariot did require.

(p) He that did it was suborn'd by *Juturna*; for that he was wounded by a Man, we learn from *Jupiter* afterwards, *Mortalis decuit*, &c.

(q) A River of *Thrace*, so call'd from *Hebrus* the Son of *Hemus* and *Rhodope*.

(r) He obtain'd not *Achilles* Horse. So *Adipirare ad consulatum*, *Scal.* l. 4. v. 16. *Diomedes* slew *Dolops*, who had the confidence to demand the Horses of *Achilles*, which he that slew him demanded not.

Bbb b

For

For this, *Tydid*es gave him other Pay,  
Nor bore he e're *Pelides* Steeds away.

As *Turnus* him through open Champain spy'd,  
Through yielding Air he made his Javelin glide;  
Then from his Chariot lights, his Steeds did check,  
And, leaping on him, trod upon his neck;  
Wrests his Sword from him, and the shining Blade  
Discolouring in his throat, thus fiercely said;

*Trojan*, behold that Land thou striv'st to gain,  
And stretch'd out thus, I measure th' *Hesperian* Plain.  
To those dare fight with us, we alwaies yield  
Rewards like these, and thus they Cities build.

Next *Butes* with his Spear he overthrew,  
Bold *Chloris*, *Sybaris*, and *Dares* slew,  
*Thersflocus*, *Thymætes* next did speed,  
As he was tumbling from his warlike Steed.  
As when ' *Edonian* *Boreas*, from the Hills  
Thundring aloud, " *Ægean* Billows swels,  
Mountains to Shore before loud Tempests fly,  
And muster'd \* Clouds are routed through the Skye:

So *Turnus* fares, which way so e're he goes,  
Squadrons retreat, and Flight preserves his Foes;  
Rage drives him on; the Air, such speed he makes,  
His waving Plumes against his Chariot shakes.

But *Phægeus* not his furious charge dismaid,  
He stopp'd his Chariot, and swift Horses staid,  
Seizing their foamie Reigns; but whil't he hung,  
Drawn by their Mains, *Turnus* his Javelin flung,  
Which pierc'd quite through his quilted Mail, & found  
Passage to tast his Body with a Wound:  
But with his Shield against the Foe he made,  
And of his trusty Sword imploring aid;  
When hurried with the Wheel, and flying Axe,  
At last he tumbled down, whom *Turnus* takes

Betwixt

(f) With thy Body, not with  
Pearches or Poles. For it was the  
Custom of Emperours, when they  
were Victors, to give their Lands to  
their Souldiers.

(\*) *Edon* was a Mountain of  
*Thracia*.

(u) A dangerous Sea for the  
many Rocks.

(\*) Whence *Boreas* is still'd  
supposed to be his name, for its strait  
blast wherewith Clouds are dispersed.

Betwixt his Helm and Gorge cuts off his Head,  
Leaving upon the Sand his Body dead.

Whil't such dire slaughter conquering *Turnus* made,  
*Mnestheus*, *Achates*, and his Son, convey'd  
*Æneas* bleeding to the Camp; a Lance  
Eas'd his alternate step, as they advance.  
To draw the broken Arrow he essayes,  
Struggling with pain, and tries the easiest wayes;  
They lance the Wound, and where it lay conceal'd,  
Cut deep, that they again might take the Field.

\* *Lapis*, *Phæbus* Minion, now was there,  
To whom the God did such Affection bear,  
That his own gifts on him he did bestow,  
His prophesying Spirit, Harp, and Bow.  
That he might long deferr the Fatal Hour  
Of his old Father, he the use and power  
Of Simples learnt, and to himself imparts,  
By study, knowledge of ' despised Arts.

*Æneas* chafing, lean'd upon a Spear,  
With sad *Iulus*, and great concourse there,  
Nor is he mov'd nor troubled at their tears.

Then old *Lapis* many things prepares,  
His Vest girt back in the *Pæonian* guise,  
And *Phæbus* powerfull herbs in vain applies;  
Vainly he labours to draw forth the Steel,  
Tries with his Probe, and doth with Pincers feel;  
No way will hit, no aid *Apollo* yields;  
And horreur more and more rag'd in the Fields;  
Dust clouds all Heaven, the Horse draw near the Wall,  
Dangerous it grows, Shafts midst the Camp do fall;  
The cries of valiant Souldiers scale the Skye,  
And those that in the bloody Battel dye.

Here *Venus* troubled at her Son's deep wound,  
Brought \* *Dittanie*, in *Cretan* *Ida* found;

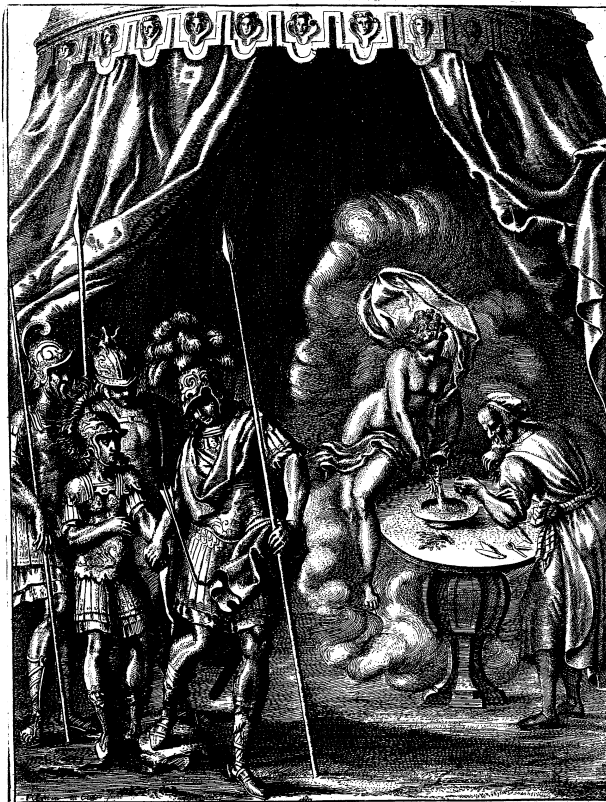
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The

(\*) So *Turnus*, l. 23. 14. not  
*Lapis*; a fit name for a Physician,  
from *lapis*, to cure.

(\*) *Matus arces*, Medicine:  
Call'd mute, as some think, because  
it was first despicable, and practis'd  
by Servants. *Servus* will have it to  
be mute, in respect of Mufick;  
others, in relation to feeling the  
Pulse; others, because it is the ex-  
ercise of the hand, whence Chi-  
rurgery. *Petrarch*, *Senil*, 3. 7. faith,  
He respecteth the nature of the Art,  
(not any undervaluing of it) which  
consists in practice, not words.

(\*) *Discozides*, 3. 32. asserts,  
that *Dittanie* hath neither seed nor  
flower; and cap. 34. that there is  
another kind brought out of *Creta*,  
which *Proclus* thinks to be meant  
by *Virgil*; others, as *Erythraeus*,  
say, that *Virgil* in painting this  
Flower imitated *Theophrastus*.



Stabat acerbo fremens, ingentem nexu in huius  
 Anas; magno iuvenum, & meritis Iuli  
 Concurfu, lacrymisque immobilis, ille reditor  
 Pannum in morem tenor lucentis amictu,

Hæc Venus indigno gnati concussa dolore,  
 Dictamnum genitricis Creteæ arripit ab Ida,  
 Puerumque suum folio & flore coronatum  
 Purpureo, non ille feris incognita Caprie  
 Ordina, cum tergo volucris hæverit angue  
 Encl. l. 12.



Hugoni Bodwda, Armigero,

Tabula merito votiva,

The stalk hath sprouting leaves, and on the crown  
 A purple Flower, not to wild Goats unknown,  
 When winged Arrows in their Backs are fix'd;  
 Veil'd with a Cloud, this beauteous *Venus* mix'd,  
 With purest Water, in a Bowl, and strews  
 The healing moysture of *Ambrosian* dew,  
 And with it sweetest *Panax* did compound,  
 With which th'old man, not knowing, bath'd the wound:  
 Then from his body straight all anguish fled,  
 And now the wound no more, though mighty, bled;  
 The Steel now uncompell'd, follows the hand,  
 And strength returns unto its old command.  
 Bring Arms; why stay you? first *Lapis* cries,  
 Inflaming Courage gainst the Enemies;  
 This is no work of Man, nor did this Art  
 My Master *Phœbus* unto me impart;  
 Nor have I drawn the Steel, which deep did lurk;  
 A greater God sends thee to greater work.  
 Then for the Fight *Æneas* earnest, ties  
 His Golden Cuirasses to his Manly Thighs,  
 Hating delays, brandish'd his Spear; this done,  
 Buckles his Shield, and claps his Corslet on,  
 And then his Son embracing, thus array'd,  
 He through his Beaver, sweetly kissing, said;

Valour, true Honour, learn (my Boy) from me,  
 Fortune from others; this right hand shall be  
 In War thy Shield, and shall with Realms endow;  
 To riper years attain'd, remember thou  
 Thy Friends example; let thy Father's fame,  
 And Uncle *Hector*, to brave Acts inflame.

Thus having said, bravely the Field he takes,  
 And in his hand a mighty Javelin shakes.  
*Anteus* and *Mnestheus* Bodies now unite;  
 All leave the Camp, and hasten to the Fight:

(a) Of this Medicine of wild Goats, see *Valer. Max. l. 1. c. 8. Arist. Hist. Anim. l. 9. c. 6. Cic. 2. de Nat. Deor.* It is reported that wild Goats in Crete, when they are beset with Arrows, seek an herb call'd *Dittany*, which when they have tasted, the Arrows fall out of their Bodies.

(b) *Euphrosia* saith, *Adonis* is a certain Flower. And it is the Food of the Gods; whence *Marshall. l. 11. ep. 58.*

*Jupiter Ambrosia sapor est, & Nectar vivit.*

(c) An herb of a strong smell; and so reckon'd by *Lucretius* (among others) lib. 4.

*odorem Exspirant acrem Panaces, Albus hinc terra, Atrionis graves, & tristia Centauria.*

*Dioscorides* affirms, that it was likewise call'd *Heractium*. The Fables make *Japhan* and *Panacea* the Daughters of *Æolus*. The first so call'd, says his son, a mule; the other, says his son, a mule; a curandis omni genus Morbis.

(d) On the Head (not the Cheeks or Lips) saies *La Certe*, as being more proper, and becoming Martial Men. Such a Kiss *Philip of Macedon* is said to have given his Son *Alexander* after he had courageously back'd and manag'd the untam'd *Bucephalus*, his noble steed, he kiss his head (saies *Plutarch*, in *via Alexand.*)

(e) Not unlike to this is that speech of *Corvelinus* to his Children before his Banishment, recorded by *Dionys. Hal. l. 8.* who pray'd that the Gods would give them, when they came to Men's estate, more Fortune than their Father, not less Virtue or Valour. So *Alex* (in *Attius* the Tragedian) wishes to his Son *Euryalus*—*Virtute sis par, dispartem, patri.*

(f) *Cressa*, Mother of *Alcaminus*, was Sister to *Hector*.

Then

Then darkning Clouds of Dust obscure the Field,  
And beating Feet make shaken Earth to yield.

*Turnus* beheld them, as the Troops did draw  
Forth from the Works, and the *Ausonians* saw;  
Straight through their Bodies runs cold trembling fear;  
But before all, his Sister first did hear;  
She knows the horrid sound, and frighted, fled.  
He his black Squadron o're the Champain led.  
As when a mighty storm flies to the Shore,  
Through the deep Sea, suspected long before  
By skilfull Swains, who fear it will annoy  
Their Plants, their standing Corn, and all destroy,  
Winds fly before, and bring the sound to Land:  
So charg'd *Aeneas* with his *Trojan* Band.  
And close together they in Bodies drew.

*Tymbræus*, stout *Osiris* overthrew,  
*Mneftheus*, *Archetius*, and *Achates* sped  
Bold *Epulon*, *Gyas* left *Ufens* dead;  
*Tolumnius*, the Augurer, he slew,  
Who 'gainst the *Trojans* first his Iavelin threw.

<sup>b</sup> Clamour scales Heaven; now *Rutilians* yield,  
And fly with dusty shoulders from the Field.

*Aeneas* scorns to fight with any here,  
Who charge on Foot, or Horse, or cast a Spear;  
He *Turnus* seeks alone through dusty mists,  
And onely him demands unto the Lists.  
*Futurna* that *Virago* struck with fear,  
Tumbles *Metiscus*, *Turnus* Charioteer,  
Out of his seat, and snatch'd from him the Reigns;  
And leaves forsaken, fall'n upon the Plains;  
Acting his part, she guides the foaming Bits,  
In Voyce, Arms, Shape, like to *Metiscus* fits.

As a black Swallow flies through spacious Courts  
Of some rich Lord, and in vast Halls resorts,

Food

Food seeking for her Young, Porches she rounds,  
And now about the Chrystal Fountains sounds:  
Thus mounted, through the Foe *Futurna* makes,  
And all her thundring Chariot overtakes;  
Now here she shews her Brother, and now there,  
Nor lets him fight, but far from thence doth beat.  
No less *Aeneas*, this way, that way goes,  
And *Turnus* calls aloud through scatter'd Foes;  
Oft as he saw him, spurs his Horses sides;  
As oft *Futurna* thence her Chariot guides:  
What shall she do? in vain, thoughts, thoughts controul,  
And various cares distract her troubled Soul.

*Aeneas*, as he many Plots prepares,  
At him *Messapus* (for he had two Spears)  
Cast one of them, and sent with mighty force;  
*Aeneas* guards himself, and stops his course,  
Bending his Knee; through's Crest the Iavelin comes,  
And from his Cask quite sweeps away his Plumes.  
Then for the treachery, his rage grew hot;  
When he perceiv'd his flying Chariot,  
*Jove*, and the Altars, he to witness calls,  
Of broken Leagues, then on the slaughter falls;  
No difference makes, with all he doth engage,  
And gives full Reigns to his late curbed rage.

What God can tell those slaughters? who in Verse,  
The Funerals of the Captains can rehearse,  
Which fell by *Turnus* on th' *Ausonian* Plain?  
Or count those numbers by *Aeneas* slain?  
Could *Jove* be pleas'd to see such Wars as these,  
Twixt Nations that must joyn in lasting Peace?  
*Aeneas*, *Sucre* slew, (this Fight first staid  
The flying *Trojans*) nor he long delay'd:  
Through's Breast, where Fate did easiest way afford,  
Mongst his short Ribs, he sheaths his naked Sword.

*Turnus*,

(b) *Clamour* *clamo* *clamo* *clamo*, Clamour is the Daughter of War. This shouting of Souldiers before, or in time of Battel, was by the Latins call'd *Harritis*; by the Greeks, *adonias*, which answers to the French *crier* *clameur*. The reason of this shouting in the Charge, *Cæsar* gives; *Nos vainis did they of old enjoy, that they should sound to the Charge, and raise a huge cry, since they conceiv'd by that means to terrifie their Enemies, and encourage their own.* And *Cæsar* *Parvus* (in *Plut.*) saies of himself, that he did use in fight to cry stoutly, to strike boldly, but never to retire basely: Practic'd likewise by the Jews, as appears, *Josue* 8. & *King*, l. x. c. 17. as at this day by most Nations, and commended as useful by *Vegetius*, *Lipinus de Militia Rom.* lib. 4. *Scipio Amiral*, *Discors.* *Opera Tacit.* l. 14. c. 5.

(c) *Nigra Hirundo* (his *Savager*, l. 3. *Poet.* c. 27.) and *differentium Riparianum quo species est Hirundinis non nigra, neque aditus asueti.*

(d) *Aeneas* here guards not himself (by bending his Knee, and couching under his Buckler) as a fearful, but a skilfull Souldier, that Posture being injoy'd the Romans by the Rules of their Militia. So *Veget.* l. 2. c. 16. *Salvus quoque & illos sacre pariter assuecunt, insperare tripudantes in Clipeum, rursusq; subdere.* And *Gabrian*, that famous *Athenian* General, commanded his Men in the shock to couch under their Bucklers, himself teaching them the Posture, by bending his Knee, ordering his Shield, and charging his Lance. See *Æmil. Prob.* in *ejus* *vit.* & *Diodor. Sicul.* l. 15.

*Turnus*, *Amicus* fall'n from's Courser, met  
On foot, on's Brother next *Diores* set ;  
To this advancing, Death he did afford  
With his long Spear, that slaughters with his Sword ;  
Their Heads cut off, he to his Chariot bore ;  
And hung them up, bloody with purple gore.  
He *Talo*, *Tanais*, and *Cetbegus*, slew,  
Three at one charge, and stern *Onytes* too,  
Of th' *Ecbion* name, whom Dame *Peridia* bore,  
Brothers from *Lycia* sent, and *Phœbus* Shore ;  
And young *Menœtes*, who in vain deny'd  
To go to Wars : near fishy *Lerna*'s side  
He had his *Craft*, and House, Wealth was unknown,  
Whose Father <sup>o</sup> till'd a Countrey not his own.

As Fires are kindled in contrary waies,  
Amongst dry Woods, and sprigs of crackling Baies ;  
Or when with rapid course from Mountains steep  
Sound foamie Streams, and hurry to the Deep,  
And both alike make Devastations large :  
So stout *Æneas*, and bold *Turnus* charge ;  
Their rage now boyls, and Breasts unconquer'd bleed ;  
With their whole strength, to slaughter they proceed.

<sup>p</sup> *Muranus* here (boasting the antient name  
Of Grandfires, who from *Latin* Princes came)  
He with a Stone o'rethrew, and on the Plains  
Measur'd his length ; whom fall'n, and lost his Reigns,  
The Wheels ran o're ; thick blows swift heels afford,  
From Horses now unmindefull of their Lord.

*Turnus* meets *Ilus* mainly raging now,  
And casts his Javelin at his Golden Brow ;  
Quite through the Helm it fix'd in his Brain.  
Nor could thy Valour thee Protection gain,  
Bold *Grecian* *Cretens*, from fierce *Turnus* ods ;  
Nor from *Æneas* charge, could his own Gods

Cupentus

(l) A Periphrasis for the *Theban* glory, from which *Ecbion* Companion of *Cadmus*, who was with him at the building of *Thebes*.

(m) For the Temple of *Apollo*, with the old Oracle, which was at *Myris* in *Lycia*, where he is said to be born ; whence he is call'd, *saugate*, *Ilid*, &c.

(n) He was a Fisherman. *Lerna* was a Lake of *Achaia*.

(o) Was a Husbandman, or Farmer, such an one as *Servius* faith is pointed at, *Æneid*, vi. *Armen* *Entellus* *servum*.

(p) The *Latin* Kings were commonly call'd *Muranus*, perhaps from the urgent of *Myrthe*, with which at their Inauguration they were anointed ; or as affected by those Princes in honour of *Muranus* one of their Kings, as the *Silvii* among the *Albani*, the *Ptolomies* of *Egypt*, the *Ceropides* among the *Armenians*, the *Asiades* of the *Parthians*, and the *Antiochi* of the *Syrians*.

<sup>q</sup> *Cupentus* save ; his Breast to th' Sword must yield,  
Nor to the Wretch avail'd his Brazen Shield.

Thee *Æolus*, *Laurentian* Fields saw dead,  
And the large *Champaign* thy broad Shoulders spread,  
Whom not the *Argive* Squadrons could destroy,  
Nor stern *Achilles*, who subverted *Troy* ;  
Here Death thou metst, from high *Lyrnessus* come,  
Yet low *Laurentum* did thy Bones intomb.  
*Latins* and *Trojans* now are all engag'd ;  
*Mneſtheus*, *Sereſtus*, and *Messapus*, rag'd.

Well mounted, on bravely *Aslas* brings  
Up *Tuscan* Bands, and the *Arcadian* Wings ;  
They Battel joyn, and strive with all their might ;  
No Reserve left, there was a cruel Fight.

*Æneas* beauteous Mother from the Pole,  
Here with new light illuminates his Soul ;  
Straight to the City he should march, that fo  
The sudden slaughter might distract the Foe.  
As *Turnus* through the Army he pursu'd,  
Round still surveying, he the City view'd,  
Safe from all Trouble, with calm Quiet blest,  
A shape of greater Acts inflames his Breast.

Who plac'd on <sup>r</sup> rising ground, *Sergeſtus*, stout  
*Mneſtheus*, *Sereſtus* calls, where round about  
The *Trojans* flock, nor resting Shields nor Spears,  
Thus from the Summit he himself declares ;

Obeys, since *Jove* commands ; nor yet despise,  
More for the suddenness, the Enterprize ;  
That curst City, Cause of all this War,  
Unless they straight confess they Subjects are,  
And due Obedience yield, I will destroy,  
And Tow'rs that courted Heaven, Earth shall enjoy ;  
Must I stay here till *Turnus* please to fight ?  
And worsted, once more do a Souldier right ?

C c c c

This

(q) In the *Sabine* Language, a Priest. *Hercules*'s Priests were *Cupentus*.

(r) *Lyrnessus*, a Town of *Phrygia*, upon the taking whereof, *Achilles*, by the common consent of the *Grecians*, got his *Briseis*. *Senec*. in *Troad*.

(s) *clade subversa est pari*  
*Imposita cello parva Lyrnessus iuge*,  
*Captiva, Tellus nobilitu* *Briseide*.

(t) Not unſuitably may be hither refer'd (if at least it be not here alluded to) that Council of *Scipio Africanus*, to carry the War with *Antioch* to the Gates of *Carchage*, that what was the Occasion, might be the End of the War.

(u) Alluding to the Customs of the *Roman* Generals, who from the top of their Trenches, a Hillock of Turf, or some advantage of Ground, us'd to speak to the Army ; whither were brought the Eagles, and Ensigns, and planted round, Of which, *Lepidus*, de *Militi*. *Rom*. l. 4. *lib*. 9. and *Stenach*, in *Veges*. l. 3. *cap*. 9. where the Manner is further illustrated by Sculpture, and the Coins of *Gaius* and *Adrian*.



This, of these Wars, this is the Spring and Source.  
Seek Peace with Flames, and Leagues with Fire inforce.  
This said, they cheerfully in order fall,  
And in a Body draw up to the Wall ;

(\*) The Invention of these is refer'd to *Capaneus*, as *Vegetius* tells us, l. 4. c. 21. *Those*, saies he, who mount the Scaling-Ladders, are often in danger, as may be infern'd in *Capaneus*, to whom the Invention of these Engines is attributed, who was slain by the Thebans with so much violence, that he is said to have been kill'd by a Thunderbolt. The several forms of these, *Lips*, exhibits, in *Milit. Rom.* and *Strewech*, in *Veget.*

Wild-fire they throw, and \* Scaling-Ladders set :  
Some charge the Gates, killing the first they met ;  
Others, their Tow'rs with show'rs of Shafts assail ;  
And Heav'n's clear Front with Clouds of Arrows veil.  
*Aeneas*, 'mongst the foremost, nigh the Walls,  
*Latinus* blames, and Heav'n to witness calls  
Necessity enforc'd him take up Arms ;  
Twice they broke Peace, and first stirr'd up Alarms.  
Factions amongst th' amazed rout begin ;  
Open the Gates, some cry, and let them in,  
And to the Walls with King *Latinus* bend ;  
Others resolve their Bulwarks to defend.  
As when a Swain finds in a vaulted Rock  
A swarm of Bees, filling the Cave with Smoke ;  
They fly disturb'd about their waxen seat,  
And with a general noyse their anger whet ;  
Smoke scales their roofs, within sad murmurs rise,  
And pitchy fumes advance unto the Skyes.

(\*) *La Cerda* takes it to be meant of the Ornament of her Head, for that was properly call'd *Amilum*; and *Furro* divides *Vitis* into *inductum* & *amilum*; and the *Romans* us'd one for the covering of the Body, the other for the veiling of the Head. See *Turnus*, l. 6. *above*, c. 7. He conceives likewise (not improbably) that her Purple Velt more particularly denotes her Diadem: his Opinion being strengthen'd by a like Historical Example; for *Ptolemy*, in *Lucan*, reports of the Wife of *Mithridates*; that she taking from her Head her Diadem, fixed it to her Neck, and then hung her self in it; and *Antigone*, in *Sophocles*, is said to hang her self, *periphrasis*, in her Miter.

(\*) i. e. Hang'd her self. *Scal.* l. 4. 16. & l. 3. 13. where he examines this feminine affection. *Proper.* l. 2.

— in collo jam mihi nodus erat.

*Servius* thinks this *informe* term was most infamous, because he that was hang'd was cast away without Burial by the Pontifical Laws.

When a dire chance their judgements did confound,  
And the whole City in deep sorrow drown'd.  
As the Queen saw that near the *Trojans* came,  
And lofty Turrets blaz'd with darted Flame,  
No *Turnus* nigh the Bulwarks to maintain,  
Straight he suppos'd the Prince in Battel slain ;  
Swounding with sorrow, I me the cause, she cries,  
I, I the spring of all these Miseries.  
Thus raving, she her bitter Grief exprest,  
And high despairing, rends her \* Royal Vest,  
Knots on a Beam knitting for Death accurst.  
Soon as the Ladies heard her suffering, first,

Her

Her Daughter, fair *Lavinia*, skreeching, tare  
Her Rosy Cheeks, and rends her Golden Hair :  
Then through the Palace, Sorrow posting round,  
The lofty Roofs with loud Complaints resound.  
Thence the sad news through all the City went ;  
Their Courage fails, the King his \* Garments rent  
At his Wives fate, and ruin'd Town, struck dead,  
Throwing foul Dust upon his Silver Head ;  
Himself condemning, that he did refuse ;  
And for his Son not Prince *Aeneas* choose.

(\*) An expression of immoderate Sorrow, and usual in mourning for the Dead. Thus the Wife and Mother of *Coriolanus* at his going to Banishment: *Augustus* himself at the news of *Varus* his death and defeat, as *Axiolimus* witnesses.

Mean while, bold *Turnus*, with erected Reigns,  
Follows some Stragglers to far distant Plains,  
And weary, by degrees now slower rides,  
And less, and lesser, in swift Horses prides.  
To whom, through yielding air, strange terrours brought,  
With dolefull Cryes, and mixed Clamour, fraught  
His listning Ear, and the confus'd noyse  
Of a sad Citie's lamentable voyce.  
Ah me! what direfull Chance disturbs our Walls!  
From every part increasing Clamour calls.  
To whom, his Sister to his Charioteer  
*Metiscus* chang'd, and did his Chariot guide,  
Reigning his Horses, thus to him reply'd ;  
Let us, O *Turnus*, here the *Trojans* charge,  
Where Vict'ry opens first a Passage large ;  
Enough there be that will defend the Walls ;  
*Aeneas* thundring on *Italians* falls ;  
Let us for slaughter flying *Trojans* chace,  
Nor thou in Strength nor Valour shalt give place.  
Then *Turnus* said—  
Sister, long since I knew thee, when by Charms  
Thou brok't the Peace, and tookst thy self up Arms ;  
Now thy Design is vain ; who from the Skye  
Sent thee to suffer so much Miserie?

C c c c 2

These

(\*) 'Tis a preface of Death, to hear that which is not spoken, or to hear ones self call'd by the Dead, or to see that which is not before one. So *Æneid*, 4.

*Hinc exaudiri gemitus & verba vocantis  
Visa Viri.*

Can'st thou to see thy Brother's cruel Death?  
What Safety else can Fortune now bequeath?  
These Eyes beheld gallant *Murranus* fall,  
By a deep wound, who dying, me did <sup>z</sup> call;  
(A dearer Friend I have not left alive;)  
Unhappy *Ufens*, rather than survive  
To see our shame, dy'd bravely on the Spot,  
Whose Arms and Corps the cruel *Trojans* got.  
Here till they take the City shall I stand?  
Nor *Dranes* Speech confute with this right hand?  
What? shall I turn my back? and may that be?  
And shall this Earth a flying *Turnus* see?  
Is Death so sad a thing? You Powers below,  
Oh lend me aid, since Heaven declares my Foe!  
To you this Soul, spotless unto my end,  
Worthy our Predecessours, shall descend:  
Scarce said, when *Sages*, on a foaming Steed,  
Behold, came riding through the Foe with Speed;  
An Arrow in his face; great hast he made,  
And thus to *Turnus*, help imploring, said;  
Pity thy Friends, our last hopes lye in thee;  
Thundring in Arms, thou may'st *Æneas* see,  
Threatning destruction to th' *Italian* Towers,  
Whose roofs now Firebrands storm with blazing show'rs;  
Thee we expect; the King doubts to declare  
For Peace or War, or which to make his Heir.  
Besides, the Queen, thy faithfull Friend, is dead  
By her own hand, and Light abhorring, fled;  
The Gates are onely by *Messapus* mann'd,  
And stout *Atinas*; round thick Squadrons stand;  
An Iron Crop, glisters with Swords and Shields,  
Whil'st thou driv'st here in these forsaken Fields.  
*Turnus*, amaz'd with various objects, stood  
Silent, and blushing shame inflames his Blood;

Madness

Madness with Grief, sweet Love with bitter Rage;  
And loss of prizeless Honour mix'd, engage.  
Soon as his cloudy thoughts themselves unshad;  
With burning Eyes the City he survey'd,  
And the great Town did from his Seat behold;  
When he might see amongst the Bulwarks, rowl'd,  
And the dry Timber, up a mighty flame  
With Smoke towards Heaven, to a Tower it came,  
Wrought with huge Beams, which he himself had made,  
And with <sup>b</sup> strong Bridges lofty Arches laid.  
Fate calls now, Sister, there is no delay,  
What God and hard Chance wils, we must obey;  
I'll meet *Æneas*, Death's worst form I'll face,  
Nor longer shalt thou see my great disgrace;  
Grant e're the Fight I may to Fury yield.  
Then from his Chariot leaps into the Field;  
Through Arms, through Foes, from his sad Sister flies,  
Breaking away quite through the Enemies.

As a huge Rock, wash'd from a Mountain's crown  
With Rain, or by rough Tempests tumbled down,  
Or loos'd by aged Time's decaying force,  
Rowls in a not-to-be-resisted course,  
Bounding from Earth with violence it goes,  
And Trees, and Men, and Cattel, overthrows:  
So *Turnus* to the City Walls breaks through  
The broken Bands, where Slaughter did imbrew  
The spacious Plain, where Javelins cloud the Skyes;  
And his hand <sup>c</sup> waying, thus aloud he cries;

Hold you *Rutilians*, valiant *Latins* stay,  
To me belongs the Fortune of this Day;  
My Sword shall purchase Peace. They all desist,  
And Ranks retiring, made an ample List.

But Prince *Æneas* hearing *Turnus* call,  
Forfakes high Towers, and leaves the lofty Wall,

Breaks

(b) These Towers by the *Latins* were call'd *Turres Ambulatorie*, to which in some fort answer our rowling Trenches. *Virgile de bello Alexand.* gives us the manner how they were us'd; *Ambulatorie totidem tabulatorum confecerant, subscissisq; eis rotis, summis junctissimè objectis, directis phatæ, in quancumq; visum erat partem movebant.* The Inventor of them is reported to be one *Diader*. See *Strabon*. in *Vergil*. l. 4. Thise *La Cerda* believes were altogether unknown in the Heroick times, and conceives the Poet reflects herein upon the Custome and Practice of his own.

(\*) Not onely spoken in reference to his Arms, but his Anger, which now carry'd him with Fury against his Foes.

(c) Our Author in this Poem often tacitly alludes by these feign'd, to the real Stories of his Nation; and in this particular *La Cerda* conceives he hints at that of *Manlius Torquatus* his Combat with the *Gallick* General, who, when both Armies were fighting, made signs with his hand that they should cease, at which there was a pause. The resemblance is clear; for as the *Gall* there wav'd his hand for a Cessation from Fight, that he alone might encounter *Manlius*, and was overcome to *Turnus* here.

(d) *Idmon*, a Mountain and Promontory of *Thessaly*, so call'd from *Athos* a Giant. *Apollon. l. 1.* Of its height, *Plin. l. 4. c. 12.*  
 (e) *Eryx*, a Mountain of *Sicily*, so call'd from *Eryx* the Son of *Peneus* and *Venus*; slain in a Contest with *Hercules*, and buried there; at this day call'd *Monte di Trapani*.

Breaks off Delayes, quits all Designs, and shews  
Himself in Arms that thunder as he goes.

Like lofty *Athos*, or tall *Eryx* crown'd  
With Oakes, whose tempest-shaken Boughs resound:  
So antient *Apenninus* Shoulders rise,  
Cloath'd in a Snowie Mantle, to the Skyes.

*Rutilians*, *Trojans*, and th'*Italians*, all  
Who did maintain, and those who storm'd the Wall,  
Fix'd there their Eyes, and from the Fight withdraw.  
*Latinus* was amazed, when he saw  
Such mighty Men, born in far distant Land,  
Resolv'd to try it out, now hand to hand.

They, when the Lift was clear, swiftly advance,  
And at just distance each exchange'd his Lance,  
And rushing on, their Brazen Shields resound;  
Earth trampled, groans with traversing their Ground.  
Then with their Swords they furiously lay on,  
Fortune and Valour are conjoyn'd in one.

So when from *Syla*, or *Taburnus*, we  
Two Buls engag'd in bloody Battel see;  
Their frighted Owners fly; silent with fear,  
The Cattel stand, the Heifers doubtfull are  
Who shall command, whom must the Herd obey;  
They gore each other in the dreadfull Fray,  
Till Streams of Blood their necks and shoulders drown'd,  
And echoing Woods the Bellowers cries resound:  
So charg'd *Aeneas*, and the *Damian* King,  
So vaulted Skyes with clashing Targets ring.

*Jove* holds the Ballances with  $\epsilon$  equal Beam,  
And puts their several Fates in each of them;  
To whom his Valour should grant fair Success,  
And which the weight of heavy Death opprest.

Here *Turnus* did his Arm and Sword advance,  
Then makes a blow, expecting no mischance;

At

(f) A Wood of the *Brutii* of that name to this day. See *Ortelius's Theatrum Geograph.* *Taburnus* is a Mountain of *Campania*.

(g) This Fiction of *Jupiter's* weighing the Fates of Men in Scales, is owing to *Homer, Iliad. 22.* whence our Author borrow'd it. Suppos'd by *Scaliger* to spring from the Superstitious Theologie of the *Egyptians*.

At which the *Trojans* shout, the *Latins* fear,  
Both Parties big with expectation were:  
But the perfidious Sword breaks with the blow,  
And leaves him to the mercy of his Foe.  
No way but flight; swifter than Winds he flies,  
When a <sup>b</sup> strange Hilt, and dis-arm'd hand, he spies.

They say, when he did mount, his Horses joyn'd  
For the first Fight, his own being left behind,  
His Charioteer *Metiscus* Sword he takes,  
And that serv'd long, whilst *Trojans* turn'd their backs;  
But after it incounter'd Arms were made  
By *Vulcan's* greatest Art, the Mortal Blade,  
Like brittle Ice, in striking, leaves his hand,  
The pieces shining on the yellow Sand.  
Therefore amaz'd he flies through th' open Plain,  
Turns here, now there, Wheels, counter-wheels again.  
Each side the *Trojans* with a Guard furround,  
There, him a Fen, there, in tall Bulwarks bound.  
Nor slow'r *Aeneas* did pursue, though he  
Sometimes complain'd on his wounded Knee,  
And at the heels so swiftly follows him.

As when a Deer, inclos'd within some Stream,  
Or when a feather'd Terror him furrounds,  
The Huntsmen near, with a full Cry of Hounds;  
A thousand waies he tries to make escapes,  
Amaz'd with Nets and Banks. Fierce *Umber* gapes,  
And like one seizing, now his Teeth doth grind:  
But for a Morfel mock'd with empty Wind.  
Then Clamours rise, the Banks, and Lakes reply,  
And Heav'n's great Arches thunder with the Cry.

At once he flies, at once *Rutilians* blames,  
Calls for his Sword, and calls them by their names.  
*Aeneas* threatens Death to any one  
Dares venture in, and to destroy the Town.

(b) As not being his own, but *Metiscus's*, snatch'd in haste, as follows.

(c) Of this *Fornide* which Huntsmen us'd, being a Lime hung with Feathers, to scare the Deer into the opposite Toyls, see the Notes upon the third Book of the *Georgicks*.

Five



*Namque diu luctans, lentoque in stirpe  
Vires huiusmodi vultu effudere morfus  
Robore Aeneas, dum nititur acer, & iussit  
Rursus in aureis faciem mutata, Metessi*



*Procurrit, furtiveque enses, dea Deuicia reddi  
Quod Vento audaci templa indignata licere  
Accessit, telumque altis ab radice revellit.*

*Enclit.*

Thomæ Meade de Wendou. Ioffis, in Com. Est Arm. Tabula merito votiva.

Five times they ran the ample Circle round,  
As many times re-measuring back the Ground;  
For no mean Prize they strove, or sporting strife,  
But they for Blood contend, and Turnus life.

Sacred to *Faunus*, here an Olive stood,  
On which those scap'd the danger of the Flood,  
To the *Laurentian* God perform their Vows,  
And promis'd ' Garments hung on holy Boughs.  
That a fair Champain might for Champions be,  
The heedless *Trojans* cut the sacred Tree.  
Here stuck *Aeneas* Spear so strongly cast,  
And in the knotty stump stood fixed fast.  
The *Dardan* puls, that he with this the Foe  
Might overtake, himself now being too slow.

Then frighted *Turnus* prays, O *Faunus* hear,  
And pity, and dear Earth detain the Spear;  
If alwaies I your Honours did maintain,  
Which *Trojans* now with bloody War prophane.  
Nor he the God vainly implor'd for aid;  
For whilst *Aeneas* struggling, was delay'd  
In the soft stump, nor could the root constrain,  
*Inturna*, in *Metiscus* form, again  
Runs in, and helps her Brother to his Sword.

*Venus* with fury at the bold Nymph stir'd,  
Comes, and delivers from the root his Lance.  
Encourag'd thus, they bravely both advance,  
This his Sword trusting, that his mighty Spear,  
And for the panting strifes of *Mars* prepare.

Mean while Heav'n's mighty King to *Iuno* said,  
As through a Cloud the Combat they survey'd;  
What now shall be the end? where will it rest?  
Thou know'st, my dearest Spouse, and hast confest,  
*Aeneas* canoniz'd, must take his place  
Amongst the Gods, and Heavenly Mansions grace.

D d d d

What

(k) *Turneb.* l. 2. c. 16. faith, this was written according to the old Superstition, especially of the *Greeks*, who us'd to hang up Gifts before their Temples in these Trees; which are of so vivacious a nature, that though they are pierc'd with many Nails, they are not hurt with them.

(l) Alluding to the Custom of those who scap'd Shipwreck, who hang up Tablets in gratitude for their Preservation, and the Garments they wore.

(m) The Antients accounting it a Crime to violate or spoil any thing that was sacred to their Gods.

(n) This is taken from the Civil Law; For places taken from the Enemy, cease to be sacred. See *Macrob.* l. 3. c. 3.



With Poyson arm'd, with such a direfull found,  
Bearing through th' Air th' immedicable wound,  
*Cydonian* Shafts divide the gloomy shade;  
So swift towards Earth, Nights horrid Daughter made.

After the Furie saw both Armies, straight

Transform'd into a little Bird, that late,  
To vent her sorrow, in sad Darknes comes  
To ruin'd Seats, or solitary Tombs,  
She chang'd at *Turnus* face, charg'd, and retreats,  
And with resounding Wings his Target beats.  
His Limbs grow cold, surpriz'd with sudden fear,  
Amaz'd he stood, and upright stands his Hair.

But afar off, as near the *Diræ* drew,  
Her sounding Wings wofull *Iuturna* knew,  
Tearing her Hair, her panting Breasts she storms,  
And with her Nails her Heavenly Face deforms.

How can thy Sister, *Turnus*, aid thee now?

Or what remains for wretched me to do?  
How shall I save thy Life? which way engage  
This horrid Monster, swoln with hellish rage?  
I fly; fright me no more; I know your Stings,  
And Deaths march beaten on your thundring Wings,  
Nor me great *Jove's* severe Commands deceive,  
And this for my "Virginity I have.

Why did he me Immortal make? and why  
Bereav'd me of the happiness to dye,  
My Miseries intolerable end,  
And with poor *Turnus* to the Shades descend?  
But I Immortal am, yet wanting thee,  
Heav'n's Joyes, dear Brother, shall my Torments be.  
That Earth would gape, and swallow me to Hell!  
Where I a Goddess might with Furies dwell!  
Thus mourning, on the puts her Sea-green Hood,  
And dives into the Bosome of the Flood.

*Æneas*

(\*) An Owl, as *Servius* conjectures, and *La Cerda* confirms.

(\*) Alluding to the *Æneid*,  
*Minerva qua debemus pro Virginitate delictum*, Germ.

*Æneas* standing, a huge Iavelin shook,  
And thus from his incens'd Bosome spoke;

What stays thee, *Turnus*? sure it is not flight  
Must end our Quarrel, but a cruel Fight.  
Transform thy self into all shapes, and try  
What e're thou canst by \* strength or art apply;  
Wing'd to the highest Constellations glide,  
Or in the Adamantine Center hide.

But he, shaking his Head, Proud Man, replies;  
Not me thy threatening Language terrifies;  
*Jove* is my Foe, and me the Gods dismay.  
Thus laying, a huge and mighty Stone, which lay  
A limit for the neighbouring Ground, he saw,  
Deciding all litigious sutes in Law:  
Scarce twelve stout Men this from the Earth could raise,  
Such as \* Old Nature brings forth now адаies.

This in his trembling Hand the Heroe lifts,  
And raising high from Ground, he nimbly shifts;  
Not knowing how he ran, nor motion;  
Nor raising, nor delivery of the Stone,  
Nor how he faulter'd on his failing Knees,  
Whil't his cold Blood did in his Bosome freeze,  
Through the wide *Vacuum* the Rock tumbling came,  
Not the full length, short of th'intended aim.

As when Sleep seals our Eyes in silent Night,  
We seem in vain t' endeavour speedy flight;  
But fainting in the middle, down we fall,  
Striving to cry for help, but cannot call;  
Our wonted Strength our Bodies not afford,  
Nor our Voyce able to pronounce one word:  
So *Turnus*, whatsoe're his Valour tries,  
Happy Success the cruel Hag denies;  
His Resolution, various Thoughts subdu'd,  
When he the City and *Rutilians* view'd;

Trembling

(\*) Which in Greek is *cyaneus*. He alludes to the Metamorphosis of *Procyon*.

(\*) *Homer* now and then complains, that Men are born less; therefore he saith, that *Diomedes* did easily cast a huge Stone, which two Men of his time could scarce lift; which *Virgil* here imitates. But *La Cerda* thinks this is rather to be refer'd to the Strength, than Stature of Men, as being in the Heroick times much more active and strong than in the succeeding Ages. Yet that there were Giants in former times in strength and stature much above the Men of late times, Histories seem generally to persuade. Of this opinion is *Pliny*, l. 7. c. 16. *Varro*, in *Ætate*, l. 3. c. 10. Nor want there frequent Testimonies of Scripture, nor the Convincing Arguments of the Bones and Reliques of the late discover'd *Americans*. Perhaps Nature being now in her decline, as *Lucretius* long since believ'd.

*Jamq; adeo frastra est ætas, effataq;  
telus  
Vix Animalia parva creat, quæ  
cuncta creavit  
Sæcla, dediq; ferarum ingenia Cor-  
pora parva.*



— *visisti, et vultum tendere palmas  
Ausonii videre tua est Lavinia conjux:  
Uxoribus ne tendis ocellis*  
— *Tunc hinc spoliis indute meorum  
Exiguam mihi Pallas te hoc vulnere Pallas*

EDUARDO  
Tabula



*Inviolatæ penam, fœderato ex sanguine sumit.  
Hæc diæns feram adverso sit pedore cadit  
Perdidit, at stilli soluntur frigore membra,  
(Ubi) cum genitrix fugit, iniqua jussibus.*

BYSSHE Junr. Armig.  
merito votiva.

Trembling with fear that he must stand the Lance ;  
Not knowing how t'avoyn'd it, or t'advance  
Against his Foe ; nor saw lie any where ;  
His Chariot, nor the beauteous Charioteer.  
Aiming, *Æneas* high with's Body rofe,  
And at the Prince his fatal Javelin throws ;  
Stones shot from Batteries found not half so loud ;  
Nor discharg'd Lightning from a broken Cloud ;  
The dreadfull Spear bearing destruction flew ,  
And, like a horrid Whirlwind, did quite through  
His seven-fold Shield, and high-proof'd Cuiſhes fly ,  
Fixing the point in mighty *Turnus* Thigh.  
The gallant Prince now wounded, sinks upon  
His maimed Knee ; the stout *Rutilians* groan ,  
Which, ecchoing Hills and Mountains answer round,  
And voycing Groves reply the dolefull found.

He Suppliant then, did Hands and Eyes advance,  
And said, I have deserv'd it, use thy chance :  
But hast thou sense of a sad Parents woe ?  
(And such thy Father was) then pity shew  
To aged *Damius* ; or if rather thou  
Would'st be reveng'd, my Corps to Friends allow.  
Thou hast o'recome, and the *Ausonian* Bands  
Behold me vanquish'd, with extended Hands  
Thus begging Life of thee ; *Lavinia* take ,  
And here an end of all disſention make.  
Dreadfull in Arms, awhile *Æneas* staid  
His ready hand , and him all o'reſurvey'd ,  
And at this Language did begin to melt ;  
When on his Shoulder that unhappy Belt,  
With Golden Studs most glorious, he beheld ,  
Which *Pallas* had, when him fierce *Turnus* kill'd ,  
Who wore the Hoſtile Badge ; with greedy Eyes  
Observing this, inrag'd, he thus replies ;

Thinkſt

(2) *Bella* was first a token of Victory, afterwards it was us'd for Noblemen's Children : but *La Corda* takes it here to mean no more than Golden Studs, with which the Belts of the Antients were adorn'd, as sometimes with Gems, and (less frequently) with painting, which *Apollonius* calls *Babylonian*.

Think it thou to pardon thee Ile condescend,  
 In Spoys adorned of my dearest Friend?  
 Thus *Pallas* thee, *Pallas* an Offering makes,  
 And for thy Cruelty just Vengeance takes.  
 Thus saying, he with Indignation stirr'd,  
 Sheath'd in his Bosome to the Hilt his Sword.  
 His Limbs grow cold, with a deep groan he dyes,  
 And to the Shades his Soul "inraged flies.

(a) Whether because *Troilus*  
 was young, and untimely for Death?  
 Or because he was vanquish'd by a  
 Stranger? Or troubled to lose at  
 once both his Life and Mistress?

F I N I S,

